THE

KNIGHTS

OF

ARISTOPHANES,

WITH

NOTES

CRITICAL AND EXPLANATORY,

ADAPTED TO THE USE OF SCHOOLS AND UNIVERSITIES,

BY

T. MITCHELL, A. M.

LATE FELLOW OF SYDNEY-SUSSEX COLLEGE, CAMBRIDGE.

καὶ πολλὰ μὲν γέλοιά μ' εἰ-
πεῖν, πολλὰ δὲ σπουδαῖα. Ran. 389.

JOHN MURRAY, ALBEMARLE STREET,

LONDON.

MDCCCXXXVI.

PRINTED BY S. COLLINGWOOD, OXFORD.

INTRODUCTION.

Of two former plays of Aristophanes, which have been submitted to the reader by his present editor, the one gave us an opportunity of looking into the legislative assemblies of ancient Athens, the other of tracing the workings of her dicasteria, or courts of law. The present play, besides enabling us to cast a retrospective view upon some of the outward forms connected with both these subjects, affords means of satisfying ourselves on questions still more important; viz. what effects such a system of government had upon the state of Athenian manners at home, what course of conduct it obliged her to pursue in her relations abroad, and in what results the whole system finally concluded. For the form into which the editor's observations on these important topics have been thrown, occasionally in the notes, and still more in the introductory matter, he feels that not only some preliminary remarks, but even some apology is necessary.

In a country where there were neither fine gentlemen, nor female society, (for if the stern jealousy of husbands and fathers forbad the one, the daily occupations of the ecclesia and the dicasterium, to say nothing of warfare by sea or land, left fortunately no time for the growth of the other,) literature was necessarily of a masculine and energetic character; somewhat limited it may be in its range, and, generally speaking, correct even to severity in its taste. Any continued attempt, therefore, to introduce into classical literature those feelings and associations of ideas, which give to what is called Romantic Literature its greatest charm, must not only be hazardous in itself, but considering the purposes to which the former is now almost exclusively confined, viz. as an engine of education at that period of life when it is of far more importance to form the understanding than to foster the imagination, such an attempt, even if successful, might justly be considered as much misplaced. And if the general writer on classical subjects is thus necessarily limited in his proceedings, the scholar seems

justly bound by rules of annotation still more severe. Whether Grecian literature, with all its excellencies, could have maintained its ground as it has done in the world, amid such a total change of social life, and among such formidable competitors as the modern press is continually raising up against it, we are not called upon to discuss: it is enough to say that the abandonment of that literature would now involve us in something like national guilt as well as national folly, found as it is side by side with an ally, to whom it is indebted for far more importance than to itself, though it is only to a subordinate consequence of that alliance that our attention is here called. Of that Book, which alone solves the enigma of the otherwise incomprehensible world in which we live—of that Book, by which we are all bound to live, and by which, whether we live by it or not, we shall all finally be judged,—from the king upon his throne to the beggar upon his dunghill,—from the scholar who revels in all the luxuries of intellect and thought, to the simple peasant whose knowledge comes but by the hearing of the ear;—of that Book it has pleased the Disposer of all things, that the most important portion should be written in original Greek, and that all the rest of it should be found among us in translated Greek. As it is obviously of the first importance, not only that a sense as accurate as the human understanding can possibly supply, should be given to every word and sentence contained in that Volume itself, but that means equally valid should exist for detecting every train of thought or expression, which though primarily derived from the sacred writings, has been made, from whatever causes, to appear the growth of other soils; so it is also clear, not only that every available means for attaining that power should be industriously sought and diligently [a] retained, but that that mode of dealing with it should be most entitled to the world's confidence and respect, which seems best calculated to lead to certainty in that species of knowledge, where certainty is of such incalculable consequence.

a "The great legacy and inheritance of all the knowledge and ideas of the ancient world is, with justice, considered as a common good of mankind, which is committed to all ages and nations in their turn, which ought to be sacred in their eyes, and for the preservation of which posterity is entitled to call them to an account." *A. Schlegel.*

That the most rash and presumptuous criticism ought to stand awed and abashed in the presence of a work emanating from the Deity himself, there can be no doubt; nor should there be a doubt, that something like a similar reverence is not unwisely applied to works of infinitely less moment in themselves than the sacred Volume, but still collaterally connected with it: and hence apparently in great measure that style of criticism, which scholarship has more particularly adopted as her own—a cautious and almost timid adherence to received texts—a jealousy of any style of annotation addressing itself more to the imagination than the judgment—a minuteness of observation which would elsewhere be intolerable, and an acknowledgment of obligation to predecessors for such (at first aspect) small aids, as in any other branch of literature would almost be ridiculous.

Though the present writer does not feel himself obnoxious to all the charges implied in a departure from rules thus judiciously laid down,—and in the works of many living scholars so admirably followed,—yet still he cannot but feel that he has sufficiently deviated from them to require some justification for so doing; and that justification he must endeavour to find, first in the general, and secondly in the personal nature of his task.

Supposing it desirable that works of wit and humour should occasionally be put into the hands of young scholars, (and is the student's life the only one so free from cares and [b] anxieties, that a few flowers are not to be thrown upon his path?) it needs but little reflexion to see, that to make such works accessible, a different course must be taken from that pursued with labours addressing themselves to the understanding or the deeper passions. Mortifying as the assertion may prove to the great masters of wit and humour, still the fact is evident, that these mental gifts, rare and precious as they seem, are, like spring-flowers, mere passing presents to cheer us onward in the path of life, not the fruits from which its real

[b] The biographer of two of the most distinguished men of the present day has certainly given us no reason to believe that such is the case. The transition from youth to manhood seems, both with Sheridan and lord Byron, to have been a period of unusual thoughtfulness and gloom. Is it nothing to supply, through the medium of their youthful studies, a moment's relief to minds destined at an after period to have so marked an influence on their respective ages?

support and maintenance are to be derived. Hence, while Nature has made the groundwork of the great and serious passions essentially the same in all ages and countries, and therefore easily transplanted from one soil to another, she has checked the transfusion of the lighter feelings of wit and humour, by making them in general dependent on mere local habits and peculiarities, the growth of such associations of ideas, as few countries have in common with each other. Of all intellectual tasks few are in consequence more difficult than that of rendering a great comic writer of one country familiar to the readers of another. But Nature, though a stubborn antagonist to deal with, is not altogether invincible, and the wildest of her comic sons may be made our own, if we combat vigorously for him. But it must be no idle or defective work: we must make ourselves masters of all the armouries in which his quivers are lodged; we must possess ourselves fully of all those habits of society and principles of government, at which his keenest shafts were aimed; we must thrust ourselves boldly into the haunts from which his sketches were derived; and those sketches we must endeavour to animate and fill up, till they become not mere outlines and shadows, but creatures of flesh and blood, plain, corporeal, tangible. And if this mode of dealing should occasionally lead into a style of remark not always consistent with the gravity and dignity of scholastic illustration, there is at all events small fear that such an example should have many followers: there is no second author in ancient literature to whom such a style of criticism can be applied: such as Aristophanes is, he stands alone in the world; nature made *him*, and broke the mould in which he was cast.

But this general difficulty is not the only one which meets us in the present instance; and in the nature of that difficulty must be found some excuse for that dramatic form which the editor's observations so frequently assume. There are few feelings more agreeable and none more honourable to our nature, than those which lead us to consider the men of by-gone ages, as beings wiser and better than ourselves; and towards ancient Greece more particularly, so far has this prejudice been carried (and an enviable prejudice it is, after all), that many persons appear to consider her soil, as one that threw up men

of virtue, patriots, sages, and philosophers, with much the same prolific power as more degenerate places throw up funguses and mushrooms. An editor of Aristophanes cannot but feel that in dealing with these illusions as truth and justice to his author oblige him, he performs a task ungrateful to others, and consequently not provocative of very favourable feelings toward himself. How was this course to be softened, if it could not be avoided? There seemed to be no other than that which has been so frequently adopted in these pages; that of making the ancients speak as much as possible for themselves, and thus drawing from their own lips acknowledgments and admissions of error, which would have proceeded with less grace from his. With these general remarks, which are not so much intended to deprecate any just severity of criticism for a failure in the plan adopted, as to evince that that plan has not been taken up lightly and without consideration, the editor proceeds upon his path as if no such remarks had been previously thought necessary.

Whoever has been in the habit of walking the streets of Westminster towards the setting of a spring or winter's sun, soon learns to distinguish the different classes of men, whose feet are tending towards the most important spot in that quarter of the town; the busy aspirant for office, impatient for the first committee, which is to develope his yet latent powers; the younger brother, full of the newly-published pamphlet, which is to remedy all inequalities of birth, and put him on a level with the head of his house; the crest-fallen orator, who has just been taught to know the wide difference between provincial fame and metropolitan celebrity; the quiet, collected man of real business and practical intelligence, with here and there (*rarus inter nantes*) one of those extraordinary men, on whom such extraordinary demands are now made, and yet found forthcoming—the eloquence which can satisfy England's mighty intellect at home, and the state-paper, which can justify her proud preeminence abroad.

It was a different hour which brought together the legislators of ancient Athens, and, generally speaking, a far different class of men, to whom her legislative labours were com-

mitted. The bright sun of Greece has barely risen, but enough of his golden rays are abroad to conduct us to a spot, which will ever hold a foremost place in the local reminiscences of mankind. That spot, not half a mile distant from the central part of Athens, is an open, sloping space, forming part of a low, rocky hill, and capable of holding on its surface many thousands of human beings. A few stone benches, and a pulpit formed from the rock itself, comprise its sole attractions for the eye; but on the former sat, alike for evil and for good, one of the most extraordinary people that time has yet made known to us, while from the latter issued those sounds, which could at one time drive the thousands there assembled to extremest madness, and at another hold them full of 'the hidden God that breathes about the heart,' and hushed as infant on the mother's breast. To which class belong the small group, whom our mind's eye now sees collected round it? Some matter of deep moment must be the subject of that conversation, which brings their heads almost into contact with each other, and hardly allows their voices to rise above their breath. Their forms are lofty and imposing, and imagination, investing them with the characters of public functionaries and statesmen, imparts to their countenances something of that noble bearing, which ambition often wears, even when its sources are not of the purest order. It might be so with the rest, but it certainly is not the case with the individual whom a gentle twitch of the elbow (by whom given we shall presently see) suddenly causes to turn his face towards us. The features, though not unhandsome, are yet coarse and vulgar; while the flush thrown over them evinces that the fiercest wines of Greece have been habitually added as stimulants to a disposition naturally brutal and ferocious. His fingers are studded with rings, and his dress has more than usual richness about it; but there is a want of adjustment in the parts, and a degree of ostentation in the whole display, which designates opulence suddenly acquired rather than the well-regulated splendour of a man to whom wealth is habitual. A general easiness of carriage marks an habitual confidence in his powers of persuasion, while a restless fierceness about the eyes evinces a readiness to put in motion the most

cruel passions of a populace, over whom his ready eloquence has given him a fatal sway.

But whatever the appearance of the statesman himself, it is strongly contrasted with the subdued and crafty air of the political agent, whose gentle twitch has brought him before us, and between his chief and whom something like the following conversation passes, in a tone hardly rising above a whisper:—

'And is the train properly laid?' 'I have the satisfaction to inform my noble employer that nothing can be more prosperous: an intelligent informer (μηνυτὴς) is [c]forthcoming, the proofs are made to tally to a nicety, and of the witnesses—all new men—only one is doubtful, and he—' 'Talks of conscience, no doubt. Hark ye: double the knave's price, and whenever the word drops from him again, throw in an extra drachm: our common run of testimony is so blown upon, that respectable perjury must rise in price, as well as other articles. But observe, a body of voices must be secured within the assembly: art provided on that head?' 'I can muster my shouters by scores.' 'Fellows with good lungs?' 'A thunder-clap shall fall when they are in full cry, and not a soul inquire, what noise was that?' 'Good: see that they are properly arranged, and let them utter their voices discreetly: the tongue that is at fault shall learn future wisdom by an empty stomach. How stands the [d]confiscation-list (δημιόπρατα)?' 'I have the honour to hand in the list: the notices ought to have been posted yesterday in the proper quarters, but the account was so little satisfactory, that we ventured to run the risk of a little delay: considering the disappointment felt in the last assembly, it might be desirable—but it is not for the humblest of your slaves to tender his advice.' (*gives the list.*) 'By the gods, a beggarly account indeed! but let us run through the items. (*Reads.*) Ergocles. Oh, I remember me! the fellow that took to his heels, and never found a tolerable portion of the public money in his pocket in any way incumber his flight. (*Reads.*) Property left. *A house in the Piræus, and a co-partnercy in a small merchantman.* A pretty equivalent, truly, for thirty talents due to the public accounts! But this comes of cheap government! (*Reads.*) Eubulus. The same, if I mistake not, that helped himself out of the sacred treasury. (*Reads.*) *A small farm at Parnes, valued at seventy minæ.* Humph! more effects of cheap government: but the bawling fools are rightly

[c] Schömann, p. 219 to 221. Wachsmuth, iii. 296. Andocides de Myster. passim.

[d] See note infra, p. 101.

served! [e]embezzlement and peculation are the legitimate offspring of a parsimonious economy. (*Reads.*) What! and the little demarch of Acharnæ, too! well, well; if he's gone off with nothing more than the poor-rates of his burgh, none will be much injured by *him!* But what compensation do we get here? (*Reads.*) *Ten spoons for broth!* Item, *as many flesh-forks.* Item, *a decad of vessels for boiling water.* Would the little wretch had been immersed in one himself! Item, *copper plates, chains, gridirons, dishes, drinking-cups,* [f]*strainers.* A pretty meal, truly, for our hungry Demus to sleep upon! Hark ye; let it be understood that there is to be a distribution of corn before the next assembly; with a few extra [g]feasts to the gods, and an allotment of conquered land (κληρουχία): and circulate the news quickly, or we shall have a stormier debate than will be convenient. And who in heaven's name has a benefit from this precious trumpery, before it reaches the public chest?' 'As the chairman (πρόεδρος) of the next assembly is to do us a job which may amerce him in a fine of forty drachms, the whole lot has been knocked down a dead bargain to him.' 'Good; and if a hole is left in his purse or his reputation, let him solder it up with a portion of the skin-money (δερματικόν). Has Macartatus come to a proper way of thinking?' 'Alas! there is no making him understand reason.' 'Did you hint at an impeachment (εἰσαγγελία) before the assembly?' 'I did: and as he is already amerced in a fine (τίμημα), and I knew his weak side, I further hinted at the law, which entails upon a son the public debt of an insolvent [h]father.' 'And he still continues firm?' 'As a rock.' 'The resolute blockhead! But no matter; let there be a corollary got up to our present conspiracy, before the moon is a week older, and let a dose of hemlock be his reward for the trouble of hatching it. I need say nothing of these documents.' (*giving them into his hands.*) 'Nothing: this decree (ψήφισμα) must be read

[e] "If among the Greeks a single talent only be entrusted to those who have the management of any of the public money, though they give ten written sureties, with as many seals, and twice as many witnesses, they are unable to discharge the trust reposed in them with integrity." Polybius, (Hampton's Transl. II. 405.)

[f] For a similar inventory of confiscated property, see Boeckh (Germ. edit.) II. 260. On distributions of corn and other διανομαὶ and διαδόσεις, as they were termed, see I. 279 to 302. Engl. edit.

[g] A feast to the gods, as has been observed in a former play, was synonymous with a feast to the people, who always came in for the largest share of the offering. On how large a scale these sacrifices must have been conducted, appears from the fact that the mere skins of the animals thus slain formed a considerable item in the public revenue, called δερματικὸν, or skin-money. See Boeckh. (Germ. edit.) I. 227. II. 248.

[h] Boeckh, II. 126.

by mistake in place of another; that law (νόμος) must not commence with the commencement—' 'And if the public scribe (γραμματεὺς) read this preliminary act (προβούλευμα) an inch above his breath, let the rascal know that his fingers may itch for some more of our drachmas, without a chance of having their passion gratified. Enough: draw your band closely about you, and, as you value your future fortunes, see that no one gets possession of the pulpit before [i] myself.'—And he again proceeded to join his companions in consultation, muttering as he went, 'If the rascals prove too much for us in the courts of law, we'll let the gaping fools know who are their masters in the Pnyx: as for their actions of illegality, (παρανόμων γραφαὶ)—I have laughed at seventy such flea-bites [k] already, and a brace or two more will only disqualify me from counting them so easily by decads.'

While the real masters of the state were thus arranging the business of the day within, the nominal sovereign was unbending the cares of royalty in the agora, which lay just below the Pnyx, in all that spirit of light-hearted mirth, which characterised the Greek, when his fiercer passions were not called into play by some ruffian demagogue or faction of the day, to effect their own base purposes. And a meeting like the present was not scanty of opportunities for a ready display of their lively talents. On more urgent occasions,—and many such must have occurred in the terrible Peloponnesian war,—it was usual to summon by special messengers the inhabitants of the rural as well as civic burghs to take part in the proceedings of the assembly, which in that case was called [l] κατακλησία: and a party of town-wits are already exercising their waggery on a branch of these rustic Solons, who are advancing, as was their custom, in a body, regulating their movements by a flute, and chaunting some snatches of old songs as they proceed:—

'And mark the sheep-skin coat,' said one; 'and the dog-skin cap,' said another; 'and that apology for an Alcibiades boot,' exclaimed a third; 'body o' me, but such impotent attempts at fashion ought to disqualify a fellow from a vote in the assembly, as much as public debt, murder, cowardice, or any other cause of

i See note to v. 734; and to the examples there given add Dem. 268, 5. 303, 6. Æsch. 58, 37. 64, 14. 67, 41. 71, 22.

k Schöm. 169. Æschines, 81, 39.

l Schöm. 28. 60. Wachsmuth, I. 258.

[m]disfranchisement.' 'And foot it neater to the tune,' cried a fourth, 'or old Phrynichus may chance rise from his grave, and make your head pay for the error of your heels.' 'And shut your mouth, bumpkin,' added a fifth, 'or your dame's parting injunctions may slip out of it. And who knows not what these were? (*Mimics.*) "And tuck thy cloak tightly about thee, man," quoth she, "for the morning air bites shrewdly; and pad not the earth so stoutly with thy hoof, for it is apt to wear out the shoon; and let not the town-orators bamboozle thee, for thy wits are none of the sharpest; and have nothing to do with naughty light-o'-loves—the goddesses be gracious; for they are said to flock to that wicked town like water-fowl to the [n]lake."' 'But you forget the secret whisper,' interrupted a sixth, 'which closed the whole, and seemed jealous of Echo coming in for the least share of it.' 'Not I, by Apollo: for went it not thus? "And hark ye, Strepsiades, my distaff needs a little supply of wool; and my saffron-coloured robe is a little the worse for wear; and a new girdle against the approaching feast of Venus would not be amiss: and if a few olives were added—but, my own Strepsiades, be sure and not forget a bit of salt-fish: a prudent man may do wonders with a three-obol [o]piece."'

The leader of the band, at whom this mirth was directed, waited patiently till the whole volley was exhausted, though a secret smile about his lips, and an arch expression of countenance, seemed to imply that he considered himself as not unprovided with an answer. No sooner therefore was all quiet, than he applied his hands to his sides, and, with a prodigious force of lungs, heaved up the single and expressive word [p]*gaper*; and guessing from the shouts of laughter which followed its utterance, and the action with which the retort was accompanied, (for the countryman clapped his arms as if they had been wings, and crowed like a triumphant cock,) it seemed to be considered, that if not in quantity, our rustic legislator had at least the advantage in weight of metal.

m For the various causes which disqualified a man from voting in the assembly, and which all came under the common name of *atimy* (ἀτιμία), see Schöm. 74-5. Wachsmuth, III. 243.

n As the state of female society in Greece may perhaps form a portion of our future labours, we shall say nothing further on this subject at present.

o The gratuity allowed to the common Athenians for their attendance on the assembly.

p For the origin of this *soubriquet* for the citizens of Athens, see infr. 734. 1082. 1226. but more particularly the latter note.

But the growing mirth dropt suddenly, like the babble of slaves, when a secret instinct tells them that their task-master is at hand. A dry skin, a restless eye, and a bilious cheek, betokened the appearance of one of those searching and inquisitive minds, at the very sight of whom the heedless and gay collect their scattered thoughts, much in the same way that a prudent general does his out-posts, when sensible that his utmost concentration of force will but suffice to bear the shock of an encounter. Some scape-grace is generally the first on such occasions to commence the attack, instead of awaiting it; and accordingly, a 'saucy sun-shiny' looking fellow led off the campaign on the present occasion in the manner following:—

'How now, Demophon! what news in your last Spartan letters concerning your sooty-headed friends on this side the [q]Euphrates?' A stern look chastised the shallow intruder. 'If you mean that wonderful people, compared with whom we are but as children of yesterday—but I have no wish,' said the speaker suddenly, his eyes glancing rapidly round, and his look of reverence changing into one of suspicion, 'to fall a second time into the hands of our religious [r]authorities.' 'And proper hands, too, for a fellow to fall into, who is ever vapouring about a people that are said to look like [s]horses, and whose whole stock of divinities is cribbed into a single temple, and that without either statue or painting in it. But enough of such an obscure out-o'-the-way race: what business have we before the assembly to-day? for I have read nothing of the [t]programme, but to learn the day of meeting.' 'Business!' cried the other, in a dry sarcastic tone: 'the usual business, I presume: business which fills fools' heads with wind, and wise men's hearts with sorrow or contempt: a prayer—a curse—lustration by a porker—a few good speeches, and a half-dozen of indifferent bon-mots—much

q For proofs of an early intercourse between the Spartans and the Jews (which however has been here somewhat anticipated), see Josephus' Antiquities, l. XII. c. 4. with the notes in Havercamp and Whiston.

r That the Athenians were not quite that tolerant people in religious matters, which some have supposed them to be, will be shewn in a future play.

s Chœrilus, a very ancient poet of Athens, and a contemporary of the events which he describes, gives the following account of some Jews, who appear to have formed part of the army, which Xerxes had prepared for the invasion of Greece: "At the last there passed over a people, wonderful to be beheld: they spake the Phœnician tongue; they dwelt in the Solymean mountains, near a broad lake; their heads were sooty, having round rasures on them; their heads and faces were like nasty horse heads also, that had been hardened in the smoke." Whiston's Josephus, vol. IV. p. 299.

t Schöm. 59.

noise and tumult, and [u]five thousand pair of hands held up in the air, which had far better been employed in honest labour at home; such, I believe, is the usual business of an Athenian assembly.' 'Will it be peace or war?' 'Peace, indeed! and with so many hungry diviners yet to be fed, and so many needy demagogues yet to be made rich? No, no: war, war to the hilts, cries every drachma in the treasury, till Athens or Sparta be no [x]more.' 'Will the [y]ambassadors give in their accounts? and what do they bring?' 'Bring? for their hearers, soft speeches: for themselves, new roofs to their [z]houses, fat sheep for their pastures, and hands close enveloped in rich mantles at home, which abroad were held wide enough out, I warrant me.' 'Has the foreign tribute come in? and what does it amount to?' 'The clerk of the revenue (*ἀντιγραφεὺς*) will soon let us into that [a]secret; and if it fail, what then? the old devices are yet left us—lead, to be bought up by the state, and resold at triple its [b]price;—a tax upon projections in buildings, or even upon our very doors, and an issue of copper money, with a law to make it pass current as silver; and if these should not suffice, some financier may no doubt be found to clap a war-tax of [c]forty per cent. on our incomes.' 'But harkye, Demophon, when is the new order of things to commence, which is to convert us all into a nation of [d]gentlemen? I've a longing desire to know what it is to feast on hare's flesh, and to have my rooms hung with Persian tapestry, and to exchange my old sun-burnt Thratta for one of those delicate pieces of white and red, which I am told are to be found at the tables of our statesmen, public orators, and dramatists.' 'Then put your appetites to a better schooling! Hare's flesh, indeed! No, no: leave such dainties for your betters, and learn what befits such persons as yourself from the talk with which they

[u] The average number of an Athenian assembly. Boeckh, II. 412. (Germ. edit.)

[x] Nor must this appetite for war be charged exclusively to the demagogues or the diviners. A popular government, as may be learned from Montesquieu, has ever too much action or too little. "Sometimes with a hundred thousand arms it overturns every thing; sometimes with a hundred thousand feet it goes at no quicker pace than an insect." L. II. c. 2.

[y] See the opening scene of the Acharnenses.

[z] Dem. 425, 27. *ἐπειδὴ δὲ δωροδοκεῖν ἤρξαντό τινες . . . Λασθένης μὲν ἤρεψε τὴν οἰκίαν τοῖς ἐκ Μακεδονίας δοθεῖσι ξύλοις, Εὐθυκράτης δὲ βοῦς ἔτρεφε πολλὰς τιμὴν οὐδενὶ δοὺς, ἕτερος δέ τις ἧκεν ἔχων πρόβατα κ.τ.λ.*

[a] Schöm. 287.

[b] Ib. 289.

[c] Eccles. Arist. v. 825.

[d] For some projects of this nature, which about this time were set on foot, see the treatise 'de Vectigalibus' by Xenophon, and 'the Wasps' of Aristophanes.

wash down their savoury morsels. (*Mimics.*) "A notable project, truly, this! Twenty citizens to be billeted on each of our subject-states, and furnished at their expense with all the luxuries of life! (No contemptible soup this, but a discreet hand would have proportioned the spice somewhat better.) And what on earth do the knaves want? Do not the law-courts and the assemblies furnish them their three obols a-day, and what does nature require more? Let us see; a chœnix of corn at barley price, half an obol; a bit of salt-fish, ditto: wine—shoes—clothing,—by the gods their whole wants supplied, and half a dozen *chalcuses* left to buy the rascals garlic to poison us in the [e] public meetings! Pah! a cup there of Chian, and let a rose-bud float on the top, to drive the fumes from my brain's remembrance." And this, forsooth, is the language held within by those who make such a parade without of their love for the sovereign people!—"the arbiters of life and death—who make law and unmake it—who decree peace and war—who ratify treaties and annul them—who smile, and kings are elevated—who frown, and a state disappears from the map of existence." O! we shall be a rare [f] paradox to posterity,' continued the satirist, pausing over the picture which he had drawn, 'and of all the problems (*προβολαὶ*) proposed to us in the assembly, none will prove harder of solution than our own anomalous self, at once sovereign and dependent, tyrant and slave, impostor and gull!'—and a temporary silence seemed to imply that the thoughts of his audience were not much at variance with those of the excited speaker. 'Take physic, Demophon,' at last cried one of the crowd, 'and you will see these things in a better light.' 'And who shall administer it?' replied the man of grievances, tartly; 'the physician, who, paid by the public assembly to attend indifferently to all, confines himself to the pulses of the rich, while a scrub of a [g] slave is dispatched to do the work of death among the poor? Physic, forsooth! I'll none of it.' 'Then die of the black bile,' said Sunshiny-face, 'and, in burial, let your gall-bladder part company from the rest of your members, that the passer-by may know how you came by your end.'

This new view of the law of suicide, which in Athens obliged the selfmurderer's hand to be buried [h] apart from the rest of

[e] Ach. 164.

[f] Æsch. 72, 24. *εἰς παραδοξολογίαν τοῖς ἐσομένοις μεθ' ἡμᾶς ἔφυμεν.* For the word *προβολαὶ*, see Index Æschinis in v. Wachsmuth, III. 298.

[g] Plato de Legibus, lib. IV. 720, b. c.; and compare Crabbe's well-known description of the country apothecary.

[h] Wachsmuth, III. 264.

his body, created a laugh, and the idlers sought a change of amusement. A mock-auction at no great distance (for a species of humour, which began with the [i]wits of antiquity, will in a place like this be perhaps tolerated once more) was calculated to afford it.

'Who buys, who buys? This is the cap of Hades, and confers on its wearer the gift of [k]invisibility. This is the cap in which the noble Perseus slew the sea-monster, that was to devour the fair Andromeda. If there be one in this honourable assembly, who fancies his time might be put to better account than earning a dirty three obols by attendance in the Ecclesia—but I see I am understood: sixty minæ did you say? the prize is your own. Mercury defend me! why the sound of a stolen purse is already chinking in my ears.—Who buys, who buys? A wonderful tree, gentlemen, and such as natural history never yet put upon record. It is, as you see, of ample dimensions; but what you do not see, and what none but an honest man like myself would disclose to you, it is wholly rotten at the core. But what then? winter and spring alike bear witness to its marvellous qualities: for in the former, instead of leaves it drops shields; and in the latter, in place of figs, it puts forth a full crop of—actions at law. Who offers me a bidding?' 'Not I, for one,' cried a by-stander; 'for who would purchase a property which [l]Cleonymus may at any time claim as his own, and which, if it carry its owner well through the courts of law, is sure to bring him into trouble in the [m]assembly?' 'Two memories, the one leaky, the other retentive, are offered to your notice: excellent articles, my worthy masters, now that war-taxes are heavy, and extraordinary imposts are said to be also in agitation.' 'I buy them both,' said a laughing fellow; 'the one will do me service when I reckon up my neighbour's property, and the other when it is inconvenient to have too accurate a knowledge of my own; and I'll make the first trial of their merits, when the list of inheritances is recorded in the assembly of to-day.' 'Going, a-going, going—a front of brass, a liver that's white, and feet that tend mechanically to the agora. Is this honourable assembly shy of a bidding, as if they were going to purchase what is already their own? Then I throw in this staff (βακτηρία) by way of make-weight,

i Lucian's Auctio Vitarum.

k Achar. 390.

l Aristoph. Aves, 1472.

m Shield-dropping, in other words, cowardice, disqualified a man from voting in the general assembly.

and ask but an obol for the whole lot. Breath o' my body! why the mere handling of this stick, if done like a man of the [n]Academy, would serve to make its owner a leading man in the assembly.' 'Then I bid for them all,' cried one in a tattered dress. 'Egad! let the have-somethings (*οἱ ἔχοντες*) look to it: if I do not presently put this wardrobe into better case, even call me, if you please, ninny and molly-coddle (*βλιτομάμμας*).' 'But, miserable prate-apace that I am, with so many gallant sons of ocean around me, and yet nothing offered to their noble profession! That grey head shews an acquaintance with by-gone days, and the north-westers of Artemisium exhibit themselves still in those lively eyes. What shall I offer to their excellent owner?' 'E'en what you will, master Drances; only belay your tongue, and set about it.' 'Then here is the identical helm, on which the hand of Themistocles lay, when the good ship Athenæ was in his trust and keeping. And where did eye then see a statelier vessel! Her masts beautifully in line, her sails of the fairest fit, and her sides as gracefully drawn in as a maiden's waist, when laced to its finest point! As she went before the wind, the breezes seemed to linger fondly in her swelling sails, and when she tacked, the blue waters threw up their best spray to her puffed cheeks, as if it had been wine cast from a goblet and drunk to better acquaintance:—while now? Her masts all sprung—her timbers worm-eaten—her bowsprit without proper stay or gammoning to secure it—and yet every stitch of canvass on her, e'en to the lofty sky-sails that seem to brave the very heavens, a mere landsman's wit can tell—' that the first squall must make a wreck of such a vessel, and the second send her to the bottom; but whether with stem or stern foremost, is beyond my nautical skill to determine!' 'And curses light on those who have brought the once noble vessel to such a pass! O for some particular head, on which all the maledictions with which this heart is choking might launch them like a thunderbolt!' 'Then as far as my humble ability goes, that particular head, or at least a very essential portion of it, shall presently make its appearance.' And the speaker paused a while, as if seeking for something in the meal-bag (*θύλακος*) which lay at his feet. 'Now bleed yourselves well in the purse-vein, my noble masters, for the prime of my assortment is before you;' and, amid explosions of laughter, the speaker produced a huge semblance of a human tongue. 'It goes, as you see, upon springs; and for its

[n] Athenæus, XII. 509, d.

dimensions, why, house and barn, corn-land and grass-land, olive and fig, pomegranate and grape, are to be found upon it. Who owns this, to-day is nothing, and to-morrow is head of his burgh, and master of the public treasury. The river Pactolus flows along its surface, and its root runs into a richer vein of metal than our mines at Laurium ever afforded.• Who gives me a bidding?' A chorus of voices rose instant at the question—'I,' 'and I,' 'and I;' 'and I,' said a voice out-topping the rest, like some mighty bell, when it flings its strength abroad, and drowns all other noises in one broad, overwhelming volume of sound. The auctioneer knew his man, and turned his eye accordingly. 'And what dost proffer, my son of thunder?' 'All my certainties of success here, and all that may happen in Hades hereafter.' ''Tis nobly said; but let us not be hasty. Speak. When an injured man confronts thee, what is thy front and bearing?' 'I look him boldly in the face, and take the gods to witness that I never set eyes on him before.' 'And when your whole life's misdeeds are ript up before you?' 'I tune my voice to its lowest pitch, and, turning to the bystanders, ask with a complacent air, *What might the gentleman be pleas'd to observe?*' 'Canst thrust thy hand into the public purse?' 'Aye, truly can I, though a temple be the place of deposit, and Jove and Minerva stand double guard over it. I am one of those who study a little piquancy in my amusements.' 'Spoke like a true man of Athens. But one question more: was thy birth gentle or simple?' 'Gentle, quotha! a blackguard was my father; and my mother'—'Wonderful man! and where have these talents been so long concealed? But no matter; let your lips and your feet change [o] place; do homage to Impudence, and with this best gift of the gods, which I now put into your hands, or rather into your mouth, look upon yourself as at the head of public affairs in Athens!' And the idlers again sought a change of amusement.

That a body of Athenians should ever have met together, without some discussion on their drama, was unlikely at any time: as legislators and critics the concerns of the theatre fell alike under their [p] cognizance, and consequently the sub-

o See note, 154.

p Among other matters connected with the theatre, to which the Assembly gave attention, may be reckoned the following:—what part of the expenses in the exhibition of a new drama should be borne by the state, and what by the furnisher of the chorus: as to the chorus itself, whether its numbers should be left indeterminate, or fifteen remain the legal provision for Tragedy, and twenty-four for Comedy—

ject could never be long absent from their minds—but still less likely was it at a period, when party-feeling ran high on the matter; the adherents to the old school of tragic poetry, and the favourers of modern innovation for ever battling together: but however tempting the theme, our notice of their present colloquies must be very brief.

"I'll hear no more, young man, of such idle stuff: it can come to no good, these short syllables and nerveless metres, in which he indulges. Give me the old dochmiacs of Æschylus: I never hear them, but it is as if a trumpet went through my ears, and my hands feel as if they were grasping a lance with a Persian head at the end of it; but as for these namby-pamby numbers, and love-sick strains in which his younger rival is ever indulging—and then the women, neighbour Blepyrus, the women—" —"Aye, aye, son of Damon, let a piece of mischief be once set a going, and they ever take ten steps in advance of us who were born to be their leaders. It was but the other day that on returning from the assembly, I found my own dame trying her hand at one of these soft ditties. The sounds ceased at my approach; and 'what, asked she, was before the assembly to-day? will it be peace or war?' 'Peace,' replied I sternly, 'if the household gods hear their proper music; but war to the staff,' said I, flourishing a stout one over her [q] head,

what improvements could be made in the solid or liquid food, which previous votes of the legislature had declared to be most conducive to the production of good voices and a clear enunciation—whether it was for the interest of the public to let out the theatre in fee-farm, or merely for a term of years—what portion of the entrance-money should be assigned to the lessee of the theatre, and what to the master of the works (ἀρχιτεκτῶν), who in return was bound to keep the theatre in repair, and furnish the machinery—what penalty should be laid on the chorus-master, who had allowed a foreigner to be found among his troop of dancers—what amercement should be imposed on the theatrical judges (κριταὶ), who should appear in their decisions to have been guided rather by prejudice or partiality, than the actual merits of the piece submitted to their decision; and finally, the weight of damages which should be laid on the actor, who having received a temporary permission to exercise his profession in foreign states, had neglected to return before the spring-festivals, when all the scenic pomp of Athens was to be displayed before the eyes of admiring strangers.

q The rougher sons of ancient Democracy appear to have been in the habit of doing something more than merely flourish their staves over their females, though the fact is not made to appear in the text, or in the following passage of the Lysistrata, from which the text is imitated.

Lys. In the late war—
Whatever your resolves—(can you deny it?)
Still to our husbands' pleasure we submitted:
"For sufferance is the badge of all our tribe."
Our tongues indeed were lock'd; 'twas made a felony
Almost to breathe;—ill suited this a sex,
Who every action scann'd with nice observance;

if the distaff rocks to another such strain as that." "Psha, psha," said a bull-neck'd fellow, with two [r] left hands, and a pair of whiskers that might have served a man of small possessions to put his property into a ring-fence, "leave these trifles to those whom they concern. If they are not properly shewn up at the next spring meeting, there was an expression in our new comic writer's eye, and I watched him closely at the last tragedy, which lies beyond my interpretation. But, my masters, is it here the shoe pinches? Have you observed nothing since the late invitation to the court of Macedon; the praises of monarchy—the gibes on public assemblies — the sneers on public orators? Under correction (and he spoke in a tone which shewed it must be a stout man who offered to administer it), I look upon this cabbage-woman's son as little better than a traitor to our weal, and if he gets any vote from me in assembly or Council-house, it shall be the vote of the [s] shell." "It is the vote which merit has long been accustomed to in this town of ours," said a pale, hatchet-faced youth, with whose body consumption seemed to be doing as much havoc, as the new opinions had apparently been doing with his mind;—and the delight of all hearts of sensibility must not expect to go without his taste of it. But if the divine Euripides be a traitor to the weal, is Æschylus a friend to it? Lookye, sirs: I flatter myself I can dive into hidden meanings as well as another; and if that far-famed play of his, the Eumenides, be not a covert satire on our courts of law—the subject however is new,"

Well—ever and anon we heard it rumour'd
That matter of high import was before you,
And still 'twas added, that ill counsel won
The prize from purposes of better moment.
Though sick at heart to hear it—we put smiles
Into the face, and frequent questioned you—
"Th' Assembly met to-day, if I mistake not:
How went the votes?—shall we have peace? "Bah! Silence!"
Was the rough answer—"peace or war, what matters it
To you?" Silence was bid, and I kept quietness.
Female Ch. So had not I, though I had choak'd for it.
Mag. And choak thou hadst, hadst thou exchang'd one syllable.
Lys. Well, sir, I kept my house, and kept—my tongue.
Worse counsels follow'd these, and worse, and rumour
Still bore them to my ears; then I: "What humour
Pricks you, my gentle husband, to this fashion,
That all your actions bear the stamp of folly?"
He, with his eyes askew, made answer thus:
"Look to your distaff, dame! or worse will follow—
Leave war and its concerns to men!" Lysist. 507—520.

[r] *'Αμφαρίστερον 'Αριστοφάνης εἶπεν ἐν Ταγηνίσταις ἄνθρωπον ἀμφοτέρωθεν ἀρίστερον.* Galen. Dryden's Mac Flecnoe, "with two left legs," &c. must be familiar to the English reader.

[s] I. e. the ostracism See infr. v. 834.

continued the speaker, seeing a look of surprise in his hearers, "and I have therefore thrown my poor thoughts into a paper, of which, with permission, I will read a portion to the company. It is entitled," added he, drawing a scroll of large dimension from his bosom, "Thoughts on the Essential Differences between"—but the speaker looked up, and found himself without an audience. The younger part instinctively fled from a scroll, which promised to be so long in unrolling, and graver heads had been caught by the sounds of an adjoining colloquy, in which the words "receipt"—"expenditure" —"taxation"—were busily bandied about; magic words, which never fail to command attention! for let men's ears be where they will during one portion of the day, the inevitable laws of society compel them to descend for another portion of it into their pockets and their purses.

Lam. "Nothing more true than what you just advanced, most excellent [t] Thrasymachus, and indeed for sound political wisdom and discretion, I ever looked upon you as about the foremost man in Athens. (*Aside*) An insolent and over-bearing fellow! but his influence in the ecclesia is all-powerful; and in a court of law none so leads the dicasts as this same Thrasymachus; and an aspirant for office like myself must fashion his speech accordingly (*aloud*). In spite therefore of the lofty language to which our orators accustom us, I have ever considered the sovereign people—of whom, notwithstanding this handsome cloak upon my back, I ever consider myself a component and a humble part—

Thr. (*aside*). Yes, yes, humble enough, till my favour is won, and that rich cloak has a richer trimming to it, and then—adieu to all humility; but I know him, and—twist him round my fingers: would I could say as much for that dark-eyed Clitander, who stands beside him! (*aloud*) You have our ear, most worshipful Lamachus.

Lam. I say, I consider the sovereign multitude of Athens—but I address myself to him who hears me not.

Thr. Anon, anon, most noble Lamachus. (*to himself*). If this bold eye could quail before any one of woman born, 'tis that mysterious man. A lineal descendant of Musæus, he is not only said to be in possession of many original writings of that first and earliest of our

[t] The name has been taken from a dramatic character in the Dætaleis, the earliest play of Aristophanes, in which the poet appears to have embodied all the traits descriptive of the transition of the old Athenian character into the new.

seers, but himself to partake largely of the prophetic art. Yet instead of putting his treasures to that account, which others would do among us, he gives himself up almost entirely to solitude and seclusion, poring over the contents of his oracular collections, or the tomes of our departed sages. Occasionally he is seen in the ecclesia, but takes no part in the proceedings—visits the law-courts more frequently, listens attentively to the speeches delivered there, looks at the dicasts when about to deliver their votes, heaves a sigh, and departs. His dark eye is this moment upon me, and, despite myself, there is that in it— (*aloud*) My ears, I repeat, are yours, most worthy Lamachus.

Lam. To be neither more nor less—but still he wanders.

Thr. (*aside.*) Again that eye upon me, and more in pity, it should seem, than scorn. Pity! The gods requite his insolence! Pity indeed! As for his oracles—tush! I trust to honest [u] Bacis and the nymphs, and while I can stick comfortably to their skirts, I scatter to the winds all other interpretations, come they from what quarter they may. Pity forsooth!

Lam. I consider, I say, the sovereign people of Athens, to be neither more nor less—

Thr. Than one mighty stomach, to feed and foster which is the sole end and aim of all political economy. It is an eternal and immutable truth, but, honestly speaking, it was not till after the days of Marathon and Platea, that I became thoroughly impregnated with that, and a few other essential state maxims.

Lam. Glorious and immortal days! our noble ancestors—

Thr. Ha! ha! ha! but peace, young orator, we are not yet in the Pnyx, and that clap-trap will in the mean time keep warm. And yet he lies in his throat, who denies them to be among the most glorious dates in human annals: and long I acted as if I thought the same myself: the love of my country was a term ever in my mouth; I swore by no other names than those of Harmodius and Aristogeiton, and I absolutely kissed the sacred soil, which my spear and shield had won from the insulting Mede; but the fervour gradually went off, and left me—

Lam. With what?

Thr. Ill as it may sound—first, with a most prodigious appetite—secondly, with certain sensations about the eyes and ears, which I had never felt before; and thirdly, with the consciousness of

[u] See Appendix A. B.

possessing a pair of hands, which properly layed about would in time gain me whatever palate, eye, or ear might happen to think necessary for them.

Lam. These wants and feelings ascertained, how next might you proceed?

Thr. The first, and, to say truth, the most difficult step was to come to an understanding with my ancient sire; for there is something in a father's face, which—and then, it must be owned, that the old man had borne him nobly in the events to which I just alluded, and in fact had mainly helped to bring them to so glorious a conclusion. My offers to him, however, I think you will admit, were liberal to the last degree.

Lam. No doubt they were.

Thr. Unlimited sway was proffered him over our annals, manners, and formulæ of government, from the battle of Marathon up to that autochthony of which he is so fond of talking—Theseus, the old nobility, and Areopagus inclusive;—while I reserved nothing to myself but the benefit of such changes as had fallen out since the combats in which we had been jointly engaged.

Lam. He could not possibly resist an offer so inviting!

Thr. But indeed he did, and with no small show of shame and indignation. He talked of filial duty and avenging heaven, reasoned of temperance, moderated passions, and the golden age; but I threw into his teeth the words [u] Saturn and grasshoppers, talked of the march of intellect, and finding even this not quite effectual, I hinted at such things as strangulation and a [x] halter.

Clit. (*to himself*). All-righteous Jove, and yet thy thunders sleep!

Thr. This brought matters to a close, for let me tell you, that the bold youth who can assume courage to throw aside parent and preceptor, soon finds little else left to cross his way. The old people indeed turned up the whites of their eyes, much as this Clitander does now (and the fellow has more white in them than I gave him credit for), but I carried out my principles,—the phrase apparently displeases you,—I carried out my principles, I say, and presently proved, that before mere physical strength—

Lam. All else in nature must give way. 'Tis an indisputable truth!

[u] Nub. 398. ᾧ μῶρε σὺ καὶ Κρονίων ὄζων καὶ βεκκεσέληνε. Ibid. 984. ἀρχαῖά γε καὶ Διπολιώδη καὶ τεττίγων ἀνάμεστα.

[x] The allusion has been explained in a former play, the Wasps; and will come under consideration again in "the Clouds."

Clit. (*half aloud*). Thou traitor to Intelligence and Virtue, and even to thy own rank! Physical strength! let but the latter look it boldly in the face, and its utmost violence is soon hnshed into an infant's stillness! And shall the attributes, which bring man nearest to the gods, be found of agency less potent? Physical strength! the very creature, to whom the impious doctrine is advanced, feels that at times within, which bids him fling it from him with abhorrence; for the gods made not credence in themselves a want more natural to the human heart, than the payment of a decent homage to purer morals and superior intellect among their fellow-men!

Thr. (*to Lam.*) Αὐτὸς ἔφη. Himself hath said it!

Lam. (*contemptuously*). Or the ancestral parchments for him! (*aside*) Would bushels of their dust were in his throat, to choke the insolent!

Thr. But to proceed. My prudent sire taking the hint, retired to muse on former days, while I (*drawing himself up*)—I—became Young Athens—You sicken, Lamachus—

Lam. A little indiscretion of the morning meal—but—'tis past! (*aside*) Young Athens! I could spit my entrails in the fellow's face!

Thr. Aye, and what's more, Sovereign Athens to boot. Good: that doff'd cap suffices for our present situation; but in the actual presence, it will be as well to add the hinged knee.

Lam. (*aside*) And if the crooked back be further asked, till I can mount upon your own, e'en be it so: if I repay me not some day for the shame of so ascending, the gods take pity on my folly.

Thr. The maxims which I then laid down for my future guidance, must, I think, be pretty well familiar to you: as my orators and parasites assured me that I had now become a sort of portion of divinity, my first care of course was for my brethren of the skies. Sacrificial rites therefore I ordered without stint;—

Lam. (*aside*). These being, in fact, a banquet for himself!

Thr. And whether they come in the shape of kids, pigs, sheep, and poultry, or in whole hecatombs of slaughtered oxen, I find the rite equally acceptable to my piety and palate. In honest truth, of all my minor regulations in the Assembly, I contemplate none with greater satisfaction than that which places the mere purchasers of these oxen on a level with the highest officers of the [y] state. My next step was to order my 'feast of tribes.'

y The official term for these functionaries was βοῶναι. Boeckh. I. 289.

Lam. Right: how else ascertain the richest purse within them, or how so well let a man's neighbours know what sort of furniture is in him, as by ordering them all a feast at his sole expense?

Thr. As for an occasional dole of corn, the donative of some generous citizen, I found the thing absolutely necessary, not merely to lighten my annual bread-bill, but also to help to solve the problem, how a man like Metichus contrives not only to look after our wheaten and barley-meal markets, but to discharge a dozen other official situations into the [z] bargain.

Lam. Admirable Thrasymachus! did all other men's wits jump as nimbly to conclusions—but I interrupt.

Thr. Then for the eye and ear, I think it must be allowed that I managed matters indifferently well. This noble agora, in which we are now conversing—

Lam. That magnificent council-house, which stands adjoining—

Thr. My splendid aqueducts, and baths, and fountains—

Lam. Your gigantic fortifications, and princely wrestling-schools—

Thr. My innumerable temples filled with all the choicest works of art:—that Pnyx, indeed, in which I hold my legislative meetings, is a roughish kind of place; but then strong contrasts please me; and when from its heights I look upon my beauteous town below, standing forth in its morning splendour—

Lam. Like some fair virgin, hymning her first orisons to the sun's golden beams—

Thr. These hands feel as if they'd strangle the orator, who beyond a cushion or so, should dare to recommend any improvement in the old-fashioned place.

Lam. The orators know their duty (*aside*), (and those hands' propensities) (*aloud*) too well, to think of such a thing! (*aside*) How his eye lightens at the bare thought of interference with his fancies!

Thr. Then for the ear—

Lam. It is sufficient to run over the list of tragic and of comic bards, who wait upon your pleasure—

[z] *Μητίχος μὲν γὰρ στρατηγεῖ, Μητίχος δὲ τὰς ὁδοὺς,*
Μητίχος δ' ἄρτους ἐποπτεῖ, Μητίχος δὲ τἄλφιτα.
Μητίχῳ δὲ πάντα κεῖται, Μητίχος δ' οἰμώξεται.
Com. Incert. ap. Plut. Polit. Præcept. 811, f.

For further accounts of this multifarious person, who appears to have been a creature of Pericles, see Ed. Rev. No. XXXVII.

Thr. Mad wags some of these latter, noble Lamachus; but they know my humour, and conform to it. Apropos of this new poet, who has lately burst upon us in so extraordinary a manner. He is, I think, of your father's order.

Lam. We reckon him certainly among the proudest ornaments of the [z] Knighthood.

Thr. And his productions are of a very unusual character.

Lam. The vehement applause which you have hitherto bestowed upon them would certainly indicate as much.

Thr. Then give him a hint from me, that if he wishes that applause to be continued, he must conform to things as he finds them. I am told that he not only objects to some of the present practices of my comic theatre, but has expressed an intention of introducing much change in the system. Now assure him from me, that I'll have no innovations but of my own making, and that I am determined to be as absolute master in my theatre, as in the assembly and the courts of law. If he presume upon his rank or talent to [a] think otherwise—but enough of this—return we to more important matter. For days of court and ceremony then, I think upon the whole that I have managed matters not amiss: and yet, good Lamachus, so imperfect is human wisdom, that even this scheme of government, splendid as it seems, has one radical defect in it.

Lam. And with submission, what may that be?

Thr. Between ourselves, and this is not the first time, I think, that I have said it, the privy-purse is not so well supplied as it should be; for a bare three obols a day is but a slender provision for the amusements of Sovereignty, and how I have hitherto contrived to beguile the cares of state upon it, is almost past my comprehension.

Lam. (*aside*) The self-complacent, self-conceited, prating booby! but I have him on the hooks at last, and, by the gods, I'll hold him there a while. (*aloud*) And yet small as this gratuity is, there are those to whom it forms no small subject of remark and malicious observation.

Thr. Indeed! and what may these objectors say?

Lam. They set out with the opinion, that a democracy thus paid for conducting its own government is an absolute anomaly in political reasoning; they maintain—

[z] See note infr. p. 55.

[a] That the poet did presume to think and act otherwise, we shall see in his next play, "the Clouds."

Thr. One moment's pause, most worthy Lamachus. (*Aside*). *They set out with an opinion—they maintain*—and are we upon that tack? The third plural person instead of the first singular? Then I know instinctively what follows. Now will this fellow put together all that his small malice can collect, and pour a speech longer than the Iliad into my ears; but I've bethought me how to hear him out, and yet not lose my patience altogether. Most noble Lamachus, as I foresee a colloquy of no small length before us, and certain feelings tell me that I've not yet had my hot morning [b] drink, I've e'en been thinking to make arrangements for drinking it here, instead of taking it at yon tavern, as is my usual wont. Step you, lad, yonder for the necessary materials—honest Pandocus knows my liquor, and the usual measure of my appetite; but as I've some dry work before me, e'en let him add an extra pint or two. Meantime I borrow from these temporary [c] booths a stake or two, and lay them for my burning pile: good: a little brushwood in between: so: (*the lad returns*) why, boy, thou'st brought an ocean with thee! but no matter: my nose tells me 'tis of honest vintage, and I can reach the bottom of it:—now a few rays caught into my glass from this bright morning sun, and —bravo! the flame might gladden a diviner's eyes: and now then for the feast of reason, while I take measures for the flow of soul. These objectors, as you say, good Lamachus, maintain—

Lam. That while it is essential to a democratic form of government that all its concerns should be managed by the whole body of the people in the assembly (the business for consideration having been previously prepared by a more select body, call it the Council, the Five Hundred, or what you will); yet that unless you wish the supreme power to fall into the hands of a mere mob, and that to serve every purpose the wildest and most capricious, it is equally essential that no payment should be allowed the populace for such share in the direction of their affairs;—and for this simple reason, —that the expense of such payments being incompatible with any system of revenue raised on just and equitable principles, especially in a country naturally somewhat sterile like this, some stringent, and even arbitrary measures must necessarily be resorted to, in order that the revenue and expenditure may properly tally: and hence their inference, that no portion of the ruling power, however

[b] On the θερμὸν, or hot beverage used by the Greeks instead of the modern tea, see Boeckh, I. 140.

[c] See Dem. 284, 24. and Reiske's note.

small, should be borne by any person whose income is not sufficient for his own maintenance.

Thr. Excuse me, most worshipful, but for an opening sentence, this is somewhat of the longest, and to my mind not altogether of the clearest: you know how particular I am on these points, and such a sentence heard in the Pnyx might have stopped your advancement for some years to come. Let us break this sentence a little more into parts to begin with, and that done, you know my taste for the rest;—premises clearly and explicitly laid down—inferences fairly and correctly deduced from those premises, and a clear moral drawn from the whole. If the conclusion come to coincides with my own way of thinking, well and good; if not, my ears have been tickled with a well-arranged discourse, and, judging from my own case, I consider *that* as the principal reason why Sovereignty is provided with such a pair of appendages. Now then let's begin again. Your reasoners, if I understand them right, object first to the pay granted for attendance in the ecclesia and the courts of law; and not least, on account of the numbers to whom that payment must be made.

Lam. They do: look how the agora is at this moment filling by tens, by hundreds, I might even say by thousands, and ask if the objection is unreasonable. But the mere question of finance, though a serious, is not, as they affirm, the worst among the evils of this measure.

Thr. As why!

Lam. They maintain, that while the poor, the idle, and the vicious pour in by crowds for a gratuity thus easily obtained, those of better circumstances either withdraw from the assembly altogether, or if they take part in its deliberations, form so inconsiderable a minority, that all measures are carried by mere numbers, without any reference to intelligence or property; hence they say, that those best qualified for the management of public affairs, finding that they can neither initiate what their own wisdom would suggest, nor pursue what the prudence of others would recommend, retire in disgust, leaving the conduct of public affairs to men the least competent to direct them.

Thr. Any thing more?

Lam. Were the demands upon the public purse, continue these objectors, bounded by the ecclesiastic and judicial fee, impolitic and unwise as such expense might be, still, say they, it might be borne; but is it possible, they ask, that such a class of men, with

such power in their hands, should limit their demands to such a trifle? It is not in the nature of things: and hence they continue, our sumptuous feastings, splendid processions, and ever recurring solemnities; hence the donations and distributions of the public money: hence the gratuitous admission to musical and theatrical exhibitions, and all the other gratifications provided for a people who must at once be fed and amused.

Thr. Unsatisfied with these payments in themselves, their next attention is no doubt directed to the funds from which these payments must be supplied.

Lam. Of course it is: and first they point, as a necessary consequence of a government thus framed and managed, to those liturgies, or state-services, by which our wealthier citizens are compelled, sometimes to the utter exhaustion of their means, to bear the burden of these expensive gratifications: and of which the consequence, say they, is, what? that instead of a society whose classes blend gradually and harmoniously into one another, we have a community divided into two extremes of rich and poor, both hating and fearing each other; the first trying as much as possible to conceal their wealth, the second to bring that wealth into broad daylight; the middle rank between the two being a set of sycophants or informers, a pack of blood-hounds, as it were, kept to scent out and hunt up the wealthy for the amusement and maintenance of the poor.

Thr. They stop not here in their remarks!

Lam. In still severer terms they refer to the oppressive measures by which such a policy obliges us to grind our allies and subject-states: to the heavy sums exacted in the shape of direct tribute, and to the indirect profit derived by obliging them to plead their suits in our own courts of law, not, as these objectors maintain, for any substantial purposes of justice, but with a view of making our custom-duties more productive, our judicial fees more numerous, and of enabling our citizens to gain a better livelihood by increasing the rent of houses and the hire of slaves.

Thr. Agreeable gossips! And what future evils do they affect to see in all this, either at home or abroad, that I, the Sovereign People, am to forego its present advantages and conveniences?

Lam. As regards our external relations, they declare that a greater reliance is thus gradually and necessarily placed on foreign than on native exertions, and that it only waits for some reverse of fortune to bring upon us all the evils inherent in such an artificial

state of things: at home, in the minor ills of run-away slaves, declining trade, falling house-rents, and broken fortunes: abroad, in the still worse shape of indignant and revolting dependencies, of war by sea and land, with a revenue crippled abroad, and no resources husbanded for extraordinary demands at home: accustomed as we are, say they, to live, as the vulgar term it, from hand to mouth, or as they who affect a poetical turn express it, to become like the vessels of the Danaides, into which whatever is poured immediately flows out again.

Thr. Exquisite reasoners, and—monstrous liars to boot!

Lam. As regards our internal regulations, whether they look to the rulers or the ruled, still they see nothing but subjects of painful reflexion; in the rulers, embezzlement at home, and peculation abroad; embezzlement, because robbed of their property by the state-liturgies, they feel entitled to make themselves amends from the public purse: peculation abroad—and that to an extent which no language of metaphor can fully [d] reach—because our statesmen find such resources absolutely necessary to meet the demands which rise upon them as in the spirit of an auction at home.

Thr. And myself? for some pitiful logicians, it seems, consider me the ruled rather than the ruler—

Lam. Alas! how shall I proceed? Instead of the plain, solid, manly virtues, which once belonged to the Greek character, the only qualities which make a nation happy at home and respectable abroad, we see nothing, say they, but a merry, thoughtless race, ever affecting wit and banter, qualities of no great value under any circumstances, but too often characterising the most heartless and selfish of mankind—

Thr. Pleasant observers! why this talk might force a laugh e'en into yon dreamer's face (*pointing to Clitander*), but that his eyes, fixed on the earth, seem waiting for ancestral leave, to squeeze one into them!

Lam. And here belonging to a mere boon companion, for ever [e] sipping, feasting, gaping, nodding—

Thr. (*locking his fingers, twirling his thumbs, and half-speaking to himself*) In the comic theatre my infinite good-nature admits such trash; but out of it—the shell!

[d] Among other passages in the ancient writers on this subject, see Dem. 145, 25. 197, 17. 245, 15–24. 424, 1–425, 4. 437, 20. 682, 24. Dein. 92, 24. 99, 13. 101, 30–103, 25. Plutarch Themist. 21. Phocion 21. 23.

[e] Cf. infr. 1074–1113, and see Wieland's note on that chorus.

Lam. Passing a life without plan or object, without activity or real enjoyment, yet in a perpetual struggle after both; while our statute-book is in consequence little more than a disguised body of poor-laws, of which those whom the accidents of war or the reverses of fortune have thrown upon the compassion of the state, are left to get what share they can—

Thr. (*as before*) Confiscation!

Lam. While its golden tide is showered upon those who ought to task their own exertions for a maintenance, and not live upon the forced bounty or plundered property of others.

Thr. (*as before*) Exile!

Lam. Affecting above all things the deep politician, this would-be sage, continue they, is found the dupe of every knave and scoundrel who deems it worth his while to make him such, and it needs but the arts of one of these to work upon his feelings, and the late loiterer and idler, the boon-companion and merry creature becomes the emblem of a demon, letting loose a troop of passions that lash him into madness; and for which the soberest statesman knows no resource but that of plunging him into perpetual wars, that so he may spend upon foreign states that fury, which is ever on the point of bringing his own to ruin.

Thr. (*aside*) I have an earthquake in me, yet to give it vent at this particular moment, would be to confirm all that this scoundrel has advanced! (*with affected calmness*). Of course they are not sparing of reproaches upon the original contrivers of such a system?

Lam. Unquestionably not: beginning with Solon—but you seem distressed—

Thr. A cold sweat indeed came over me; for who knows, thought I, but this profound reasoner (*aside*) (and plentiful prater) —(*aloud*) may carry me back e'en to the time of Theseus?

Lam. To shorten matters then: concerning themselves little with that Callistratus, or whoever it was that first introduced the legislative fee (μισθὸς ἐκκλησιαστικὸς) among us, they make up for the deficiency by pouring a torrent of abuse on that accomplished statesman, who either increased the payments already established, or introduced them originally into so many departments of the state. Undazzled by the lustre of his civil and military talents, unseduced by his splendid oratory and extraordinary force of character, they scruple not to fix on Pericles and his insidious policy the first corruption and gradual ruin of his country.

Thr. Pray continue.

Lam. Tracing his proceedings, as they affirm, to their proper source, they maintain that this illustrious statesman, whom poets, orators, and historians have alike combined to eulogize and flatter, finding his private fortunes insufficient to vie in largesses to the people with his more wealthy predecessors, was induced to court their good-will and maintain his own power, by bribing them with their own money, or with that infamously and unpardonably subtracted from the stores of others. Hence, say they, the artificial splendour thrown around our city: hence the fees and salaries introduced into every department of the state, and hence at last a moral pestilence, compared with which, they affirm, the physical plague, which his other measures occasioned, was comparatively harmless and innocuous; and for which the creation of a body of works of art, unrivalled in their kind, and the birth of a literature, as glorious in its nature as it must be imperishable in its duration, will afford an insufficient compensation in the eyes of an intelligent and impartial posterity.

Thr. You have not done?

Lam. Εἶπα. I have spoken—(*aside*) and to guess from my hearer's looks, somewhat more freely than a prudent man, in my situation, should have done.

Thr. And a pretty long yarn of it you have spun: what I have to reply will lie in shorter compass; but what it wants in quantity, it may perhaps make up in efficiency. Listen then: while these two hands, coarse as they may appear to one with so many rings upon his own, (nay, no bowings and scrapings, most worshipful Lamachus,) while these two hands, I say, have in them a conscious feeling, that to them belongs the rule of this little earth and all the seas about it, I leave the empire of the air to those whose stomachs can diet on its windy food: while this twaddle, therefore, which you have so complacently detailed, is confined to the whispers of the conversation-rooms (λέσχαι), it moves nothing but my contempt. But—let it once assume a more substantial shape, and its utterers may have to learn, that besides the slow operations of the tribunals, and the lingering punishments of fine, banishment, and confiscation, there is such a thing as death, instant and immediate [f] death (*draws closer and closer to Lamachus*

[f] See generally the oath of Democracy, recorded in Andocides de Myst. 13, 9–20. Practical proofs must be familiar to the classical reader, more particularly in

as he speaks), without any previous operation of the law at all. Εἶπα· and I too have spoken. (*A long pause.*) You, noble Lamachus, I presume, are not of this way of thinking?

Lam. I hold such heterodox opinions! the gods in their mercy forefend: heaven knows it was but to hold them up to your utmost scorn and contempt, that I found strength to go through the odious details. No, no, most excellent Thrasymachus: were it my lot to share in the direction of public affairs—an onerous yet not unpleasing task—

Thr. Well, well, some future day of that: but these pestilent opinions—they come, I guess—

Lam. From beardless boys, who haunt about the philosophy-schools, and infamous demagogues, who, raised to greatness by your hand, kick at the ladder which first lifted them to eminence.

Thr. With the young fry I meddle not at present; a few years back I shut up those nurseries of treason and sedition, and how I came to open them again is past my comprehension: honest Pandocus must sure have drugged my morning-draught, or made it ampler than e'en this caldron holds:—but for the older breed—

Lam. Ingrates!

Thr. Hang dogs!

Lam. Thieves, and sons of thieves!

Thr. Scums of the earth in this world, and fuel for Hades in the next! O that the whole crew of them were at this foot's point, that I might pitch them to the place which Destiny intends them for! (*kicks, and nearly upsets the chytra.*) By the gods, but one inch further, and my hot drink—that is to be, for it makes no great progress yet—had been a funeral libation for their carcasses.

Lam. Think no more of them, most excellent Thrasymachus. Wretches! While their fortunes are yet to make, none so observant of your eye as they: if you utter a word, they blow it to the skies, and if in the Assembly a breath of garlic come between their noses and the wind, they suck it in, and swear it sweeter than the violet's odours!

Thr. Ha! ha! ha!

Lam. Are you offended? their scabbards seem to upbraid their lazy blades, so long in drawing for your defence! King, Cæsar, Emperor; nay, the very gods give up their appellations, and all heaven seems concentrated in your presence!

the writings of the democratic orator Lysias, who appears indeed to have had a taste for death without trial. 178, 26.

Thr. Ha! ha! ha! once more, good Lamachus! (*to Clit.*) And yet you laugh not!

Lam. But their purpose once attained, there is no contumely—

Thr. I know it, but speak not of it, I pray you.

Lam. Stuffed almost to a plethora from your own exchequer, these cormorants contrive to fill what crevice still remains with gifts from foreign lands: a cheese from this dependent state, a cask of wine from that; a carpet here, a cushion there; a silver talent from this quarter, a golden one from that—

(*jogging Thrasym.*)

"But whence once the sponge is full,

Thr. To myself the knave I pull,

Lam. And—[g] squeeze him."

Thr. By the powers above but that single quotation, Lamachus, shall make a man of thee! I have said it; δέδοκται; our royal seal is on it. "But when once the sponge is full" Ha! ha! ha! (*To Clit.*) And still so grave? Tickle yourself under the fifth rib, man, and hazard a lusty laugh for once.

Clit. And are a nation's guilt and errors then fit subjects for rude mirth?

Thr. Anan! why what now?

Clit. To toil incessant for a nation's weal—to battle bravely with her foes abroad, or pour the moral thunders on worse foes at home, heedless of all the deed may bring,—the lie, the obloquy, the ungenerous taunt;—to wrest the suicidal dagger from her hand, and wait the time when her own lips shall bless the deed—to task the manhood's utmost strength in deeds like these, and e'er that strength is spent, to train a future band for the same holy purposes—these are all great and god-like works:—but to gaze rudely on her weaknesses, and make her shame a theme for mirth and laughter—

Thr. Why, Lamachus, what sermonizer have we unkennelled here? Not laugh? and are such scenes to pass before my eyes, and I to sit as 'twere with the essence of mustard in my face? Not laugh? (*aside*) But I forget me: I speak to one of your philosophers, who smile by rule, and ask a cause for all they do; fellows that squeeze into their prim cheeks the fourth part of the fraction

g Cf. infr. v. 1111. The imagery at v. 1093, derived from a bird, which takes its prey high up into the air, and then dashing it down sucks out the brain, is still more expressive of the sudden elevations and depressions, to which favourites in despotic governments of any kind are subjected.

of a faint smile, and then ask the bystanders, "am not I sooth a merry fellow?" the gods confound such merriment!—but I'll try him on his own ground. (*aloud*) Not laugh! why what on earth has not a dimple on its cheeks? Peasants laugh.

Clit. Why should they not? their thoughts are simple and innocent, their sleep sound, and they live beneath the canopy of heaven, which laughs as gaily as themselves.

Thr. Wits laugh.

Clit. How can they help themselves? When things go fair, their brains teem with a thousand gay and lively images; and when things go wrong, they redouble their mirth; for what other refuge have they against sadness and despair?

Thr. Revolutionists and state mischief-makers laugh.

Clit. Not when their work is doing, for then they are the gravest of the grave; their heart iron, their liver gall, and their veins vitriol.

Thr. But their work done, they too have their hour of merriment.

Clit. How in truth can it be otherwise, when they hear the language of their dupes around them? "Who could have thought it," says one, "and he so fair of speech, so smooth of tongue!" "I cancelled his debts," says another; "but I was to have mountains of gold in return: and this is my reward!"

Thr. "He *toaded* my wife," observes a third; "and could I refuse him my suffrage?" "He's an infernal villain," exclaims a fourth; "and it's some consolation to say it, though they are the last words which I shall—" *utter* he would have said, but the nimble hemlock's speed outstript his tongue! Ha! ha! ha! (*pauses and looks at Clitander: then aside.*) I've thrown him out a signal, yet he follows not. By all that's gracious, not a muscle moved! But I'll not spend my breath and wit for nothing. (*aloud.*) Laugh, Lamachus! (*a laugh from Lamachus*).

Thr. Once more, right worshipful.

(*Lamachus again laughs.*)

Thr. I speak to thee once, and I speak to thee twice,
But the spell and the spirit are in the word [h] *thrice.*

(*Lamachus laughs more vehemently than before.*)

Clit. Cover me, earth, nor let the eyes of one who boasts himself a countryman of Aristides, behold again a sight so abject! (*to*

[h] Ran. 369. αὐδῶ καὖθις ἀπαυδῶ καὖθις τὸ τρίτον μάλ' ἀπαυδῶ.

Lam.) Thou stain of knighthood, and mere thing of baseness! and is there aught in Power so sweet, that whole centuries of its possession can pay a moment's shame like that? But oh! what means can work that nation's safety, where he that should obey issues imperious mandates, and he that should command is foremost in submission; while [i] Independence, that best gift of Heaven, belongs to neither! Jove's will has ruled, that Freedom, Virtue, and a nation's happiness should still go hand in hand together, while here—

Thr. (*sneeringly*) Thrasymachus is powerful, and Lamachus is prudent; that's all. Not laugh indeed? and why should I forbear me? my pulse is high, my heart is strong, prosperity sets in upon me with her golden tide, and, by the gods, I'll follow, until I reach its topmost flood! Not laugh? why not? my direst foe lies conquered in Sphacteria; the Corinth crab has found the backward movement wisest, and let the coming spring once more set open the wide seas, and my good sword be buckled to my side, and I'll—nay look not tragedies at me, old dotard—I heed them not!

Clit. Then I will speak as well as look them! there is a folly mounts to heaven, and 'pulls th' unwilling thunders down!' list, madman, and perpend ([k] *φράζεο*)!

Thr. And does the oracle break tongue at last? Nay, then, let's have it all in form: these triple stakes shall form a tripod, and for the other appendages—the shriek, the sob, the throe—

Clit. Insensate trifler! but I charge thee, hear. The spring thy wishes called for, is come and gone; and—

Thr. The summer months, I may presume, have followed.

Clit. They too are come, but 'tis not a mere summer's sun that has unpeopled Athens! look to the gathering crowds—old men and young, slave and free, the denizen and foreigner, are pressing down to the [l] Piræus. A thousand sails are swelling in the breeze, and the blue waves are hid beneath the crowded hulls. Horseman and foot, light-armed and heavy are at last on board: the libation has

[i] This word, as much unknown to the Greek language, as its spirit was to Greek minds, could only be put with propriety into the mouth of a character, dramatically conceived like that of the person in the text. It is only from the subject of a mixed government like our own, that such noble expressions as the following could flow:

> Thy spirit, Independence, let me share,
> Lord of the lion-heart and eagle-eye;
> Thee will I follow with my bosom bare, &c.
>
> Smollett's Ode to Independence.

[k] On this term in oracular phraseology, see infr. 978.

[l] Thucyd. VI. 30.

been made, the pæan sung, and those gallant barks, say whither they are bound?

Thr. There needs no seer to tell us that; for Sicily's the word.

Clit. For that fair isle indeed they steer—

Thr. But not to rest them there. My trusty blade has done its usual work, and my next stage is Afric's golden shores: for what purpose, let plundered castle, fort, and town explain.

Clit. Where next thy steps?

Thr. Let East and West look to it; for the pillars of Hercules stop me not on the one side, and the plain of Babylon is but my resting-place on the other.

Clit. Hear him, insulted fates; and dash the cup of madness from his lips! The isle of Sicily is reached, and hark! the battle-cry is up, and—

Thr. Shouts of "victory" are in the air.

Clit. The battle-cry has sunk, and list: a wailing voice is heard, "all, all is [m] lost."

Thr. What all, all?

Clit. Who goes there—seaman or soldier—horseman or foot—goes there to find a grave. Whom the earth spares, the wave shall swallow: and he that escapes the quick disease, sinks under the quarry's slow-consuming death. And oh the intervening horrors! what pen but one shall dare to tell them [n] all?

Thr. And tell the tale what pen or penman choose; both lie to their utmost, if they dare affirm that the destinies of Athens sunk even under a blow like that! *She* at all events is not entombed in the same grave with her distant sons, and a government at home—wise, vigorous, prudent—

Clit. Hear him again, ye laughing fates! wisdom and prudence! and from thy lips, thou that hast made state-policy a laughing-stock for boys! Prudence should take a nation's rulers from the wise and virtuous—from men noble in blood, or in fortune independent—and even their responsibilities need the good man's prayer, that the mysterious decrees of Heaven turn not their measures to their own and country's ruin. Whilst thou! the very dregs of society have been hunted up to form thy statesmen, and

m ἦν τε ἐν τῷ αὐτῷ στρατεύματι τῶν Ἀθηναίων, ἕως ἀγχώμαλα ἐναυμάχουν, πάντα ὁμοῦ ἀκοῦσαι, ὀλοφυρμὸς, βοὴ, "νικῶντες," "κρατούμενοι," ἄλλα ὅσα ἐν μεγάλῳ κινδύνῳ μέγα στρατόπεδον πολυειδῆ ἀναγκάζοιτο φθέγγεσθαι. Thucyd. VII. 71.

n See the unrivalled descriptions in Thucydides VII. 71–87.

all that a healthy community throws out indignant from its bosom —the ruffian and the desperado—the brotheller, the goal-bird, and the dicer—the bankrupt in character as well as purse—these are by choice among thy honourable men. And shall the gods not visit for this? Look to it; one tyrant rules thee now, anon thou shalt have thirty.

Thr. And the more the merrier: if one Cleon finds us so much mirth, what may not three decades bring us?

Clit. Then let the reign of merriment begin: for see! the tables are set, the urns are placed, the stern arbiters of life and death preside, the votes are taken, and the soil of Athens is wet with the blood of 1500 of her [o] citizens!

Thr. What all at one fell swoop, or even under one fell sway! Dreamer, thy quick chronology has skipt a page or two; for butchery is not thus practised in the gross, till smaller details have made a nation familiar with the trade.

Clit. Turn back the page then, and what meets us there? a double Athens and a divided populace: this holding the old ancestral [p] seat, that transferred to an isle far distant in the Ægean [q] main; this crouching for Persian gold to effect its purposes, that trusting to the secret club and midnight oath: each cursing the wave that rolls between, and prevents him grappling at the other's throat!

Thr. He raves, he maddens! (*to Lam.*) And yet his imagery is not amiss, and I like method even in madness. (*To Clit.*) And which division, dotard, numbers ME among its members?

Clit. Art for the MANY or the FEW?

Thr. (*passionately*) Death to the oligarchs, wherever they be found!

Clit. Then look to thy own life narrowly: for the dagger is walking its secret rounds, and the lips which call loudest for Democracy are the first to close beneath its [r] blow!

Thr. Well, well; when the lips close, the eyes close with them; and the sleep which has no waking dreams to tell of, may chance not prove the worst!

Clit. *That*, as the gods may please: yet not unhappy they whose eyes sleep any way, for a night is coming when none in

[o] Cf. Lysiam in Agorato 133, 10–17, and Æsch. c. Ctesiph. 87, 20.

[p] The party under Peisander, Antiphon, and others. Thucyd. VIII. 49. 53, &c.

[q] The party at Samos under Thrasyllus and Thrasybulus. Id. VIII. 73. 75, &c.

[r] Thucyd. VIII. 66.

Athens shall do the [s] same, and when a day more fearful than the night shall open on them:—and yet—music is in the air, and the sound of flutes should be the sound of gladness!

Thr. To such glad sounds, at least so bards affirm, the walls of Thebes arose!

Clit. And to such sounds the walls of Athens—[t] fall. Hark! heard ye not yon distant crash? 'Tis the last work of demolition done; and from Piræus to the city's gate a foeman's foot finds unencumbered space.

Thr. What! our long walls to come down, and to the sound of music too! Nay, let's have dance as well as song; and foot it wide, ye spinning maids, for this dreamer leaves you space and verge enough! But a mere snatch of flutes! Be not so chary of your harmony, but burst upon us with a louder strain. So great a deed, and but a pair or two of paltry flutes to herald it!

Clit. Nay, then, let louder music greet thy ear—the music of ten thousand, thousand human voices, loading the breeze as they throw from them their insulting chains, and hymning the gods in glad acclaim: "our bonds are broken, our children are free: the foot which trampled upon us is itself beneath the Spartan's heel; the plunderer is plundered, and the spoiler stript!"

Thr. Insolent declaimer! but I'll hear this fustian rant no longer! I have my oracles as well as thou, and, thanks to honest Bacis and the Nymphs, they tell me not of mocking flutes, and walls destroyed, of mutineers, and insolent dependents—whose rebel necks I'll stamp into the earth—but how an eagle in the air—but the dreamer hears me not—his eye fixed upon vacancy, seems to be holding converse with far distant events, and—

Clit. Ha! ha! ha!

Thr. By my soul, but that was a fearful laugh, and one of less nerve—Another! by the gods, let a third come, and the eagle's wings, or any other bird's, shall bear me to a more convenient distance. But no: the laugh is hushed—an awful silence has suc-

s 'Εν δὲ ταῖς 'Αθήναις, τῆς Παράλου ἀφικομένης νυκτὸς, ἐλέγετο ἡ ξυμφορὰ, καὶ ἡ οἰμωγὴ ἐκ τοῦ Πειραιῶς διὰ τῶν μακρῶν τειχῶν ἐς ἄστυ διῇκεν, ὁ ἕτερος τῷ ἑτέρῳ παραγγέλλων· ὥστε κείνης τῆς νυκτὸς οὐδεὶς ἐκοιμήθη, οὐ μόνον τοὺς ἀπολωλότας πενθοῦντες, ἀλλὰ πολὺ ἔτι μᾶλλον αὐτοὶ ἑαυτοὺς πείσεσθαι νομίζοντες, οἷα ἐποίησαν Μηλίους τε, Λακεδαιμονίων ἀποίκους ὄντας, κρατήσαντες πολιορκίᾳ, καὶ 'Ιστιαιέας, καὶ Σκιωναίους, καὶ Τορωναίους, καὶ Αἰγινήτας, καὶ ἄλλους πολλοὺς τῶν 'Ελλήνων. Xen. Hell. II. 2, 3.

t Μετὰ δὲ ταῦτα Λύσανδρός τε κατέπλει ἐς τὸν Πειραῖα, καὶ οἱ φυγάδες κατῄεσαν, καὶ τὰ τείχη κατέσκαπτον ὑπ' αὐλητρίδων πολλῇ προθυμίᾳ, νομίζοντες, ἐκείνην τὴν ἡμέραν τῇ 'Ελλάδι ἄρχειν τῆς ἐλευθερίας. Xen. Hell. II. 2. 23.

ceeded—and oh the passions which hurry in quick succession across that speaking face!—grief, pity, indignation, anger, shame; but as I live, not a tip of the eagle's wings among them all.

Clit. And do proud thoughts still dwell with the fallen? An eagle in the air! Alas! earth, and the manacle that binds him to it, are now the only portion left thee, thou Roman's bondman, and the Crescent's slave! An eagle in the air! Idiot and madman! centuries of insult and oppression must still roll over thee, sinking thy country's name from depth to depth in misery and shame—till she, that might have held the world in fee, is found, hear it, ye warriors of the immortal days! a speculation for London scrip-holders and Parisian jobbers, a feeble experiment whether English gold and a boy-king can help her to a humble place among the third-rate of European powers! So wills almighty Jove, when sending his own progeny among mankind, Law, Justice, Freedom, and Fair Order, he finds them sent only to be slighted, and man in his folly and madness dares to confer on mere numbers those privileges and that predominance, which His will has assigned to Birth and Property, Intelligence and [u] Virtue!

[u] Strong as the words are, here put into the mouth of Clitander, they seem justified by experience and the common analogies of our nature. If individual tendencies are, what most of us experience them to be, a reluctant sluggishness to that which is good, and a willing quickness to that which is bad, an aggregate unity must necessarily partake of the same tendencies; and hence the depravity and corruption so generally and speedily visible in the *practice* of a form of government, which in *theory* the most virtuous of mankind have been often the foremost to advocate and recommend. And upon some such feeling and conviction seem to be formed the leading principles of our own Constitution. By a fiction, the boldness and grandeur of which can never be sufficiently admired, that Constitution places at its head a being (legally and physically speaking) impeccable and immortal, thus restoring man, as it were, to the state in which he was originally created. Between this being of imaginary perfection (and it is only fools, or something worse, that would restrict the terms king, parent, woman, and a few others to their mere physical import), between this imaginary excellence and us the commonalty, it still further interposes a body of men, neither holding power from the people, nor directly responsible to the people for their application of it, but yet making their way from the people into that selecter body by the possession of one or more of those four qualifications, which the wisest men of all ages have considered as the best requisites for political power. That this system of government—the most perfect in theory, and the most beneficial in practice, that human wisdom has ever devised—should ever be allowed to pass into a form of government merely popular, must be the result of extreme national folly, if not of extreme national guilt. But while an editor of Aristophanes may fairly be excused for subjecting such a substitute to the test of ridicule, it is in any thing rather than a spirit of ridicule that those to whom his labours are directed must approach a subject so momentous. *Their* choice lies pretty plainly before them. They must prepare to take their stand either with those gallant spirits, who ride the storm, if storm must come, or with those still more glorious spirits, who by a commanding display of moral and intellectual excellence, shall enable themselves to avert the worst of human calamities, and turn elements so generally fraught with mischief and dismay, into better and more wholesome channels than have yet

Thr. (*coldly*) What London scrip-holders may be, the gods best know: that they are some outlandish barbarians, the awkward consonants in their name sufficiently indicate;—but what new sight is this? the clouds disappear, the dark eye brightens, a smile plays round the lips—by the gods, we shall have the eagle after all—beak and claws as well as wings!

Clit. Thou fallen, and for ever!

Thr. Ἐς κόρακας.

Clit. Thou drunk with liberty as if with wine!

Thr. Ἐς μακαρίαν.

Clit. Thy diadem is reft, thy sceptre broken; and yet the homage which Freedom and Virtue alike disdain to pay to thee, Genius shall claim, and Gratitude delight to pay to those born of thee,—thy matchless sages, orators, and bards! Glorious and immortal spirits!" continued the speaker, his eye beaming with an almost celestial smile, "eternal models of all that is simple, beautiful, and great! some short draughts of pure delight these lips have drawn from your sacred sources, will the parting hour assign some quiet star, where they may slake at will the parching thirst which still consumes them? But I pause not long for a reply: the silver cord is loosened—the golden bowl is breaking—the barrier which separates Time and Eternity is reached—souls of the departed great, I come, I come!" A pause, a reel, a heavy fall—and the speaker, late so animated, lay a senseless corpse at their feet! A slight shock (for loss of funeral rites more touched the Greek mind than mere loss of life) went through the circle of by-standers, and even this slight feeling the powerful voice of Thrasymachus was presently to break.

"Now by the gods, but I call this the most impertinent thing in nature! Here was I, ready to answer all the trash which this booby has been uttering for the last half-hour, and more particularly that part which was unintelligible, and not only does

been found for them. Literature can only add her fervent aspirations, that such men, the best benefactors of their species, may yet be found: and who that knows the mighty depths which lie in English hearts will ever venture to despair? I may be allowed to add, that the nation of modern times, to which the sole appeal is so frequently made on this all-absorbing question, is the one which ought to enter but partially into it. As a means of tracing the immediate workings of Democracy, America certainly furnishes an intense study; but she can be no fair test of the rapidity or nature of the means, by which such a form of government involves in itself the germ of its own destruction. With millions upon millions of unbroken acres yet before her, and every means of throwing off a superabundant population, ages must yet elapse before the democratic principle can be fully developed in America.

he slip my fingers, as if he thought my arguments not worth hearing, but in his haste to be gone, absolutely upsets all those arrangements for a morning-meal, on which I have been cherishing myself for the last half-hour. Well, well! people may talk as they will of the impertinent way in which some men live, but who has properly observed on the impertinent manner in which so many die? To say nothing of this fellow, who has just taken himself off in so unceremonious a fashion, how was I dealt with not two moons since by a relation near and dear, as the saying is? You all knew honest Thrasyllus, not the most brilliant of men certainly, but as accommodating a creature as ever trod shoe-leather, made by our present prime-minister, or his father; but that is neither here nor there. Well: two short moons since, I was summoned to his last moments, as they are named; and there sat I for more than half a day, performing all the decencies of grief, till certain signals began to give me hopes of a release. 'Excellent Thrasyllus,' thought I to myself, 'he was always the most considerate of men; he knows how punctual I am to the evening-meal, and those sounds speak as distinctly as a throat-rattle can, "now is my cousin's appetite at the sharpest, and as far as a dying man can effect it, it shall not be balked." And did he keep his word? Not a bit of it: in spite of these signals, thrown out, as it were, for instant departure, there lay he puffing and blowing, as if it were expedient for a man to be marvellously effective in death, who had been so uniformly quiet in life, leaving me at last to perform at a hungry moment those acts of sorrow, which to be done gracefully, and as a gentleman should, ought ever, I maintain, to be performed on a full stomach. But I have been betrayed into a long story. Push that carcass aside, and pursue your discourse as if nothing had occurred. One of your effeminate monarchy-men would doubtless feel the mother come into his eye at seeing meat turn thus suddenly cold; but we liberty-boys have firmer nerves. Thrust him aside, I say, and follow out your colloquy like men, while I step aside, and repair at yon tavern the mischief which this mar-all has done me!" And away the brute went, with a step as light and a head as erect, as if no proof of the frail tenure by which human life is held had just occurred, or as if no language had fallen from himself, calculated to fill a right mind with feelings of the utmost horror and [1] disgust. But Democracy—

[1] Then why, it may be asked, subject a reader to such feelings? It is answered, because dramatic propriety required that some compensation should be given for

The body *was* thrust aside, and those who had hitherto stood aloof from the conversation took the hint, and fell to work on the points left for their discussion, with a nimbleness of speech which shewed how impatient their tongues were to make amends for the long restraint which had been imposed upon them. They talked of flute players, and the [y] prices which a good artist received for excellence on this instrument. They examined the tragic chorus, the comic chorus, the satiric; discriminating nicely between the difference of expense which each required, and discussing as nicely the character for parsimony or liberality of those on whom the decrees of the assembly had imposed the duty of supplying them. The cyclic chorus, the chorus of beardless Pyrrhichists, the chorus of men and that of boys, followed in quick succession, a word or two escaping on the severity of that law, which, sooner than the finest voices should be lost to the public, allowed children to be torn from their parents without any legal redress for such an act of violence [z].

"A hard case, son of Chremes, and one which nature kicks at! but what is to be done? The sovereign people must have their amusements; and if the morals of the rising generation suffer occasionally in their schooling, still it must be admitted that their voices become wonderfully improved in strength and sweetness by the diet to which we subject them, and the care we take of their food and drink [a]."

The subject of choruses naturally led to a review of the whole stage, and to an infinitude of reasoning upon all those branches of the theatrical department, which fell more immediately under the cognizance and direction of the assembly; and a conclusion was finally come to—as is generally the case when a public matter is under discussion—that on none of these points was due justice done to the public; that neither were the days of theatrical exhibitions sufficient in number, nor

the omissions made in the ensuing play, which, had the original been faithfully followed, would have sent the reader away with feelings of a more painful character than it is now calculated to do.

[y] Boeckh, I. 161. II. 211.

[z] Boeckh, II. 209. Besides this species of impressment, we find in Thucydides (VI. 22.) mention made of a compulsory levy of bakers, a proportional number being taken from each mill.

[a] Id. II. 210.

the exhibitions themselves conducted with becoming splen-dour.

"But we shall have short memories, master Nicias, if we forget all this, when the furnisher of the chorus comes before us in the assembly to ask a crown for his services." "And still shorter wits, son of Damon, if they do not remind us that the cure for all this lies in our own hands; and that it is only for the people to will it, and theatres must spring up among us as numerous as temples, and cho-rus-masters, poets, and musicians, become as plentiful as the stones beneath our feet."

The mode of accomplishing all this engendered a revision of the whole system of taxation, a subject [b] intricate and compli-cated, and of which a slight analysis will be sufficient for our present purpose. They divided their monied men into classes, one, two, three, four. They estimated (and with surprising exactness) the amount of real property (*οὐσία*) which each indi-vidual in those classes possessed, the taxable capital (*τίμημα*) implied in that property, and the contribution (*εἰσφορὰ*) which would ensue from the taxable property, whether imposed at a fortieth, a thirtieth, or a twentieth part; and—considerable as was the income derived from this system—various schemes were devised for making it still more available, and all for the purpose of adding to those gratifications of stomach, eye, and ear, for which the Athenian democracy so diligently provided.

"And why," said one, "should the estates of orphans be exempt from the property-tax, even if a mistaken compassion allows them immunity from the ordinary state-services?" "Mere humbug and cant," replied another. "And in regard to the state-services them-selves, if the performance of one gives so much pleasure to our monied men, that they generally exceed in outlay what the law requires of them, the accession of a second must needs confer a double gratifi-cation." "True enough, neighbour; and to make that gratification complete, even let the law be forthwith repealed, which enacts that no one shall be compelled to perform these same state-services for

[b] On the whole of this subject, the reader is referred to the very learned author of the 'Staatshaushaltung der Athener.' Without vouching for the truth of all the statements, it may be observed of them, as of other departments of this invaluable contribution to ancient literature:—"C'est ainsi qu'il faut prendre l'érudition pour guide à travers l'antiquité; les vestiges qu'on aperçoit sont interrompus, effacés, difficiles à saisir; mais en s'aidant à la fois de l'imagination et de l'étude, on recompose le temps, et l'on refait la vie."—De l'Allemagne, i. 244.

two successive years." "As to an exemption from them altogether (ἀτέλεια), whether conceded to the farmers of the public [c] mines, or to those who have signalized themselves by extraordinary public services"—"Out upon it," cried a multitude of voices at once, in which that of a young man named Leptines [d] was particularly prominent, "it is not to be thought of. Let the present assembly be the last to pass without having these questions properly mooted; and if more legitimate means be not found for setting them right, a few well organized clubs ([e] συνωμοσίαι) will soon put matters on a proper footing. "Psha! psha!" suddenly exclaimed the voice of Thrasymachus, mingling once more with the throng, and in a tone of energy which shewed of what potent material his hot drink had been composed, "what shadows and straws are these we are fighting for! The property-tax, forsooth! for an occasional squeeze I allow its merits; nor would I even speak slightingly of the property-tax in advance (προεισφορὰ); but in the name of all the gods, have our rich men so multiplied, that we can reckon exclusively upon *their* pockets, or has an earthquake swallowed up our subject-states on the mainland, and sent our island-dependencies to the bottom of the ocean?

[c] On the whole of this subject, the reader is referred to Boeckh's Dissertation on the silver mines of Laurium.

[d] See the speech of Demosthenes contra Leptinem.

[e] On the Synomosies or Greek clubs, see infr. 234. 459. For the practical consequences of these associations, the sure indication of a Government, which either from want of energy or wisdom, is incompetent to execute its proper functions, the reader is referred to Thucydides, lib. VIII. and to Müller's Dorians, I. c. 9. §. 13. 14. Their moral effects form a prominent feature in that frightful picture, which the great contemporary historian has drawn of the general corruption of manners which took place in Greece soon after the commencement of the Peloponnesian war. "And now it was that the received value of names imposed for signification of things was changed into such terms as men thought proper; for inconsiderate boldness was accounted a manly courage, devoted to the interests of its club or association: provident deliberation passed for a plausible timidity; modesty was considered a cloak for cowardice; and to be wise in every thing, (i. e. to be no zealot or violent partizan,) was termed, to be an idler in every thing. He that laid a snare, if it took, was a wise man; but he that was aware of a snare already laid, passed for a cleverer man still; while he whose forecast and forethought had been such, as to lay him under no necessity for doing either the one or the other, was considered a mean-spirited fellow, who stood in awe of his adversaries, and would bring his club to a dissolution. In brief, if any man could enlist into his party, and fully inoculate with its unscrupulous spirit, any one who before had abstained from joining it, and had no thought of entering into its violences, this was the person, above all, on whom praises and commendations were bestowed. The ties of a club, in fact, were held to be stronger than the ties of blood and consanguinity; because a member of the same association was far readier than a relation to dare any thing in your cause without scruple; for such associations have nothing to do with any legal and allowed benefit, but are formed in violation of the laws, in a spirit of ambition and rapacity. And as for mutual trust among the members of these clubs, it was confirmed, not so much by the obligation of an oath, as by the participation of common guilt." Thucyd. III. 82.

The property-tax, indeed! No, no, my friends; if the sovereign multitude is to have a real and efficient privy purse for its pleasures and amusements, that purse, to be well replenished, must be filled out of the pockets of our dependent states. A [f] thousand such dependencies already help to swell its contents; but if oracles and holy seers have told me right, the time is not far distant, when twice ten thousand shall hardly reckon up their number: then indeed shall the true reign of gold begin, and the Attic Demus be seen in his full might of attitude and dimension, resting one foot on the East as his Heliæa, or high court of judicature, while he presses the West with his other, as his Ecclesia, or high court of parliament; turning to the one, he cries, "Whose pleasure is it to address the [g] assembly?" and gazing on the other, he exclaims, "A suit! a suit! O for a suit, ye gods!" Have I spoken, my masters, or shall I call up that fellow (*points to the body of Clitander*)—once dead, and thrice damned—to fright you again with his idle dreams and wretched flim-flams?"

It was the genius of the Greek language to ask questions, says a living scholar, into whose cradle the old grammarians and philologists must have looked with feelings of no small delight; and if the preceding sketch be at all correct, it must have been the genius of the Greek people to answer as well as ask them; but question and answer alike ceased after this magniloquent burst; each man retired into his own delighted thoughts; and from the erect attitudes which their figures severally assumed, it would appear that each seemed to feel himself already a component part of that colossal statue which had been thus suddenly brought before their eyes.

'And now,
As with new wine intoxicated all,
They swim in mirth, and fancy that they feel
Divinity within them, breeding wings
Wherewith to scorn the earth.'

But of that earth they were still destined to find themselves denizens, and—from that mixture of the sublime and the ridiculous, which belongs to democracy generally, and to none

[f] Vesp. 707.
[g] The well-known formula with which the debates of an Athenian assembly were opened.

ıore than Athenian democracy—denizens of not the most xalted order.

A cry of "the rope!" "the rope!" at this moment burst orth, and presently all the multiplied knots, groups, and secions of talkers in the agora were dispersed, and their respective nembers seen tossed about, like the billows of a troubled ocean. The cause of this has been seen in a former play. The various liscussions and conversations which we have endeavoured to ollect in the preceding pages, were occupations so much more o the taste of the ancient legislators of Athens, than the graver usiness which properly brought them together, that a body of vhippers-in was literally necessary to bring them up to the discharge of their legislative duties. It was the business of these fficers, six in [h] number, to furnish their servants with a rope, oloured with red ochre, and send them in among the knots of dlers, such as bore the marks of their scourge being subjected o a fine, (not improbably the loss of the legislative gratuity;) ınd we may easily guess at the laughter and exclamations, with vhich this exercise of office was attended.

"Hug the wall closer, Euelpides, if you would not have the rope ınd your back better acquainted! Neatly stept aside, my nimble son of Chabrias;—well, well, the proverb still holds good; a hind's feet ınd a dog's front were never yet at a loss in this precious town of ours. What caught, my gallant little Philonides? Then I know vhose foot must go without a new sandal; and pity, too, that so neat an ancle should not be set off to the best advantage. What! ınd honest Strepsiades too! Nay, never be down-hearted, man. Hast ıot warm friends to find thee thy cup of Chian, and the tale of [i] the cat and weasel to make good the damage? And truly now, if our worthy friend would but leave out one half of his story, and put a little more spice into the other half, and be more choice in his oaths, ınd not laugh till the cream of the jest was come, I know not a cannier hand at a tale, than that same Strepsiades. Now the gods confound thee for a misbegotten knave, and a misjudging dealer of ruddle! twenty honest men's backs has that scourge of thine marked, ınd the greatest rogue in the crowd has escaped scot-free! O if Jove's thunders lighted on perjury, as they do upon holm-oaks, a charred coal would that back have been years ago; yet there he

[h] Schömann de Comitiis Athen. p. 62.

[i] Aristoph. Vesp. 1182.

stands safe and unhurt, and the [k] oath, as it were, in his eye, of which his tongue is impatient to be delivered in the assembly. But the signal-flag ([l] σημεῖον) gives token, that the business of the day is about to begin, and if accounts be correct, business of no ordinary kind may be expected. Some talk of a rival to be set up against our present mighty demagogue, and a rich scene as likely to ensue in consequence. Others affirm in secret whispers, that a new plot against the state has been [m] detected, and that the first heads in Athens are hardly safe upon their shoulders. Be which it will, the tide I see is setting strong for the Assembly; and heel and elbow must be well plied to gain a place upon the foremost benches: by the gods, if a sturdy application of both can yet find a place among them, neither shall fail of being plied, as far as mine are concerned."

The speaker was as good as his word, and was presently therefore seen amidst that sea of human heads, which were now rolling to and fro in the Pnyx, a medley of sounds of every kind and description proceeding from them, all presently to be stilled and hushed, as soon as the favourite demagogue or orator, who for the time held the [n] reins of that tumultuous assemblage, should put the curb of his eloquence upon the wild animals before him. Having now brought our ancient legislators to their favourite place of congregation, we must leave it to a mightier hand than our own to supply the scenes which took place within it; if in describing those scenes, the dramatist speaks of that as the *old age* of Athens, which in the foregoing pages has been represented as its *youth*, it will only serve to remind a thoughtful reader of the fearful rate at which democratic governments usually proceed in their course. Alas! in that of Athens, old age was soon to be succeeded by absolute decrepitude, and instead of the sensual gratifications to which chiefly her state-policy had been made subservient, she was to be left, if such a figure of speech may be allowed us,

Sans eye, sans ear, sans taste, sans every thing!

[k] See Schömann's chapter (2.), *De actione legum male latarum.*

[l] Schömann, p. 153.

[m] This dread of secret plots and conspiracies (sometimes the mere coinage of contending factions) forms so conspicuous a feature in the Aristophanic Demus, that a lengthened detail of one of the most remarkable of them (and which occurred soon after the exhibition of "the Knights") had been prepared for the Editor's Appendix, but the space occupied by annotations more immediately necessary has prevented the insertion of this and one or two other extended notes.

[n] See infr. 1072.

In addressing a former play of Aristophanes to the public, the present editor found himself obliged to differ widely with the most accomplished critic which Germany has ever produced, and in preparing the present for the same purpose, he regrets to find himself not altogether in accordance with one not the least distinguished among her scholars. The learned Ranke, to whose opinions much reference will be found in the following notes, considers "the Knights" as beyond all comparison the masterpiece of the Aristophanic writings. With all its extraordinary value, I must confess that with myself it is subordinate in estimation to his "Clouds" and "Frogs." It wants the playfulness and good humour—the greatest charm of the Aristophanic writings—which so richly characterise the one; and though its local and moral value must be admitted to be of the highest kind, it is necessarily without that general moral excellence, which belongs to, and is inherent in the subject of the other. The best definition, perhaps, of the "Knights" is that which styled it "a dramatic Philippic:" and the best justification of the expression will be found in the palæstric terms, so profusely scattered through the play. Throughout the whole drama, in fact, the poet and his powerful foe are seen, as it were, foot to foot—chest to chest—chin to chin. It is a struggle for life and death; each of the combatants being fully aware, that if he could not crush his opponent, that opponent would infallibly crush him. And knowing as we do with whom the power of life and death lay in Athens—viz. with smiths, carpenters, braziers, bee-masters, corn-chandlers, and above all the nautic multitude—we shall not be surprised to find these artisans and others so frequently introduced into the present drama, or so much addressed to the natural tastes of those on whose favour so much depended. The "Knights" is indeed throughout a drama *of* the people, and *to* the people; and if some of its scenes strongly remind us of a pungent remark made by a late noble poet, that a democracy is nothing more than an aristocracy of blackguards, we must also admit that the democracy for which were provided the comedies of Aristophanes, the tragedies of Sophocles, the orations of Demosthenes—and the oratory of Demosthenes, legal and political, is perhaps a more striking phenomenon, and forms

a greater compliment to Athens, than even her drama, comic or serious — had a cleverness as well as blackguardism about it, of which the world has hitherto presented but one example, and of which it will most assuredly never present a second. The frequent use of the *diastole* in the following pages (and it might have been used still more frequently), renders one more remark absolutely necessary. In no play of Aristophanes do words *παρὰ προσδοκίαν*, as they are termed, occur more frequently than in his " Knights, or Demagogues :" and the reason is obvious. It was by their ears chiefly that Cleon had made himself master of the Attic mob, and it was by the same organ that the Attic mind was to be released from its thraldom. Very early therefore in his career, we find the poet laying his little word-traps, and playing off those paranomasiæ, which though not much to modern taste, were to his countrymen almost in place of plot, incident, and character; and long before his composition had reached its middle point, the ears of his audience must have been in a state of absolute excitation and expectancy; on the look-out, if such a term may be allowed, for the actor's sudden pause, arch look, and nice inflexion of voice, which—slowly or rapidly—in a whisper or in thunder —brought out, as best suited the occasion, some word newly coined or newly compounded—some quotation appositely applied, or as appositely altered—all evincing a consummate mastery over that language in which his audience took so much pride and delight, and convulsing them with laughter by the sly points and arch allusions contained in them. What might have been made of such a play in better hands, the present editor has some conception; what has become of it in his own, he is well aware.

> Ed ebbi voglia anch' io d' esser gigante;
> Poi mi penti', quando a mezzo fu' giunto:
> Vedi che sette braccia sono appunto. *Pulci.*
>
> I too had wish to be of giant height:
> But qualms came over me with time and leisure,
> And eighteen spans is now the most I measure.

Ι Π Π Η Σ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΔΗΜΟΣΘΕΝΗΣ.

ΝΙΚΙΑΣ.

ΑΛΛΑΝΤΟΠΩΛΗΣ *οὗ ὄνομα* ΑΓΟΡΑΚΡΙΤΟΣ.

ΚΛΕΩΝ.

ΧΟΡΟΣ ΙΠΠΕΩΝ.

ΔΗΜΟΣ.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΙΠΠΕΙΣ.

ΙΠΠΕΙΣ.

ΔΗ. Ἰατταταιὰξ τῶν κακῶν, ἰατταταῖ.

1. Wieland observes, that the scene of this drama lies before the house of Demus, the representative of the sovereign multitude of Athens. True: but was this all the notice that might have been expected from the author of Oberon, and the learned and acute editor of the Attic Museum? The private houses of the Athenians were as mean [a], as their public edifices were magnificent. Is this representative of Attic sovereignty to be lodged according to his public or his private capacity? Again, what is the meaning of that prodigious garland affixed to the gates of the house of Demus, and which the commentators and translators have hitherto overlooked? Why this appendage? The notes appended to vv. 708. 1099. will, I trust, not only account for this latter phenomenon, but also serve as an additional proof of the dramatic propriety, so closely observed in the writings of Aristophanes, and which consequently make them the first of all studies for gaining a correct knowledge of antiquity. In regard to the habitation of Demus, the following remarks, if they do not remove all the difficulties connected with this part of the subject, will at least, I hope, afford the means of lightening them. The deme, and consequently the part of Athens, in which the house of Demus is to be looked for, is fixed by the word *πυκνίτης* (v. 41.) To represent the Pnyx, therefore, I imagine a number of large stones, real or pictorial, to have been placed in front of the stage, with a large block of stone in the centre, on which Demus takes his seat, when he typifies the Ecclesia, or Legislative As-

[a] Hope on Architecture, I. p. 48. Having had the honour of accompanying the author of this elaborate work in part of the travels made for the purpose of collecting its materials, I may perhaps be permitted to add my testimony, such as it is, to the extreme ease as well as accuracy, with which long practice had enabled Mr. Hope to supply the delineations which accompany it. This is not the place to speak of the literary merits of the author of Anastasius; but the industry which no labour could subdue—the diligence which left no source of immediate pursuit unexplored, and that general nobleness of mind, which with every earthly luxury at command, could ever find its best gratification in encountering danger, fatigue, and privation, for the purpose of adding to the stock of human knowledge;—these are excellencies, which may well be proposed as objects of imitation to the young, and excuse the editor for wandering a little out of his course to record them.

κακῶς Παφλαγόνα τὸν νεώνητον κακὸν

sembly. (Cf. infr. 728—734. 762.). In the back part of the stage, with a court before it, (to the gates of which is affixed the garland just spoken of,) stands the house of Demus, and to make the war-party and their policy as odious as possible, the house should bear every appearance of inconvenience and discomfort, the centre being fashioned like a cask, or tub, and the wings run up with odd grotesque turrets. (Cf. infr. 771—2). One more question remains to be asked: Are the propylæa (v. 1277.) to be considered as the fore-court of an ordinary house, or as the magnificent entrance to the Acropolis? The reader must decide for himself: but I venture to suggest that strong contrasts formed a distinguishing feature in the Old Comedy, and that in a drama, where the whole sovereignty of Athens, as well as its prime-minister, were to be the joint subjects of ridicule, it was essential to the poet, that the eyes of the spectators should be captured in the first instance, and that the imagination should be continually asking itself, "In what is all this seeming incongruity to end?"

Ib. Having considered the habitation of the author's Demus, it will now be necessary to bestow a short attention on its inmates, or rather out-mates. Of these two are before us; the one fixed in an attitude of profound grief, the other pacing the space before the house with a hurried step. The dress of both is that of slaves, but a certain military air and bearing shews that such has not always been the latter's garb. The mask on the face forbids us to trace all the passions by which that face is agitated, but the maledictory hand, and occasional stamp of the foot, evince the indignant nature of some of them. This soldier-slave, or slave-soldier, is Demosthenes, robbed of his military laurels by Cleon, and chafing at the blows which his fortune and his fame have in consequence suffered, and the various indignities put upon him by his insolent and brutal despoiler. (The substitutes given in the following drama all partake of that homely humour, in which the members of popular governments, pleased to see their most distinguished personages brought down to a temporary level with themselves, so much delight, and which was particularly necessary in a drama, where popular feeling was so much to be consulted; its eventual object being to aim a deadly blow at the person, to whom the people's favour had for the time committed the entire destinies of Athens.)

Ib. Ἰατταταιὰξ (ἕνεκα) τῶν κακῶν, ἰατταταῖ, *Woe is me!* or in tragic diction, *Woe! Woe! intolerable Woe!* (Cf. Ran. 57. 649. Nub. 707.)

2. κακῶς κακόν. Cf. infr. 187. 8. Nub. 554. ἐκστρέψας τοὺς ἡμετέρους Ἱππέας κακὸς κακῶς. Pl. 65. ἀπό σ' ὀλῶ κακὸν κακῶς. 418. 879. Thes. 169. Dem. 87, ult. προσήκει αὐτοὺς ὑφ' ὑμῶν κακοὺς κακῶς ἀπολωλέναι. 580, 8. Joseph. Antiq. Jud. 12. 5. 4.

Ib. τὸν νεώνητον (νέος, ὠνέομαι), *the newly-bought.* (Timocles ap. Athen. 9. 407, e. ὁ δ' Ἀχαρνικὸς Τηλέμαχος ἔτι δημηγορεῖ· | οὗτος δ' ἔοικε

αὐταῖσι βουλαῖς ἀπολέσειαν οἱ θεοί.
ἐξ οὗ γὰρ εἰσήρρησεν εἰς τὴν οἰκίαν,
πληγὰς ἀεὶ προστρίβεται τοῖς οἰκέταις.
ΝΙ. *κάκιστα δῆθ' οὗτός γε πρῶτος* Παφλαγόνων

τοῖς νεωνήτοις Σύροις.) In this drama Athens being represented as a house, of which Demus is the lord, the slaves of the household necessarily represent the principal magistrates of the republic; their purchase in the slave-market being metaphorically applied to the time of their investiture in office. Cf. infr. 43–4.

Ib. *Παφλαγόνα.* The slaves of Demus necessarily bear no name but that of the country from which they come. Why is Paphlagonia selected as the father-land of Cleon? The word is of too much importance in the piece not to render it necessary to affix some precise meaning to it, that we may know what tone the actor gave to the word when pronouncing it. I have endeavoured to do both at v. 43.

3. *αὐταῖσι βουλαῖς*, i. e. *σὺν*, *together with.* To the examples of this construction given in the Wasps, v. 119, and by Monk (Hippol. 1184.) add infr. 828. *αὐτοῖσι τοῖς πόρπαξιν.* Thes. 826. *ἀπόλωλεν . . ὁ κανὼν . . αὐτῇ λόγχῃ.* Ran. 226. *ἀλλ' ἐξόλοισθ' αὐτῷ κοάξ.* 475. *τὼ νεφρὼ δέ σου | αὐτοῖσιν ἐντέροισιν ᾑματωμένω | διασπάσονται.* Od. 21. 53. *αἴνυτο τόξον | αὐτῷ γωρυτῷ.* Herodot. III. 46. *ὑποπρῆσαι αὐτοῖσι τοῖσι νεωσοίκοισι.* 100. *αὐτῇ κάλυκι ἕψουσί τε καὶ σιτέονται.* 126. *ἀποκτείνας δέ μιν, ἠφάνισε αὐτῷ ἵππῳ.* VI. 93. *καί σφεων νέας τέσσερας αὐτοῖσι ἄνδρασι εἷλον.* Also VIII. 17. Thucyd. II. 90. 4, 14 *μίαν δὲ αὐτοῖς ἄνδρασιν εἷλον.* Xen. Anab. I. 3. 17. *μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ.* Hellen. I. 2. 12. *τέτταρας μὲν (ναῦς) ἔλαβον αὐτοῖς ἀνδράσι.* (Conf. I. 5. 19. VI. 2. 35.) V. 4, 17. *πολλοὺς μὲν ὄνους κατεκρήμνισεν αὐτοῖς σκεύεσι.* Dem. 426. 17. *πεντακοσίους δ' ἱππέας . . ἔλαβεν αὐτοῖς ὅπλοις ὁ Φίλιππος.* Josephus Antiq. V. 8. 10. *Σαμψὼν δὲ . . περὶ μεσοῦσαν ἤδη τὴν νύκτα ἀναστὰς ἐνράσσει ταῖς πύλαις, αὐταῖς τε φλιαῖς καὶ μοχλοῖς.* The ellipse is occasionally supplied. Herodot. II. 111. *ὑποπρῆσαι πάσας σὺν αὐτῇ τῇ πόλι.* Xen. Hell. VII. 4. 26. *τοὺς Πυλίους σὺν αὐτῷ τῷ χωρίῳ αἱροῦσι.* Josephus de bello Judaic. III. 10. 9. *καὶ σὺν αὐτοῖς ἐβαπτίζοντο σκάφεσι.* VII. 6. 4. *σὺν αὐτοῖς ἀράμενος αὐτὸν τοῖς ὅπλοις.*

4. *εἰσέρρειν.* Thes. 1075. *ὀχληρά γ' εἰσήρρηκας.*

5. *προστρίβεσθαι*, *affricare.* Dem. 617, 4. *πλούτου τινὰ δόξαν προσετρίψατο τοῖς κεκτημένοις.* 786, 6. *σκοπῶν ὅτῳ συμφορὰν . . προστριψάμενος.* Antiph. 127, 2. *ὑμῖν καὶ οὐ τούτῳ τὸ μήνιμα τῶν ἀλιτηρίων προστρίψομαι.* Ib. *πληγὰς*, bodily blows, as concerns the *scenic* Demosthenes; blows at character and fortune, as regards the *real* Demosthenes. (*The speaker here throws himself into an attitude of deep despondency.*)

6. The slave, who now speaks, and whose meeker tone and subdued demeanour contrast strongly with those of his predecessor, is

αὐταῖς διαβολαῖς. ΔΗ. ὦ κακόδαιμον, πῶς ἔχεις;
ΝΙ. κακῶς καθάπερ σύ. ΔΗ. δεῦρό νυν πρόσελθ', ἵνα
ξυναυλίαν κλαύσωμεν Οὐλύμπου νόμον.

---

the well-known Nicias. The deep and sterling qualities which belonged to this amiable but unfortunate man, had not yet been developed by the stern hand of adversity: but the errors which lay upon the surface of his character (and which are touched in the ensuing drama with a forbearing hand) had become sufficiently manifest: a distrust of his own powers, and a willingness to be led by others—a profound deference for the people assembled in their deliberate assemblies, and a consequent inability to cope with the bold and daring spirits, who ruled those wild and turbulent meetings at their will. To these defects—alike dangerous and disgraceful, in a man of Nicias' station in society—must be added a species of religious despondency, and superstitious doting; the effect of misfortunes, which appear to have commenced in early life with Nicias, and to have pursued him with almost unmitigated severity to its close.

Ib. πρῶτος Παφλαγόνων, *the prince of Paphlagonians.* With some emphasis, but at the same time an observant look cast over the shoulder, to see that the coast is clear. Eurip. Androm. 1237. Ἀχιλλέα πρῶτον Ἑλλάδος. Diphilus ap. Athen. 292, d. πρῶτος μαγείρων. Acta Apost. 16. 12. ἥτις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, κολωνία. (*'Which is the chief of its district, a city of Macedonia, a colony.'* Middleton.)

7. αὐταῖς διαβολαῖς. A second look over the shoulder; and then throws himself into a corresponding attitude of deep affliction with his brother-slave. Brief as the colloquy on the stage has yet been, it pretty nearly developes the means by which Cleon had brought the two heads of the aristocratical party in Athens into subjection; organized and deliberate schemes (βουλαὶ), where such were feasible; lies and calumnies (διαβολαὶ), when these were not. These, with agitation and haranguing, made Cleon what he once *was*, and Athens what she still *is*. A long pause here takes place.

Ib. πῶς ἔχεις; *how fares it with you?* Νικ. κακῶς καθάπερ σύ. Here another pause and resumption of the former attitude. Let us borrow this pause of grief to illustrate the author's phraseology.

> Α. Σύρα, Σύρα. Σ. τί ἔστι; Α. πῶς ἡμῖν ἔχεις;
> Σ. μηδέποτ' ἐρώτα τοῦτ', ἐπὰν γέροντ' ἴδῃς,
> ἢ γραῦν τιν'· ἴσθι δ' εὐθὺς ὅτι κακῶς ἔχει.
>
> Gnom. Poet. p. 196.

> πολὺ μεῖζόν ἐστι τοῦ κακῶς ἔχειν κακὸν,
> τὸ καθ' ἕνα πᾶσι τοῖς ἐπισκοπουμένοις
> δεῖν τὸν κακῶς ἔχοντα, πῶς ἔχει, λέγειν.
>
> Philem. Fragm. p. 312.

9. I shall first give what appears to me the sense of this diffi-

ΔΗ. καὶ ΝΙ. *μυμῦ μυμῦ μυμῦ μυμῦ μυμῦ μυμῦ.*

cult verse, and then discuss its component parts. "*Draw near, that we may to an accompaniment of flutes lugubriously chaunt a measure of Olympus.*" Ran. 212. *ξύναυλον ὕμνων βοὰν* | *φθεγξώμεθ'.* There can be little doubt that this verse, as affected in phrase, as harsh in construction, was borrowed from some contemporary author, some poetaster, or fustian writer of tragedy [b].

Ib. *ξυναυλία*, *a concert*, properly of two or more flutes. (Plat. 6. Leg. 765, b.) Hesych. *Ξυναυλίαν. πᾶν πρᾶγμα δισσόν· τὴν ὑπὸ δύο ἐπιτελουμένην αὔλησιν. ὅταν γὰρ δύο αὐλῶσι, ξυναυλία λέγεται.* Semus ap. Athen. XIV. 618, a. *ἀγνοουμένης δὲ παρὰ πολλοῖς τῆς ξυναυλίας, λεκτέον. ἣν τις ἀγὼν συμφωνίας ἀμοιβαῖος αὐλοῦ καὶ ῥυθμοῦ, χωρὶς λόγου τοῦ προσμελῳδοῦντος.* Hence any thing done in concert, as weeping, &c. See further, Jac. Philostr. imag. p. 275. Aristot. Polit. 7, 16. Plato 4 Leg. 721, d. Æsch. S. c. Th. 839. (where see Blomf. Gloss.). An expression of this kind was not likely to escape the small dealers in literature. Theophylact. Epist. 32. *δεῦρο ξυναυλίαν, γερόντιον, κλαύσωμεν.* Synesius, ch. 4. *νῦν πρὸς ἐρήμοις ἀκταῖς συναυλίαν ὀλοφυρόμεθα.*

Ib. *κλαύσωμεν pro ᾄσωμεν.* Kuster. Ib. "*Οὐλύμπου νόμος, Μαρσύου νόμοι, songs and tunes of Olympus, Marsyas.*" Bentley's Phalaris, p. 270. See further on the subject, infr. v. 1238.

Ib. *Οὐλύμπου.* This man, whether we look to the first or second of the name (Creuzer, III. 154.), was one of the wonders of the old musical world, and now he is—Olympus. Athenian maids and Phrygian dames hung enamoured on his strains, and now—he is the property of critics and grammarians, who care nothing for him or his strains, but are only solicitous to know whether his name is to be written in Attic or Ionic [c] dialect. Olympus! will the names of Handel, Haydn, and Mozart, some day sound as empty, and as vacant, as that of which we now take leave, for want of something more to say about him?

10. *μυμῦ.* Wieland translates Mў mȳ, Mў mȳ, Mў mȳ, Mў mȳ, Mў mȳ, Mў mȳ! but he forgets to add that the translation is to be effected by the *nose*, not by the *tongue*. Μῦ is properly that sound made by passing the breath quickly through the nose [d], when the mouth is shut. (Cf. Thes. 231. *Μν. μυμῦ. Εὐριπ. τί μύζεις;*) The weeping concert in the text must consequently be on a *small, tiny* scale [e], as concerns the mourners themselves, the effect being aided

[b] The editor has since found this to be the opinion also of Dindorf: "Ex alio poeta hæc sive integra sive nonnihil immutata petiisse videtur Aristophanes."

[c] See Herman in Class. Journ. XXXV. p. 5., and Cf. Eurip. Iph. Aul. 578.

[d] In the Plutus of our author, another verse (895.) is thus achieved by the nose: *ὖ ὖ ὖ ὖ ὖ ὖ.* (For metrical and other remarks on the verse by the learned Dr. Parr, see Maltby's Morell's Thesaur.)

[e] On a very different scale, but in the same spirit, I imagine, is to be taken a passage in the Frogs of Aristophanes. In one of the laughable scenes of that wittiest of comedies, that in which Æschylus and Euripides contend for supremacy, the word *τοφλαττόθρατ* is fabricated to express the military diction

ΔΗ. τί κινυρόμεθ' ἄλλως; οὐκ ἐχρῆν ζητεῖν τινα
σωτηρίαν νῷν, ἀλλὰ μὴ κλάειν ἔτι;
ΝΙ. τίς οὖν γένοιτ' ἄν; λέγε σύ. ΔΗ. σὺ μὲν οὖν μοι λέγε,
ἵνα μὴ μάχωμαι. ΝΙ. μὰ τὸν Ἀπόλλω 'γὼ μὲν οὔ·
ἀλλ' εἰπὲ θαρρῶν, εἶτα κἀγώ σοι φράσω.
ΔΗ. "πῶς ἂν σύ μοι λέξειας ἁμὲ χρὴ λέγειν;"
ΝΙ. ἀλλ' οὐκ ἔνι μοι τὸ—θρέττε. πῶς ἂν οὖν ποτε

and heightened by the responsive flutes, which echo the sounds made by the two slaves.

11. κινῦρεσθαι, *to weep, to moan.* See a learned note in Blomfield's Sept. c. Theb. p. 117. Ib. ἄλλως, i. e. ματαίως, *to no purpose.*

14. ἵνα μὴ μάχωμαι. *Throws himself into a boxing attitude as he speaks.* The apparent allusion is to the something like force which was necessary to draw from the cautious and diffident Nicias any exposition of his sentiments on public matters.

16. Quoted from the beautiful scene between Phædra and her confidante in the Hippolytus of Euripides. The commentators generally render πῶς ἂν by *O that,* (Cf. Arist. Thes. 22. Soph. Aj. 388. Phil. 794. Œd. Tyr. 765. Eurip. Suppl. 806. Hippol. 208. 344. Anthol. I. 13.) Wieland, on the contrary, considers that this explanation of the passage would be to make Phædra betray herself too clearly; that the verse neither has, nor was meant to have any distinct sense in it, (hence the reply of the confidante, οὐ μάντις εἰμὶ τἀφανῆ γνῶναι σαφῶς,) and that it is this studied obscurity, and over-delicacy in Phædra which Aristophanes here ridicules.

17. θρέττε (*courage*) = τὸ θαρραλέον, θρασὺ, ἀνδρεῖον. Schol. The origin of the word is obscure, but most probably of foreign growth.

in which the good Æschylus was accustomed to exhibit somewhat less of sense than sound. Our own language has scarcely any equivalent for this term; but the learned Thiersch finds one for German students in the following extract from Luther's sermon on "The last Trumpets:" "*Das war Gottes Posanne und Dromel, da gings; Pummerle Pump, Plitz, Plaz, Schmi, Schmir . . . Das wird seyn das Feldyeschrey und die Taratantara Gottes, dass der ganze Himmel und alle Luft wird gehen: Kir, Kir, Pummerle pump.*" Taking this word for our text, we should say that the malicious Euripides proceeds to act upon it as follows. He first coins a verse in imitation of his rival's inflated diction, and then throws ridicule upon it by adding, "*Pummerle Pump, Pummerle pump:*" (to which the music replies, *Pummerle pump, Pummerle pump.*) Another verse follows, and responsive music as before. A third verse, and a third *Pummerle Pump*, each rising in sound, till between voice and instrument, and at last the consentient tongues of the audience, a *Pummerle Pump* is generated, which might have made the great Reformer, if present, think that the last day, with all its accompaniments of drum and trumpet, was actually at hand.

εἴποιμ' ἂν αὐτὸ δῆτα κομψευριπικῶς ;
ΔΗ. μή μοί γε, μή μοι, μὴ—διασκανδικίσῃς·
ἀλλ' εὑρέ τιν' ἀπόκῑνον ἀπὸ τοῦ δεσπότου.

Brunck considers it as equivalent to the word *hardi*, by which French muleteers, waggoners, &c. stimulate their cattle.

Ib. π. α. σ. π. Brunck translates: "Quo tandem modo dicam hoc scite, et Euripideo more?" and so also Voss. But to what does the poet's αὐτὸ refer? Not improbably to the word αὐτομολεῖν, which was already in Nicias's mind, though his lips have not the courage to utter so bold a word. Clasping his hands therefore together, and speaking passionately, but at the same time as it were soliloquising, he says, *Could I, could I but utter it in the fine, circuitous, sophistic manner of Euripides!* The frank and open-minded soldier makes an indignant protest against using any of the deceptions and sophisms of the dramatist or his mother; but we shall subsequently find him entrapped into them notwithstanding.

Ib. πῶς ἂν οὖν, and πῶς οὖν ἄν. The collocation of these particles Stalbaum illustrates by the following references: Plat. Phædon. 64, a. Phileb. 53, a. Sophist. 233, a. 238, b.

19. μή μοι, μὴ—διασκανδῑκίσῃς. (σκάνδιξ, *scandix*. Linn. *shepherd's needle, wild chervil, stork's bill*). From the terms of the preceding verse, μὴ εἴπῃς κομψευριπικῶς, or μὴ εὐριπιδίζῃς, was expected. The substitution enables the poet to aim a blow at the tragedian's mother as well as himself. Sense: *Do not pass off mere sophisms and word-deceptions upon me, as his mother does herbs of the field, instead of legitimate herbs of the garden, upon her customers.* The following extracts will serve to illustrate the principal word in the verse, and also its general construction. (Cf. Nub. 84. 433. Lucian, 9. 244. For the force of the preposition in the verb διασκανδικίσαι, see Reisig's Conject. p. 54.)

ξυγγενέσθαι διὰ χρόνου μ' ἐλιπάρει
δρυπεπέσι μάζαις καὶ διασκανδικίσαι.

Telecleides ap. Athen. 2, 56, d.

(*Coquus loquitur*)

Α. ὀπτάνιον ἐστίν; Β. ἔστι. Α. καὶ κάπνην ἔχει;
Β. δῆλον ὅτι. Α. μή μοι δῆλον. Β. ἀλλ' ἔχει κάπνην.

Athen. 9. 386, b.

And a chimney?=To be sure.=Don't sure me! Cf. Dobree in Adver. 2. 323.

20. εὑρε̆ τῐν' ἄποκινον. This combination of syllables belongs to some metrical opinions of Elmsley, which deserve attention, (as what does not, proceeding from so eminent a scholar?) but our present object being to make as solid a meal as we can out of the Comic Muse, we must reserve sweetmeats and dainties for the second

ΝΙ. λέγε δὴ "μόλωμεν" ξυνεχὲς ὡδὶ ξυλλαβών.
ΔΗ. καὶ δὴ λέγω· "μόλωμεν." ΝΙ. ἐξόπισθε νῦν
"αὐτὸ" φάθι τοῦ μόλωμεν. ΔΗ. "αὐτό." ΝΙ. πάνυ
καλῶς.
* * * νῦν ἀτρέμα πρῶτον λέγε
τὸ "μόλωμεν," εἶτα δ' "αὐτὸ," κατεπάγων πυκνόν.
ΔΗ. "μόλωμεν" "αὐτὸ" "μόλωμεν" αὐτομολῶμεν.
ΝΙ. ἤν,
οὐχ ἡδύ; ΔΗ. νὴ Δία· πλήν γε περὶ τῷ δέρματι
δέδοικα τουτονὶ τὸν οἰωνόν.

table. The student in the meantime will consult Elmsley's Review of Markland's Iph. in Aul. (Quarterly Review, No. XIV. p. 462.), and the same great scholar's Review of Markland's Supplices, (Quarterly Review, No. XIV. p. 449.). Ib. ἀπόκῑνον (κινέω) *means of escape.*

21. The timid lips of Nicias cannot at once open upon such a word as αὐτομολεῖν, *to desert, to run away.* He therefore prepares those of his brother-slave to come upon it by stealth. λέγε ξυνεχὲς, i. e. συνεχῶς, *say forthwith*—ὡδὶ, *in the same way that I do*—μόλωμεν, *let us go*—ξυλλαβὼν (i. e. ξυλλήβδην) *pronouncing the word successively and quickly.*

22. The pupil having repeated the word μόλωμεν a sufficient number of times, the tutor proceeds with his lesson: ἐξόπισθε τοῦ μόλωμεν, *after the word* μόλωμεν—αὐτὸ φάθι, *repeat the word* αὐτό. The obedient pupil does as he is directed, and the bold soldier at last finds himself surprised into a word, the most abhorrent to a soldier's ears. Well might he express apprehensions for his skin, if such a step were taken.

25. κατεπάγειν (ἐπάγω), *to lay on.* Plutarch. VIII. p. 179. πᾶσι τὴν τιμωρίαν κατεπάγειν. 26. ἤν, i. e. ἰδού. Schol. Sometimes the two are coupled: Ran. 1390. Pac. 327. ἢν ἰδοῦ.

27. οὐχ ἡδύ;

εἶτ' ἔστιν ἢ γένοιτ' ἂν ἡδίων τέχνη
ἢ πρόσοδος ἄλλη τοῦ κολακεύειν εὐφυῶς;
ὁ ζωγράφος πονεῖ τι καὶ πικραίνεται·
ὁ γεωργὸς ἐν ὅσοις ἐστὶ κινδύνοις πάλιν·
πρόσεστι πᾶσιν ἐπιμέλεια καὶ πόνος·
ἡμῖν δὲ μετὰ γέλωτος ὁ βίος καὶ τρυφῆς.
οὗ γὰρ τὸ μέγιστον ἔργον ἐστὶ παιδιά,
ἁδρὸν γελάσαι, σκῶψαί τιν', ἐκπιεῖν πολὺν,
οὐχ ἡδύ; ἐμοὶ μὲν μετὰ τὸ πλουτεῖν δεύτερον.

Antiph. in Athen. VI. 258, c.

ΝΙ. κράτιστα τοίνυν τῶν παρόντων ἐστὶ νῷν,
θεῶν ἰόντε προσπεσεῖν που πρὸς βρέτας.
ΔΗ. ποῖον βρέτας θεῶν; ἐτεὸν ἡγεῖ γὰρ θεούς;
ΝΙ. ἔγωγε. ΔΗ. ποίῳ χρώμενος τεκμηρίῳ;
ΝΙ. ὁτιὴ θεοῖσιν ἐχθρός εἰμ᾽. οὐκ εἰκότως;
ΔΗ. εὖ προσβιβάζεις μ᾽. ΝΙ. ἀλλ᾽ ἑτέρᾳ πῃ σκεπτέον

28. οἰωνὸν, *presage of what is to happen hereafter.* Il. XII. 243. εἷς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης. Hes. fr. 39, 10. σὺν οἰωνοῖς ἀγαθοῖσιν. Herodot. IX. 91. δέκομαι τὸν οἰωνόν.

29. κράτιστα—νῷν. Bergler compares Æsch. Prom. 224. κράτιστα δή μοι τῶν παρεστώτων τότε | ἐφαίνετ᾽ εἶναι. Translate: *the best thing for us under present circumstances, is—*

30. βρέτας, a wooden image of the gods. Lysist. 262. κατὰ μὲν ἅγιον ἔχειν βρέτας. The word is chiefly used by the tragedians. Æsch. Eum. 242. Among other proofs of the superstitious disposition of Nicias, see Plutarch in Vit. 10. 23. Thucyd. VII. 50.

31. This verse has been given, as amended by Reisig, and approved by Hermann. Dindorf and the Oxford editor, perhaps with better judgment, leave the verse incomplete. Porson's emendation has been justly objected to, as prefixing an article to ποῖον, though used in an accent of mockery or indignation.

Ib. ἡγεῖ θεούς. "Qui Deos esse credebat, absolute dicebatur νομίζειν θεοὺς, vel ἡγεῖσθαι." Blomf. Gloss. in Pers. p. 159. "Quare in hac formula, νομίζειν, ἡγεῖσθαι θεοὺς, νομίζειν, ἡγεῖσθαι εἶναι θεοὺς, aut intelligitur τινὰς, aut vocabulum θεοὶ adjectivi vice fungitur." Hermann ad Nub. v. 816. For the present, the student is further referred to Porson's Hecuba, v. 788. Elmsley's Bacchæ, v. 1325. Arnold's Thucydides, II. p. 380.

33. "The good man struggling with the storms of fate," must have been a frequent subject of sore perplexity to the serious thinkers of antiquity, and of taunt and scorn to its scoffers. The language of the latter, who could not reconcile the hard fate which pursued Nicias, with the virtues which adorned him, is evidently here put into the mouth of Demosthenes. The time had not yet come when the piety of Nicias was to manifest itself in such an exhibition of moral courage and exalted patriotism, as the page of history has never surpassed. (Thucyd. VII. 77.)

34. εὖ=πολὺ, *strongly, stoutly.* Herodot. V. 50. διαβάλλων ἐκεῖνον εὖ.

Ib. προσβιβάζω and προσβιβάω (πρὸς, βάω), *to bring a person to some thought or conclusion by means of words.* Av. 425. προσβιβᾷ λέγων. Æsch. 67, 2. τῷ λόγῳ προσβιβάζων ὑμᾶς. Xen. Mem. 1, 2, 17.

Ib. ἑτέρᾳ sc. ὁδῷ. πῃ. ποι Br. The two slaves here throw themselves into a state of profound cogitation.

ΔΗ. *βούλει τὸ πρᾶγμα τοῖς θεαταῖσιν φράσω;*
ΝΙ. *οὐ χεῖρον· ἓν δ' αὐτοὺς παραιτησώμεθα,*
ἐπίδηλον ἡμῖν τοῖς προσώποισιν ποιεῖν,
ἢν τοῖς ἔπεσι χαίρωσι καὶ τοῖς πράγμασι.
ΔΗ. *λέγοιμ' ἂν ἤδη. νῷν γάρ ἐστι δεσπότης*
ἄγροικος ὀργὴν, κυαμοτρὼξ, ἀκράχολος,

35. *βούλει—φράσω.* Infr. v. 51. *βούλει παραθῶ.* Ran. 127. Lysist. 821. 937. *βούλεσθε καλῶμεν* Av. 813. 1689. Th. 554. Dem. 288, 15. *βούλει θῶ;* 614, 4. *βούλεσθε εἴπω;* Xen. Mem. II. 1. *βούλει σκοπῶμεν.* III. 15. *ἐπισκοπῶμεν.* Lucian. Dial. Mort. 20. *βούλει ἐπομόσωμαι;* 10. *βούλει ἀφέλωμαι;*

36. *οὐ χεῖρον: ἀντὶ τοῦ, βέλτιον.* Suidas. Plato Phædon. 105, a. *οὐ γὰρ χεῖρον πολλάκις ἀκούειν.* Xen. Œcon. VII. 25. *πρὸς τὸ φυλάσσειν οὐ κάκιόν ἐστι φοβερὰν εἶναι τὴν ψυχήν.* Translate; *no harm in that; no bad thing that.*

Ib. *παραιτεῖσθαι, to entreat strongly.* Herodot. I. 90. *Κῦρος δὲ εἴρετο ὅ τι οἱ τοῦτο ἐπηγορεύων παραιτέοιτο.* (See also Abresch. Lect. Aristæn. p. 241.) With double acc. Plato Sophist. 241, d. *τόδε τοίνυν παραιτοῦμαί σε.* Dem. 533, 3. *παραιτήσομαι δ' ὑμᾶς μηδὲν ἀχθεσθῆναί μοι.* 37. *τοῖς προσώποισιν, by their looks.*

38. *ἔπεσι καὶ πράγμασι, sayings and doings.* A loud clapping of hands encourages Demosthenes to commence his narration.

39. The task of delivering the following *ῥῆσις*, on the success or failure of which so much depended for the poet, is with great judgment assigned to Demosthenes. Even before the success at Pylos, his brilliant achievements in the west of Greece, had made him so great a favourite with the people, that we find an extra-official authority conferred on him by their will, (Thucyd. IV. 2.) extraordinary in its nature, and as far as military discipline and responsibility were concerned, forming a very dangerous precedent. Out of this commission grew in fact the whole affair at Pylos; and if any private intimation had been previously given, as seems not unlikely, (Thucyd. IV. 3.) that in this business his commission was to terminate, it must be owned, that the secret was exceedingly well kept. It was indeed of the first importance, that so serious a blow should be struck, before the Spartans were in any way prepared to provide against it.

40. *ἀγροῖκος, a rustic; ἄγροικος, boorish in manners.* Tim. Lex. *σκληρὸς καὶ ἀπαίδευτος, ἢ ὁ ἐν ἀγρῷ κατοικῶν.* (where see numerous examples by Ruhnken from the writings of Plato.)

Ib. *ὀργὴν, disposition, temperament.* Thucyd I. 130. *δυσπρόσοδόν τε αὑτὸν παρεῖχε, καὶ τῇ ὀργῇ οὕτω χαλεπῇ ἐχρῆτο ἐς πάντας ὁμοίως, ὥστε μηδένα δύνασθαι προσιέναι.* Æsch. 52, 17. *ἀνάνδρῳ καὶ γυναικείῳ ἀνθρώπῳ τὴν ὀργήν.* For other examples, see Wasps v. 1032.

Ib. *κυαμοτρὼξ (τρώγω), bean-eater.* The direct allusion is to the

Δῆμος πυκνίτης, δύσκολον γερόντιον

votes given by beans, more particularly those given in the dicasteria or courts of justice: the indirect allusion is to the subsistence thus gained by the lower classes of the Athenians. Few things, after all his researches, seem to have more puzzled Aristotle, than the quantum of payment which should be allowed for attendance in the courts of justice, so that while the poor should be induced to give their attendance, the rich should not be overpowered by an immense majority, in other words should not be excluded from them. (See among other passages, Polit. IV. 6. 13. VI. 2.) That his own countrymen had not hit upon the happy medium, the following passage will sufficiently shew. Polit. VI. 5. *Οἱ δὲ νῦν δημαγωγοὶ, χαριζόμενοι τοῖς δήμοις, πολλὰ δημεύουσι διὰ τῶν δικαστηρίων. Διὸ δεῖ πρὸς ταῦτα ἀντιπράττειν τοὺς κηδομένους τῆς πολιτείας, νομοθετοῦντας μηδὲν εἶναι δημόσιον τῶν καταδικαζομένων καὶ φερόντων πρὸς τὸ κοινὸν, ἀλλ' ἱερόν. Οἱ μὲν γὰρ ἀδικοῦντες, οὐδὲν ἧττον εὐλαβεῖς ἔσονται· ζημιώσονται γὰρ ὁμοίως. Ὁ δ' ὄχλος ἧττον καταψηφιεῖται τῶν κρινομένων, λήψεσθαι μηθὲν μέλλων .... Ἐπεὶ δ' αἱ τελευταῖαι δημοκρατίαι πολυάνθρωποί τέ εἰσι, καὶ χαλεπὸν ἐκκλησιάζειν ἀμίσθους, τοῦτο δ' ὅπου πρόσοδοι μὴ τυγχάνουσιν οὖσαι, πολέμιον τοῖς γνωρίμοις· ἀπό τε γὰρ εἰσφορᾶς καὶ δημεύσεως ἀναγκαῖον γίνεσθαι καὶ δικαστηρίων φαύλων· ἃ πολλὰς ἤδη δημοκρατίας ἀνέτρεψεν· κ. τ. λ.* That this was not the most mischievous effect which ensued from accustoming the great body of the people to have their passions heated, and their intellects and taste sharpened in the courts of law, without any previous course of education, or solid religious instruction to ballast them, after they left those schools of sophistry and eloquence, the state of morals developed through the whole of the Aristophanic writings too plainly evinces. That the courts themselves would never be empty under such circumstances, followed as a matter of course. Hence the continued complaints of graver writers. Andoc. 32, 3. *τοιγάρτοι τῶν νέων αἱ διατριβαὶ οὐκ ἐν τοῖς γυμνασίοις ἀλλ' ἐν τοῖς δικαστηρίοις εἰσὶ, καὶ στρατεύονται μὲν οἱ πρεσβύτεροι, δημηγοροῦσι δὲ οἱ νεώτεροι.* See also Isocrates 185, c. 317, e. 318, a.

Ib. *ἀκράχολος* (*ἄκρος, χόλος*), *given to sudden and violent fits of anger, passionate.* Plat. 3. Rep. 411, c. *ἀκράχολοι καὶ ὀργίλοι.* 7 Legg. 791, d. *δύσκολα καὶ ἀκράχολα.* Herodot. I. 73. *ὀργὴν ἄκρος.* See further Blomf. Gloss. in Pers. p. 116. and Porson's Advers. p. 120.

41. *Δῆμος,* (*δέμω, to settle, to establish oneself in a place.*) Plut. Thes. 25. *ὅτι δὲ πρῶτος* (Theseus sc.) *ἀπέκλινε πρὸς τὸν ὄχλον, ὡς Ἀριστοτέλης φησὶ, καὶ ἀφῆκε τὸ μοναρχεῖν, ἔοικε μαρτυρεῖν καὶ Ὅμηρος ἐν νεῶν καταλόγῳ, μόνους Ἀθηναίους ΔΗΜΟΝ προσαγορεύσας.* So much for the word. But the turn of the humour, and the course of ideas throughout this above all other plays of Aristophanes, require us to have a distinct conception who are more particularly meant by Demus. Xen. Mem. IV. 2. 37. *Σωκ. δοκεῖ οὖν σοι δυνατὸν εἶναι Δημοκρατίαν εἰδέναι, μὴ εἰδότα δῆμον; Εὐθ. Μὰ Δί', οὐκ ἔμοιγε. Σωκ. καὶ τί νομίζεις δῆμον εἶναι; Εὐθ. τοὺς πένητας τῶν πολιτῶν ἔγωγε.*

ὑπόκωφον. οὗτος τῇ προτέρᾳ νουμηνίᾳ

And this in fact constitutes the great value and charm of the Aristophanic writings. Polished society, formed upon conventional rules, is much the same every where: it is only in the class from which Aristophanes drew his portraits, that the great workings and varieties of nature herself are to be distinctly traced.

Ib. πυκνίτης, Att. for πνυκίτης, *of the deme Pnyx*, i. e. *assembling in the Pnyx*. As the *diet* of Demus in the foregoing verse fixed his *judicial* character, so the epithet in the present verse decides his *legislative* character: and in this union of judicial and legislative functions consisted the distinguishing feature of the ancient democracies. Hence when Aristotle, after stating generally what constituted a citizen in other states (Polit. III. 1.), comes to define more strictly the citizen in democratic states, he limits his definition to this joint power of deciding as a dicast or juryman in the courts of law, and voting as a member of the ecclesia or deliberative assembly. Πολίτης δ' ἁπλῶς οὐδενὶ τῶν ἄλλων ὁρίζεται μᾶλλον ἢ τῷ μετέχειν κρίσεως καὶ ἀρχῆς. Τῶν δ' ἀρχῶν αἱ μέν εἰσι διῃρημέναι κατὰ χρόνον, ὥστ' ἐνίας μὲν ὅλως δὶς τὸν αὐτὸν οὐκ ἔξεστιν ἄρχειν, ἢ διά τινων ὡρισμένων χρόνων· ὁ δ' ἀόριστος, οἷον ὁ δικαστὴς καὶ ἐκκλησιαστής . . . . Τίθεμεν δὴ πολίτας τοὺς οὕτω μετέχοντας. See also Polit. III. 7. IV. 4. Hence to him, who studies the dramas of Aristophanes with that attention which they so richly merit, the propriety of reading his Acharnenses and Wasps, in which these two fundamental principles of the Athenian constitution are more or less developed, before he comes to a perusal of 'The Knights,' which may be considered as a picture (painful and revolting enough it must be admitted) of the results in which such a form of government was sure to end. In what manner the study may be completed, it will be time to shew, when the author's noblest drama, viz. The Clouds, comes before us for examination, and when the chronological order, in which it is so desirable that a great writer's works should be perused, will be restored in this series.

42. ὑπόκωφον (κόπτω), *somewhat deaf*, i. e. *to good counsel and prudent advice.* From the foregoing description of Demus, the great painter Parrhasius is said to have been led to the singular attempt recorded by Pliny. "Pinxit et demon Atheniensium argumento quoque ingenioso. Volebat namque varium, iracundum, injustum, inconstantem; eundem vero exorabilem, clementem, misericordem, excelsum, gloriosum, humilem, ferocem, fugacemque, et omnia pariter ostendere." Nat. Hist 35, 10. Cf. Xen. Mem. 3. 10. 5.

42–3. τῇ προτέρᾳ νουμηνίᾳ ἑ. δ. We must distinguish here between fact and pleasantry, between truth and metaphor. That purchases, and those of the slave-market among the rest, were made at Athens on the new moon, is a well-known fact; and that the office of commander-in-chief was transferred from Nicias to Cleon, in order that the latter might make good his boast respecting the capture of the Spartans, on a new moon, seems to be fact

ἐπρίατο δοῦλον, βυρσοδέψην Παφλαγόνα,

also. (Cf. Thucyd. IV. 28. and Nub. 581–7.) But the word *προτέρᾳ* must not be taken literally. The appointment of Cleon to the command at Pylos (in metaphorical language his purchase as a slave by Demus) took place in the month [h] Boedromion, (Sept. Oct.) See Scholiast on the passage.

43. *βυρσοδέψην, (βύρσα, hide, δέψω, to tan,* Herodot. IV. 64.) At this word, and all words of the same kind, which occur in the course of this play, (and they are many,) the two slaves in the true Oriental feeling apply their fingers to the nose in token of vehement distaste. So hateful and contemptible was the trade of a tanner throughout the east, that commentators on the sacred writings have not hesitated to ascribe it to a proof of Christian humility that St. Peter is mentioned as having taken up his abode with a person of that occupation. (Schoetgen, vol. I. p. 447.) Whether Judas Iscariot, or 'Judas with the apron,' as one of the meanings of the word imports, is to be reckoned among the members of the profession, the readers of the learned Lightfoot (XI. 172.) will determine for themselves. On the Greek contempt for tanners, see Plato's Theætetus, §. 93. Charmides, §. 23: also Xen. Soc. Apol. 29, 30.

Ib. *Παφλαγόνα.* If the sense of the former word was fixed by the nose of the actor, his cheeks, mouth, and voice were called in to give effect to the latter. In this word there appears little or no allusion to the people of Paphlagonia, but a very pointed one to the Greek verb *παφλάζειν.* What is the earliest idea which we find attached to this word in the Greek language? The great father of poetry uses it, when he has put the ocean into a violent movement, the waves frothing and foaming, with every accompaniment of noise and clamour. (Il. XIII. 798. *κύματα παφλάζοντα πολυφλοίσβοιο θαλάσσης.*) And what could more forcibly express the qualities which Cleon brought with him to office? Great [i] impe-

[h] Mitford places the return of Cleon from Pylos towards the end of August: but the learned historian is surely somewhat in error. The expedition out of which the occupation of Pylos by Demosthenes incidentally arose, took place according to Thucydides (IV. 2.) before the corn was at its full growth. Dr. Sibthorp's Journals speak of corn being still green at Phocis at the beginning of July (Walpole's Turkey, p. 68). We have then to account for the time occupied in sailing to Pylos—for a little previous inaction—for six days spent in preparing the fort—for the assembling of the Lacedæmonian forces, and for seventy-two days after the Spartans, (finally killed or captured,) had been passed over to the island of Sphacteria. Deducting twenty days for time spent by Cleon in going to and returning from Pylos, we cannot, I think, place that event earlier than in the fore part of October. Supposing The Knights to have been brought out in the February following (infr. 858), this will allow about four months for the concoction and teaching of the piece, the latter a work necessarily of time and labour. That the drama came hot from the anvil, every line evinces.

[i] Hence the Homeric term *αἴθωνι*, which Hermippus uses to express the fervid manner in which he attacked Pericles when in office:

> *κἀγχειριδίου δ' ἀκόνῃ σκληρᾷ*
> *παραθηγόμενος βρύχεις κοπίδος*
> *δηχθεὶς αἴθωνι Κλέωνι.* Plut. Peric. c. 33. See also c. 35.

πανουργότατον καὶ διαβολώτατόν τινα.
οὗτος καταγνοὺς τοῦ γέροντος τοὺς τρόπους,

tuosity of character—oratory of a high [k] order, but disfigured by a loud bullying tone, and a violence of action, absolutely new to the times, while a frothy vanity and insolence, always too conspicuous in the upstart demagogue, but since the affair at [l] Pylos, full even to overflowing, made this the most picturesque of terms for characterising him. Hence it is the one with which the poet pursues him after death even into the lower regions.

> *εὐλαβεῖσθέ νυν ἐκεῖνον τὸν κάτωθεν Κέρβερον,*
> *μὴ παφλάζων καὶ κεκραγὼς, ὥσπερ ἡνίκ' ἐνθάδ' ἦν,*
> *ἐμποδὼν ἡμῖν γένηται τὴν θεὸν μὴ 'ξελκύσαι.* Pac. 313–15.

44. *διαβολώτατον.* The best comment on this word is a passage in the speech of Diodotus, in Thucydides (III. 42.), where Cleon is left to take his choice between want of knowledge, or a disposition to serve his own private interest by gross calumny: *τούς τε λόγους ὅστις διαμάχεται μὴ διδασκάλους τῶν πραγμάτων γίγνεσθαι, ἢ ἀξύνετός ἐστιν ἢ ἰδίᾳ τι αὐτῷ διαφέρει* (*has some private concern*), *ἀξύνετος μὲν, εἰ ἄλλῳ τινὶ ἡγεῖται περὶ τοῦ μέλλοντος δυνατὸν εἶναι καὶ μὴ ἐμφανοῦς φράσαι, διαφέρει δ' αὐτῷ, εἰ βουλόμενός τι αἰσχρὸν πεῖσαι εὖ μὲν εἰπεῖν οὐκ ἂν ἡγεῖται περὶ τοῦ μὴ καλοῦ δύνασθαι, εὖ δὲ διαβαλὼν ἐκπλῆξαι ἂν τούς τε ἀντεροῦντας καὶ τοὺς ἀκουσομένους.*

Ib. *τινα, as it were.* On this ironical limitation of *τις* when joined with adjectives, see Passow in voc.

45. *καταγνοὺς,* (*animadvertens, cognoscens,* Dind.) *τοῦ γέροντος τοὺς τρόπους.* These words deserve a deep attention. If an anecdote recorded by Plutarch be correct, Cleon did not enter into public life without some knowledge of the principles by which the conduct of men in high official situations ought to be [m] guided:

[k] Cicero, who must have judged from the speeches preserved in Thucydides, describes him as 'grandis verbis, creber sententiis, compressione rerum brevis, et ob eam causam subobscurus!' His violence of action in the bema is thus recorded and stigmatized by Plutarch: *καὶ πρῶτος ἐν τῷ δημηγορεῖν ἀνακραγὼν, καὶ περισπάσας τὸ ἱμάτιον, καὶ τὸν μηρὸν πατάξας, καὶ δρόμῳ μετὰ τοῦ λέγειν ἅμα χρησάμενος, τὴν ὀλίγον ὕστερον ἅπαντα τὰ πράγματα συγχέασαν εὐχέρειαν καὶ ὀλιγωρίαν τοῦ πρέποντος ἐνεποίησε τοῖς πολιτευομένοις.* In Nic. c. 8.

[l] Of this an amusing trait has been preserved in Lucian's disquisition on the words *χαίρειν*, *εὖ πράττειν*, and *ὑγιαίνειν*. Speaking of the first of these three formulæ, he observes, *Πρῶτος δ' αὐτὸ Φιλιππίδης ὁ ἡμεροδρομήσας λέγεται ἀπὸ Μαραθῶνος ἀγγέλλων τὴν νίκην, εἰπεῖν πρὸς τοὺς ἄρχοντας καθημένους καὶ πεφροντικότας ὑπὲρ τοῦ τέλους τῆς μάχης, "χαίρετε, νικῶμεν," καὶ τοῦτο εἰπὼν συναποθανεῖν τῇ ἀγγελίᾳ, καὶ τῷ χαίρειν συνεκπνεῦσαι. ἐν ἐπιστολῆς δὲ ἀρχῇ, Κλέων ὁ 'Αθηναίων δημαγωγὸς, ἀπὸ Σφακτηρίας πρῶτον χαίρειν προὔθηκεν, εὐαγγελιζόμενος τὴν νίκην τὴν ἐκεῖθεν, καὶ τὴν τῶν Σπαρτιατῶν ἅλωσιν.* T. III. 289. Marathon and Pylos! Miltiades and Cleon!

[m] *Ὁ μὲν γὰρ Κλέων ὅτε πρῶτον ἔγνω τῆς πολιτείας ἅπτεσθαι, τοὺς φίλους συναγαγὼν εἰς ταὐτὸ διελύσατο τὴν φιλίαν πρὸς αὐτοὺς, ὡς πολλὰ τῆς ὀρθῆς καὶ δικαίας προαιρέσεως μαλάσσουσαν ἐν τῇ πολιτείᾳ, καὶ παράγουσαν.* On which proceeding the author adds the following just reflections: *ἄμεινον δ' ἂν ἐποίησε, τὴν*

ὁ βυρσοπαφλαγὼν, ὑποπεσὼν τὸν δεσπότην
ἤκαλλ᾽, ἐθώπευ᾽, ἐκολάκευ᾽, ἐξηπάτα,

but an attentive study of the spirit of democracy soon taught him, that the maintenance of such principles was inconsistent with the maintenance of power, and he shaped his course accordingly. By flattery, by douceurs, by playing on the religious or political fears of his master at one time, and by administering to his appetites at another, he gradually contrived to fix his creatures and dependents as well as himself in power; and the once humblest of slaves then became the creature which we find him so vividly painted in the following drama: loud, insolent, and overbearing—turbulent, inquisitorial, and rapacious—the dismay of the wealthy, the scorn and detestation of the good, and the absolute terrorist of that very rabble to whom he had formerly paid the most crouching submission. And cause and effect do not more necessarily follow in all other cases, than in this interchange between the demagogue and his patron in democratical states. But the moral fortunately is yet to come. If in such governments the leading maxim with men of talent but no principle, is, "Nothing to-day, and every thing to-morrow;" the converse of the proposition for demagogues is also equally correct, "Every thing to-day, and nothing to-morrow." By what union of talent and public spirit that striking reverse was effected in the case of Cleon, the present drama will ever remain a memorable instance.

46. *ὑποπίπτειν*, properly said of a combatant who *gives in*, but frequently applied to the humble deference, by which a flatterer creeps into the good graces of a patron. With a dative case. Dem. 1120, 21. *ἴσα βαίνων ὑμῖν, ὑποπεπτωκὼς ἐκείνῳ, ἐβάδιζεν.* 1121, 9. *ὑποπίπτει δὲ τοῖς τοιούτοις ἐθελοντής.* 1359, 18. *ὑπέπεσε Καλλιστράτῳ.* Æsch. 70, 1. *οἱ Ἀμφισσεῖς ὑποπεπτωκότες τότε καὶ δεινῶς θεραπεύοντες τοὺς Θηβαίους.*

47. *ἤκαλλ᾽.* Three sorts of adulation are here ascribed to Cleon: that which dogs practise to men by wagging their tails (*αἰκάλλειν* see Schn. and Pass. Lennep gives a different origin of the word): that by which men in return coax and encourage dogs (*θωπεύειν*): and that flattery which looks to the pleasures of the table for its reward; (*κολακεύειν, κόλαξ, κόλον, food, eatables.*)

Ib. *θωπεύειν* (*θὼψ, θάομαι, θαυμάζω, θωμάζω*). Xenophon (de Venat. VI. 21.) uses it as a word of the chase, when dogs are coaxed and encouraged: *ὅπου δ᾽ ἂν ᾖ ταῖς κυσὶ ἀμαυρὸν τὸ ἴχνος* (*if the scent is quite lost*), *σημεῖον θέσθαι* [n] *στοῖχον ἑαυτῷ* (*the huntsman*

φιλοπλουτίαν ἐκβαλὼν τῆς ψυχῆς καὶ τὴν φιλονεικίαν, καὶ φθόνου καὶ κακοηθείας καθήρας αὐτόν· οὐ γὰρ ἀφίλων αἱ πόλεις ἀνδρῶν καὶ ἀνεταίρων, ἀλλὰ χρηστῶν καὶ σωφρόνων δέονται, κ. τ. λ. De Rep. Gerend. Præcept. p. 806, seqq.

[n] *Στοῖχος*, in the hunting language of the Greeks, signified a range of nets by which the woods were surrounded; therefore the trying them round was to find through what mews the hare had escaped, or whether she had made a short turn back, just as we now try round the hedge of an enclosed ground. *Cynegetica.*

κοσκυλματίοις ἄκροισι, τοιαυτὶ λέγων·
"ὦ Δῆμε, λοῦσαι πρῶτον ἐκδικάσας μίαν,

should draw the dogs along by the nets), καὶ ἀπὸ τούτου συνείρειν, μέχρις ἂν σαφῶς γνωρίσωσιν (*till they hit it off again*), ἐγκελεύοντα καὶ θωπεύοντα.

Ib. The verb κολακεύειν does not occur again in the writings of Aristophanes: but one or two specimens of the κόλαξ, a standing dish among the comic writers of Athens, may not be unacceptable to the reader.

Ἀλλὰ δίαιταν, ἣν ἔχουσ' οἱ κόλακες, πρὸς ὑμᾶς
λέξομεν· ἀλλ' ἀκούσαθ' ὡς ἐσμὲν ἅπαντα κομψοὶ
ἄνδρες· ὅτοισι πρῶτα μὲν παῖς ἀκόλουθός ἐστιν
ἀλλότριος τὰ πολλὰ, μικρὸν δὲ τὸ κάμνον αὐτοῦ.
ἱματίω δέ μοι δύ' ἐστὸν χαρίεντε τούτω,
οἷν μεταλαμβάνων ἀεὶ θάτερον ἐξελαύνω
εἰς ἀγοράν. ἐκεῖ δ', ἐπειδὰν κατίδω τιν' ἄνδρα
ἠλίθιον, πλουτοῦντα δ', εὐθὺς περὶ τοῦτον εἰμί.
κἄν τι τύχῃ λέγων ὁ πλούταξ, πάνυ τοῦτ' ἐπαινῶ,
καὶ καταπλήττομαι, δοκῶν τοῖσι λόγοισι χαίρειν.
εἶτ' ἐπὶ δεῖπνον ἐρχόμεσθ' ἄλλυδις ἄλλος ἡμῶν
μᾶζαν ἐπ' ἀλλόφυλον· οὗ δεῖ χαρίεντα πολλὰ
τὸν κόλακ' εὐθέως λέγειν, ἢ φέρεται θύραζε.

Eupolis ap. Athen. [o] VI. 236. e.

Every *patron* of course looked for some returns from his parasitical guest; what Cleon could promise *his*, may be collected from the declarations of another of the trade.

τοῖς φίλοις
τοιοῦτός εἰμι δή τις. τύπτεσθαι, μύδρος·
τύπτειν, κέραυνος· ἐκτυφλοῦν τιν', ἀστραπή.
φέρειν τιν' ἄραντ', ἄνεμος· ἀποπνῖξαι, βρόχος·
θύρας μοχλεύειν, σεισμός· εἰσπηδᾶν, ἀκρίς·
ἄγχειν, φονεύειν, μαρτυρεῖν· ὅσ' ἂν μόνον
τύχῃ τις εἰπὼν, ταῦτ' ἀπροσκέπτως ποιεῖν
ἅπαντα. καὶ καλοῦσί μ' οἱ νεώτεροι
διὰ ταῦτα πάντα, σκηπτόν.

Antiphanes ap. Athen. VI. 238, e.

48. κοσκυλμάτιον (σκύλλω, *to flay, to draw off the skin*), *leather-parings*, said of the gifts by which as well as words Cleon steals into his master's favour. These leather-parings are small of themselves, and yet only the tips (ἄκρα) are given to Demus. With all demagogues, charity begins at home.

49. ἐκδικάσας μίαν sc. δίκην. ἐκδικάζειν, *to bring a suit to a conclu-*

[o] Though Schweighæuser is the general reference given for the numerous fragments quoted in this edition, the Adversaria of Porson and Dobree have always been consulted for the emendations made by those admirable scholars. On the metre of the above fragment, see Gaisford's Hephæst. p. 296.

ἐνθοῦ, ῥόφησον, ἔντραγ', ἔχε τριώβολον.
βούλει παραθῶ σοι δόρπον;" εἶτ' ἀναρπάσας

sion, to decide. Eccl. 984. τὰς ἐντὸς εἴκοσιν γὰρ ἐκδικάζομεν. Lysias 148, 36. νυνὶ δὲ λαχόντος ἐν τῷ Γαμηλιῶνι μηνὶ οἱ ναυτοδίκαι οὐκ ἐξεδίκασαν. Plat. 12 Legg. 943, b. ἐκδικασθεισῶν τῶν τῆς ἀστρατείας δικῶν. Ib. λοῦσαι, *indulge yourself with a bath.*

50. ἔνθου, absol. imper. aor. 2. mid. of ἐντίθημι, *put into your mouth.*

Ib. The verbs ῥοφεῖν and ἐντράγειν have been explained in two former plays. To the examples of the latter, add,

ἐὰν λούσησθε νῦν,
ῥάφανόν τε πολλὴν ἐντράγητε, παύσετε
τὸ βάρος, διασκεδᾶτε τὸ προσὸν νῦν νέφος
ἐπὶ τοῦ προσώπου. Anaxandrides ap. Athen. I. 34, d.

A. φέρε δὴ κατακλινῶ· σὺ δὲ τράπεζαν εἴσφερε,
καὶ κύλικα, κἀντραγεῖν, ἵν' ἥδιον πίω.
B. ἰδοὺ, κύλιξ σοι, καὶ τράπεζα, καὶ φακοί.
A. μή μοι φακοὺς, μὰ τὸν Δί'· οὐ γὰρ ἥδομαι,
ἢν γὰρ τράγῃ τις, τοῦ στόματος ὄζει κακόν.
Pherecrates ap. Athen. IV. 159, e.

Ib. τριώβολον, the payment which the body of the people received for attendance in the ecclesia and the dicasteria.

51. παραθῶ, a term of the table. Inf. 56. 795. 1168. Vesp. 613. Nub. 456. Pac. 27. Eccl. 675. Il. XXIII. 810. Od. I. 192. Some observations made infr. v. 77. will, it is hoped, furnish an excuse for illustrating this word by something more than mere references. As in literature, so in cookery, the material is often nothing, the disposition and arrangement every thing. The accomplished *artistes* of antiquity were well aware of this. A cook replies to his employer, who had just been telling him the names of his expected guests, &c.

[p] Σφόδρα μοι κεχάρισαι, Σιμμία, νὴ τοὺς θεοὺς,
ταυτὶ προείπας· τὸν μάγειρον εἰδέναι
πολὺ δεῖ γὰρ ἀεὶ πρότερον οἷς μέλλει ποιεῖν
τὸ δεῖπνον, [εἶτα δ' εἰδότ'] ἐγχειρεῖν ποιεῖν.
ἂν μὲν γὰρ ἕν τις τοῦτ' ἐπιβλέψῃ μόνον,
τοὔψον ποιῆσαι κατὰ τρόπον πῶς δεῖ, τίνα
τρόπον παραθεῖναι δ', ἢ ποτ', ἢ πῶς σκευάσαι,
μήτε προΐδηται τοῦτο, μήτε φροντίσῃ,
οὐκ ἔστι μάγειρος, ὀψοποιὸς δ' ἐστίν.
Dionysius ap. Athen. IX. 404, e.

A table so arranged, that the articles upon it bear the resemblance

[p] For the intellectual cookery displayed in the rectification of this fragment, the reader will consult those Adversaria to which reference has been already made.

of a finely executed painting, all of us may have occasionally seen; but who in the nicest arrangement ever dreamt of the viands having been previously prepared upon the most exact musical proportions? If the Amphytrions of antiquity, however, were not cajoled by their cooks, such was not unfrequently the case.

A. Εἶτ' οὐθὲν εἰκῇ παρατίθημι (μανθάνεις;)
βρῶμ', ἀλλὰ μίξας πάντα κατὰ συμφωνίαν,
B. πῶς; A. [q] ἔστιν αὐτοῖς ἃ διὰ τεττάρων ἔχει
κοινωνίαν, διὰ πέντε, διὰ πασῶν πάλιν·
ταῦτα προσάγω πρὸς αὐτὰ τὰ διαστήματα,
καὶ ταῖς ἐπιφοραῖς εὐθὺς οἰκείως πλέκω·
ἐνίοτε δ' ἀφεστὼς παρακελεύομαι· "πόθεν
ἅπτει; τί τούτῳ μιγνύειν μέλλεις; ὅρα·
διάφωνον ἕλκεις." Damoxenus ap. Athen. III. 103, a.

I close with a dish too well known to us intellectual caterers for the public, a dish large in outward promise, small in real contents.

παρέθηκε πίνακα γὰρ μέγαν
ἔχοντα μικροὺς πέντε πινακίσκους ἐν ᾧ.
τούτων ὁ μὲν ἔχει σκόροδον, ὁ δ' ἐχίνους δύο.
ὁ δὲ [r] θρυμματίδα γλυκεῖαν, ὁ δὲ κόγχας δέκα,
ὁ δ' [s] ἀντακαίου μικρόν. ἐν ὅσῳ δ' ἐσθίω,
ἕτερος ἐκεῖν'· ἐν ὅσῳ δ' ἐκεῖνος, τοῦτ' ἐγὼ
[t] ἠφάνισα. βούλομαι δ' ἐγὼ, βέλτιστε, συγκαμεῖν
καὶ τοῦτο γε. ἀλλ' ἀδύνατα βούλομαι.
οὔτε στόματα γὰρ, οὔτε χείλη πέντ' ἔχω.
ὄψιν μὲν οὖν ἔχει τὰ τοιαῦτα ποικίλην,
ἀλλ' οὐθέν ἐστι τοῦτο πρὸς τὴν γαστέρα.
κατέπλησα γὰρ τὸ χεῖλος, οὐκ ἐνέπλησα δέ.
τί οὖν; ἔχεις ὄστρεια πολλά; πίνακά μοι
τούτων παραθήσεις, αὐτὸν ἐφ' ἑαυτοῦ, μέγαν.
ἔχεις ἐχίνους; B. ἕτερος ἔσται σοι πίναξ·
αὐτὸς γὰρ αὐτὸν ἐπριάμην ὀκτὼ 'βολῶν.
A. ὀψάριον αὐτὸ τοῦτο παραθήσεις μόνον,
ἵνα ταὐτὰ πάντες, μὴ τὸ μὲν ἐγὼ, τὸ δ' ἕτερος.
Lynceus in Centauro ap. Athen. IV. 132, a.

On *προπαρατιθέμενα*, or whets to the appetite, the reader, if yet unsatisfied, will consult Athen. III. 120, c.

Ib. δόρπον (δρέπω). "Supper-time," says Schutz, "had not yet come, but Cleon makes the inquiry to give himself the semblance of being more diligent than the other slaves." Is not this remark more ingenious than correct? "The intelligent reader of Homer has long ago reduced the three names ἄριστον, δεῖπνον,

[q] *You must know that some* (ἔστιν ἃ) *have this proportion to each other, and some that proportion: well, I join them,* &c. Dobree.

[r] A sort of cake.

[s] A sort of sturgeon. Cf. Herodot. IV. 53.

[t] This faulty verse, as well as the succeeding one, has escaped the eyes both of Porson and Dobree. The whole fragment in fact needs correction.

ὅ τι ἄν τις ἡμῶν σκευάσῃ, τῷ δεσπότῃ
Παφλαγὼν κεχάρισται τοῦτο. καὶ πρώην γ' ἐμοῦ
μᾶζαν μεμαχότος ἐν Πύλῳ Λακωνικὴν,

δόρπον, to two meals: for ἄριστον is always the early meal or breakfast, but the two other names are used of both meals." In the long space which intervened between the morning and evening meal, a person might take something, and this is the luncheon alluded to in Od. XVII. 599, and in the fragment by Callimachus quoted by Eustathius. (Od. σὺ δ' ἔρχεο δειελιήσας. Callim. δειελίην | αἰτοῦσιν.) See Buttmann's Lexil. p. 229.

53. χαρίζεσθαι, with acc. Thes. 756. χαριοῦμαι γὰρ ἕν γε τοῦτό σοι. Il. VI. 49. X. 380. XI. 134. χαρίζεσθαι ἄποινα. Od. XXIV. 282. δῶρα.

54. μᾶζαν μεμαχότος, *having kneaded* or *prepared a barley-cake*. Humiliating words for a great captain's lips to pronounce, which would rather have said μάχην μεμαχότος, but excellently adapted, as we shall presently see, to the double character which Demosthenes here bears, that of soldier and slave.

Ib. μᾶζα, *barley-bread*, as opposed to *wheaten bread* (ἄρτος). For various kinds of it, see infr. 798. 1129. Our present text requires us to attend to two only of those kinds: the *hard and thick-kneaded* (μεμαγμένη) and the *light and moist-kneaded* (φυστή). Both these cakes were familiar to Grecian camps and quarter-decks; and hence the propriety of the expression on the present occasion. Arist. Ran. 1072. Æsch. καίτοι τότε γ', ἡνίκ' ἐγὼ 'ζων, | οὐκ ἠπίσταντ' ἀλλ' ἢ μᾶζαν καλέσαι καὶ ῥυππαπαὶ εἰπεῖν. Hence also the following lively scene. Xen. Hell. VII. 2. 22. κατελάμβανον δὲ τοὺς ἐν τῷ τείχει πολεμίους, τοὺς μὲν λουομένους, τοὺς δ' ὀψοποιουμένους, τοὺς δὲ [t] φύροντας, τοὺς δὲ στιβάδας ποιουμένους. For further references to the μᾶζα in Athenæus, see l. II. 60, b. IV. 136, d. 157, e. 161, a. 270, e.

Ib. μεμαχότος. μάσσω Att. μάττω. fut. μάξω. pf. μεμᾰχα. pf. pass. μέμαγμαι. (Derivations μάγειρος, the cook's oldest office being that of kneading the bread, μάγμα, μαγεὺς, μᾶζα, μάκτρα, μακτήρ.) Athen. XIV. 663, b. καταρχὰς μὲν οὖν τὴν δημοτικὴν καὶ κοινὴν ταύτην τροφὴν τὴν ἐκ τῶν ἀλφίτων (*barley-meal*) ΜΑΖΑΝ ὠνόμαζον· καὶ ΜΑΤΤΕΙΝ, τὸ παρασκευάζειν αὐτήν. Herodot. I. 200. Εἰσὶ δὲ αὐτῶν (Babyloniorum sc.) πατριαὶ τρεῖς, αἳ οὐδὲν ἄλλο σιτέονται εἰ μὴ ἰχθῦς μοῦνον· τοὺς ἐπεί τε ἂν θηρεύσαντες αὐήνωσι πρὸς ἥλιον, ποιεῦσι τάδε. ἐσβάλλουσι ἐς ὅλμον, καὶ λεήναντες ὑπέροισι σῶσι διὰ σινδόνος· καὶ ὃς μὲν ἂν βούληται αὐτῶν, ἅτε μᾶζαν μαξάμενος ἔχει· ὁ δὲ, ἄρτου τρόπον ὀπτήσας.

Ib. ἐν Πύλῳ. Though Pylus is here spoken of, as if it were part of Laconia, it properly belonged to the Messenians, whom the Spartans had dispossessed of it. Pylus formed the northern, as

[t] Sc. μᾶζαν. The same ellipse takes place after the verb μάσσειν.

φορεῖτε, μασσέτω τις, ἐγχείτω βαθὺν
κρητῆρ'. Sophocles in Una-cœnantibus ap. Athen. 686, a.

πανουργότατά πως περιδραμὼν ὑφαρπάσας
αὐτὸς παρέθηκε τὴν ὑπ' ἐμοῦ μεμαγμένην.

Coryphasium did the southern horn of that promontory and spacious port, so well known in present times by the name of Navarino. A perfect acquaintance with the historical circumstances here alluded to, forms so necessary an ingredient for a thorough understanding of the drama before us, that the student cannot make himself too well acquainted with those sections of Thucydides, in which the narrative is contained. The sections themselves (IV. 2–40.) are in the writer's entire history, what some interesting episode is in a great epic poem. The singular and even romantic circumstances, under which the fort at Pylus was built—the original solitude of the situation, and the sudden accumulation upon it of land and sea forces, with all the life and bustle incident to such a change—the numerous contests which take place, equally striking from their variety and the picturesqueness of many of the situations—the twofold interest which presently grows up, (and it is difficult to say whether that attached to the fort itself, or that belonging to the few but noble Spartans cooped up in the adjoining island, Sphacteria, is the strongest)—all conspire to give this portion of Thucydides an indescribable charm. And then again the change before the final catastrophe: all is in a moment hushed: embassies are sent—speeches heard—prospects of truce and peace are before the eyes: but the pause is momentary: hostilities are again renewed, and as if something ridiculous were ever to be mixed up with the loftier proceedings of democratic states, a transaction, which should have belonged exclusively to the dignified page of history, becomes suddenly the property of comedy and farce.

55. *περιδραμὼν ὑφαρπάσας.* These words are not ill adapted to express the quick and adroit movement (a sort of travestied *veni, vidi, vici*), by which the credit of a laborious and skilfully conducted enterprise, passed suddenly, and from an extraordinary train of circumstances, into the hands of a mere blockhead and poltroon.

56. *ὑπ' ἐμοῦ.* Nothing was more true than this in point of fact, and the reminiscences of Demosthenes might well be excused for dwelling upon it. A fortress thus gained upon the Spartan coast—the party gaining it in full possession of the sea, and thus consequently able to pour in supplies, while a proper fortification could secure it from any attack by land—the fortress itself garrisoned by Messenians, men connected by blood with the enemy's slaves or Helots, who thus in their desertions had a sure place of refuge, while the garrison themselves had the most urgent of feelings to induce them to retaliate upon the hateful possessors of their native land—all this combination of circumstances evinces a degree of military foresight and skill, which may well excuse the reference to "self," which occurs twice in the space of three or four lines.

ἡμᾶς δ᾽ ἀπελαύνει, κοὐκ ἐᾷ τὸν δεσπότην
ἄλλον θεραπεύειν, ἀλλὰ—βυρσίνην ἔχων
δειπνοῦντος ἑστὼς ἀποσοβεῖ—τοὺς ῥήτορας.
ᾄδει δὲ χρησμούς· ὁ δὲ γέρων σιβυλλιᾷ.

Ib. *μεμαγμένην.* The ears of Cleon had no doubt been regaled over his cups by this very word, but from a different source:

> Ἐν δορὶ μέν μοι μᾶζα μεμαγμένη, ἐν δορὶ δ᾽ οἶνος
> Ἰσμαρικός· πίνω δ᾽ ἐν δορὶ κεκλιμένος. Archil. Fr. 45.
>
> My cake and my barley, my wine and good cheer,
> All come from one source, and that source is my spear.

58. *—βυρσίνην, a leathern fly-flap:* play of words for *μυρσίνην, a branch of myrtle,* the usual fly-flap among the Greeks.

59. *ἔχων—ἑστώς.* For fuller examples from Greek prose of participles accumulated without a connecting particle, see infr. 260. A few are here given, resembling those in the text. Plat. Phileb. 22, a. *τί δ᾽ ὁ ξυναμφότερος (βίος) ... ἐξ ἀμφοῖν συμμιχθεὶς κοινὸς γενόμενος;* Xen. de Venat. XII. 5. *διὰ δυσχωρίαν ἁμαρτόντας τοὺς πολεμίους νενικηκότας ... ἐτρέψαντο.* Lysias 105, 27. *καὶ προδιδοὺς ληφθεὶς ὑπ᾽ αὐτοῦ ἐδέθη.* Add Id. 136, 6. Antiph. 111, 47. Lycurg. 165, 27. Dem. 1335, 7. 1384, 28. Plat. Gorg. 479, d. Conviv. 181, d. Joseph. Ant. Jud. VI. 1. 1. 2. 2. 13. 10. VIII. 11. 1. IX. 4. 5.

Ib. *ἀποσοβεῖ.* Hesych. *ἀπελαύνει· ἀποδιώκει, drives away.* Cf. Vesp. 211. 460. Ran. 45. Av. 1032. 1258. Athen. VI. 257, f.

Ib. *—τοὺς ῥήτορας.* The word expected was [u] *flies;* but the poet substitutes some bloodsuckers of a different description (cf infr. v. 349.), whom it was not for Cleon's interest to have about his master.

60. *ᾄδει.* It is observable that the Hebrew word signifying *an oracle,* signifies also *a song,* and that the radical, from which it is derived, implies both *to put forth, to pronounce,* and *to lift, to take up a song.* See Gesenius in vv. מַשָּׂא, נָשָׂא. A low chaunting sound seems ever to have been the reverential mode, in which it has

[u] Among the several wonders which the Jews record as continually acted at the Temple, one was that no flies infested that place, though there was so much slaughtering of beasts there. That they abounded in their private houses, seems evident from the metaphorical language of their learned men. What, for instance, says rabbi Meir? "As men have their pleasures concerning their meat and their drink, so also concerning their wives. This man takes out a fly found in his cup, and yet will not drink: after such a manner did Papus Ben Judah carry himself: who, as often as he went forth, bolted the doors, and shut in his wife. Another takes out a fly found in his cup, and drinks up his cup: that he doth, who sees his wife talking freely with her neighbours and kinsfolks, and yet allows of it. And there is another, who, if he find a fly in his basket, eats it; and this is the part of an evil man, who sees his wife going out, without a veil upon her head, and with a bare neck, and sees her washing in the baths, where men are wont to wash, and yet cares not for it; whereas by the law he is bound to put her away."

ὁ δ' αὐτὸν ὡς ὁρᾷ μεμακκοηκότα,
τέχνην πεποίηται. τοὺς γὰρ ἔνδον ἄντικρυς
ψευδῆ διαβάλλει· κᾆτα μαστιγούμεθα
ἡμεῖς· Παφλαγὼν δὲ περιθέων τοὺς οἰκέτας

been thought proper to impart the communications of a higher race of beings to man.

Ib. χρησμὸς (χράω), *answer given by an oracle to a question put.* The word first occurs in Solon, Fr. 28. 9. τοὺς δ' ἀναγκαίης ὕπο | χρησμὸν λέγοντας. Pind. Pyth. IV. 105. σὲ δ' ἐν τούτῳ λόγῳ | χρησμὸς ὤρθωσεν μελίσσας | Δελφίδος αὐτομάτῳ κελάδῳ. Frequent in Herodotus. *Pass.* The oracle most dinned into the ears of Demus by such a man as Cleon, would naturally be that which at the beginning of the Peloponnesian war extended its duration to thrice nine years. (Thucyd. V. 26.) The strong present addiction of Demus to oracles must be looked for in the hopes and fears, which a war of such magnitude and importance as that now raging through Greece, was calculated to excite. The following extract from one of the greatest masters of plain and vigorous writing, will shew the same spirit working upon our own Demus, when passing events were calculated to call it up in *him* as well as the Demus of antiquity. "The apprehensions of the people were likewise strangely increased by the error of the times; in which I think the people, from what principle I cannot imagine, were more addicted to prophecies, and astrological conjurations, dreams and old wives' tales, than ever they were before or since: whether this unhappy temper was originally raised by the follies of some people who got money by it, that is to say, by printing predictions and prognostications, I know not; but certain it is, books frighted them terribly; such as Lilly's Almanack, Gadbury's Astrological Predictions, Poor Robin's Almanack, and the like." De Foe's History of the Plague.

Ib. σιβυλλιᾶν, *to have a longing for Sibylline oracles, to take a pleasure therein.* Suidas: σιβυλλιᾷ, ἀντὶ τοῦ χρησμῶν ἐρᾷ καὶ ἐπιθυμεῖ. The Appendix (A.), besides furnishing some little account of the prophetic females, from whom the word is derived, will enable us to see a little more of the χρησμῳδοὶ and χρησμολόγοι of antiquity as they appear in the Aristophanic writings. The student's attention is here restricted to the etymology of the word in the text. Σίβυλλα, Διὸς βουλὴ Dor. Σιὸς βόλλα.

61. μακκοᾶν (μὴ, κοάω, κοέω, Ion. for νοέω), *to be simple, silly, stupid.* Infr. 380. καὶ τὸ τοῦ δήμου πρόσωπον μακκοᾷ καθήμενον. (Where see fragment from Epicharmus.)

62. τέχνην πεποίηται, *arte, calliditate utitur, fraudes comminiscitur.* Dind. The sense seems rather to require, *pursues his usual occupation.* But I am not prepared with any illustration.

Ib. ἀντικρὺς, *forthwith, directly.* Axioch. III. 8.

αἰτεῖ, ταράττει, δωροδοκεῖ, λέγων τάδε·
" ὁρᾶτε τὸν Ὕλαν δι' ἐμὲ μαστιγούμενον;
εἰ μή μ' ἀναπείσετ', ἀποθανεῖσθε τήμερον."
ἡμεῖς δὲ δίδομεν· εἰ δὲ μή, πατούμενοι
ὑπὸ τοῦ γέροντος—
νῦν οὖν ἀνύσαντε φροντίσωμεν, ὦγαθέ,
ποίαν ὁδὸν νῷν τρεπτέον καὶ πρὸς τίνα.
ΝΙ. κράτιστ' ἐκείνην τὴν " μόλωμεν," ὦγαθέ.
ΔΗ. ἀλλ' οὐχ οἷόν τε τὸν Παφλαγόν' οὐδὲν λαθεῖν·
ἐφορᾷ γὰρ αὐτὸς πάντ'. ἔχει γὰρ τὸ σκέλος
τὸ μὲν ἐν Πύλῳ, τὸ δ' ἕτερον ἐν τἠκκλησίᾳ.
τοσόνδε δ' αὐτοῦ βῆμα διαβεβηκότος

65. *δωροδοκεῖ·* (δῶρον, δέχομαι). Herodot. VI. 72. *ἐδωροδόκησε ἀργύριον πολύ.*

66. *Ὕλαν.* Gt. Vict. *ὄνομα οἰκέτου πέπλακεν.* Voss supposes this imaginary fellow-slave of Cleon to have typified some inferior commander at Pylos, whom he had brought into trouble.

68. *εἰ δὲ μὴ* sc. *δίδομεν*, or, as Xenophon (Hell. VII. 1. 36.) fills up the ellipse, *εἰ δὲ ταῦτα μὴ πείθοιντο.*

69. Pauses, and fills up the verse by imitating the unseemly condition of a low person, brought into extreme terror. (Cf. scene in Ran. 485. where the heart of Bacchus slips down *εἰς τὴν κάτω κοιλίαν.*)

70. *ἀνύσαντε φροντίσωμεν, let us consider deeply, and that without delay.* (The word *φροντίζειν*, and other words connected with it, will come more properly under consideration in the author's drama, 'The Clouds.')

71–2. Bergler compares Eurip. in Medea 376. *πολλὰς δ' ἔχουσα θανασίμους αὐτοῖς ὁδοὺς, | οὐκ οἶδ' ὁποίᾳ πρῶτον ἐγχειρῶ, φίλαι* ... then 384. *Κράτιστα τὴν εὐθεῖαν, ᾗ πεφύκαμεν | σοφαὶ μάλιστα, φαρμάκοις αὐτοὺς ἑλεῖν.* The slaves here throw themselves into an attitude of deep reflection.

72. After a long pause. " The best way for us to take, is that which is implied in the word '*μόλωμεν*,' '*off and begone.*' "

73. So Cleon of himself. (841.) *καί μ' οὐ λέληθεν οὐδὲν | ἐν τῇ πόλει ξυνιστάμενον.* For a further collection of passages bearing on the fervid character and vigilance of Cleon, the reader will consult Ranke's Life of Aristophanes, pp. 390. 394.

76. *βῆμα διαβαίνειν.* For the illustration of this formula, we must wait a more convenient opportunity.

τὼ χεῖρ' ἐν Αἰτωλοῖς, ὁ νοῦς δ' ἐν Κλωπιδῶν.
ΝΙ. κράτιστον οὖν νῷν ἀποθανεῖν. ἀλλὰ σκόπει,
ὅπως ἂν ἀποθάνοιμεν ἀνδρικώτατα.

77. τὼ χεῖρ' (εἰσὶν) ἐν Αἰτωλοῖς. The allusion is to the verb αἰτεῖν. Ib. ἐν (δήμῳ) Κλωπιδῶν, for ἐν Κρωπιδῶν. By this change in the name of his burgh or deme, the thievish propensities of Cleon are denoted;

Born first at Niglington,
Bred up at Filchington, &c. Ben Jonson.

Ib. The more important topics for consideration in this instructive as well as amusing ῥῆσις, have been pointed out as they occur; the editor refers to it once more for the sake of explaining why one particular course of illustration has been so largely pursued throughout the present drama. The two most important features of Demus developed in The Knights, are certainly his [x] superstition and his [y] gourmandise: nose-led by oracle-mongers, soothsayers, vision-seers, and dream-interpreters on the one hand, and more than nose-led by cooks and a kitchen apparatus on the other. For illustrating the former feature in the sovereign people of Athens, the means are not so well at hand; for developing the latter, they abound even to overflowing: and in an age when cookery (heaven save the while!) ranks almost as a science, and more copies of Mrs. Rundell are perhaps sold than copies of Lord Byron, no apology might seem necessary for going largely into so attractive a subject. But in fact the editor had no choice. A commentator on The Knights must *ex officio* sit with the Greek orators on one side of him, and the Greek Deipnosophists on the other; drawing a state-maxim from Demosthenes at one moment, and a kitchen-receipt from Archestratus or Matronus at another. Nor let it be supposed that the value or dignity of his office is compromised by such an interchange. In the old comedy, the kitchen was literally an appendage of the state; and the student, while apparently performing a mere act of gastronomy, will in fact be found digesting a lesson of political economy. If I add, that the more agreeable odours drawn from Greek viands will serve to abate somewhat of that leather-stench which pursues us so incessantly throughout this play, the reader will see another reason for not objecting too strongly to the numerous quotations which have been heaped upon him.

79. ὅπως, *in what manner. Sed vide, quonam modo mori possimus quam maxime viriliter.* Brunck. Nub. 759. ὅπως ἂν αὐτὴν ἀφανίσειας εἰπέ μοι. 776. ὅπως ἀποστρέψαις ἂν ἀντιδίκων δίκην. Blomfield in Theb. v. 585. refers to Eurip. Iph. Taur. 321. Πυλάδη, θανού-

[x] See infr. 961—1062. [y] Infr. 1114—1186.

ΔΗ. πῶς δῆτα πῶς γένοιτ᾽ ἂν ἀνδρικώτατα;
ΝΙ. βέλτιστον ἡμῖν αἷμα ταύρειον πιεῖν.
ὁ Θεμιστοκλέους γὰρ θάνατος αἱρετώτερος.
ΔΗ. μὰ Δί᾽ ἀλλ᾽ ἄκρατον οἶνον ἀγαθοῦ δαίμονος.
ἴσως γὰρ ἂν χρηστόν τι βουλευσαίμεθα.

μεθ᾽· ἀλλ᾽ ὅπως θανούμεθα | κάλλισθ᾽, ἐποῦ μοι, φάσγανον σπάσας χερί. Cycl. 200. ἀλλ᾽, εἰ θανεῖν δεῖ, κατθανούμεθ᾽ εὐκλεῶς.

81. That bullock's blood was considered a poison, see Nicander Alexiph. 312. sqq. Herodotus, speaking of the death of Psammenitus, (III. 15.) observes, ἐπεί τε δὲ ἐπάϊστος ἐγένετο, ὑπὸ Καμβύσεω αἷμα ταύρου πιὼν, ἀπέθανε παραχρῆμα.

82. Aristophanes of course speaks as a dramatist, following a popular belief. Thucydides, (I. 138.) in recording the death of Themistocles, asserts that he died of disease, but admits the report that he had procured his own death by poison. Plutarch (Vit. Them. 31.) quotes the more common opinion as in favour of the bull's blood. Cicero adopts sometimes the one, sometimes the other opinion. (In Bruto c. 11. Epist. ad Atticum, l. 9, 10.) The following extract comes from an authority, which will probably set this question at rest. "As to the report of his (Hannibal's) being poisoned by drinking *bullock's blood*, mentioned by Plutarch, it must be a fable, as was that also of the death of Themistocles by drinking a similar draught, for the blood of that animal is not poisonous. An accomplished nobleman told me that he was present at one of the bull-fights at Madrid, when a person rushed from the crowd, and having made his way to the bull which the Matador had just stricken, caught the blood as it flowed from the wound, in a goblet, and drank it off before the assembly. On inquiring into the object which the poor Spaniard had in view, it appeared that the blood of a bull just slain was a popular remedy for consumptive symptoms." Sir H. Halford's Essays, p. 157. That the fate of the illustrious Themistocles should have been frequently before the eyes of Athenian statesmen, is very natural; and hence a very adroit allusion to the subject in the Letters of the Pseudo-Æschines, 666.

83. ἄκρᾱτον. Bergler quotes Theopompus ap. Athen. 485, f. ἐκπιοῦσ᾽ ἄκρατον ἀγαθοῦ δαίμονος. One consequence of potations of unmixed wine is humorously described in a fragment of Menander.

πάντας μεθύσους τοὺς ἐμπόρους
ποίει τὸ Βυζάντιον· ὅλην ἐπίνομεν
τὴν νύκτα διά σε, καὶ σφόδρ᾽ ἄκρατόν μοι δοκῶ·
ἀνίσταμαι γοῦν τέσσαρας κεφαλὰς ἔχων.

Emend. in Men. p. 12.

ΝΙ. ἰδού γ' ἄκρατον. περὶ ποτοῦ γοῦν ἐστί σοι;
πῶς δ' ἂν μεθύων χρηστόν τι βουλεύσαιτ' ἀνήρ;
ΔΗ. ἄληθες, οὗτος; κρουνοχυτρολήραιος εἶ.
οἶνον σὺ τολμᾷς εἰς ἐπίνοιαν λοιδορεῖν;

85. περὶ ποτοῦ γοῦν (πρᾶγμα sc. Herodot.—) ἐστί σοι; *Is this a matter of drinking? ums trinken ist dirs also?* Wieland. *Are all your thoughts upon drinking? Have you nothing to do but with liquor?*

86. χρηστόν τι. Reisig compares Nub. 793. χρηστόν τι συμβουλεύσατε. Ran. 1421. παραινέσειν | μέλλει τι χρηστόν. Lysist. 648. ἆρα προὐφείλω τι χρηστὸν τῇ πόλει παραινέσαι. Bergler compares Hedylus ap. Athen. 11. 472, f. πίνωμεν· καὶ γάρ τι νεὸν, καὶ γάρ τι παρ' οἶνον | εὕροιμεν λεπτὸν καί τι μελιχρὸν ἔπος.

87. κρουνοχυτρολήραιος ([y]κρουνὸς, *a spring*, or *flood*; χύτρα, *a pitcher*; λῆρος, *trifling*). A senseless chatterer, who sputters forth a stream of empty words; and by implication a taunt at Nicias, as a mere water-drinker, incapable of the fire and animation which wine bestows. *Wasserkrugsalfanzer.* Voss.

88. εἰς, *in respect to.* To the examples given in the Wasps, v. 753. add Av. 804. οἶσθ' ᾧ μάλιστ' ἔοικας ἐπτερωμένος; | εἰς εὐτέλειαν χηνὶ συγγεγραμμένῳ. Eurip. Androm. 979. ὁ δ' ἦν ὑβριστὴς, ἔς τ' ἐμῆς μητρὸς φόνον | τάς θ' αἱματώπους θεὰς ὀνειδίζων ἐμοί. Heracl. 811. στρατὸς δ' ἐπῄνεσ', ἔς τ' ἀπαλλαγὰς πόνων | καλῶς λελέχθαι μῦθον ἔς τ' εὐψυχίαν. Alcest. 85. ἀρίστη . . γυνὴ πόσιν εἰς αὑτῆς. Soph. Philoct. 83. νῦν δ' εἰς ἀναιδὲς ἡμέρας μέρος βραχὺ | δός μοι σεαυτόν. Aj. 400. οὔθ' ἁμερίων (γένος) ἔτ' ἄξιος βλέπειν τιν' εἰς ὄνησιν ἀνθρώπων. Herodot. IV. 183. ἄλλο δὲ οὐδὲν διαφέρουσι τῶν ἄλλων βοῶν ὅτι μὴ τοῦτο, καὶ τὸ δέρμα ἐς παχύτητά τε καὶ τρίψιν. Dem. 308, 17. αὐτὸν εἰς μαλακίαν σκώπτων. 385, 13. σεμνὸν εἰς ἀρετῆς λόγον καὶ δόξης. Lysias 177, 19. περὶ μὲν οὖν ἐμοῦ . . οὐδὲν οὗτος εἰπεῖν ἕξει εἰς μισοδημίαν. Antiph. 146, 24. ἦλθε κατηγορήσων εἰς τὰς εὐθύνας. Plut. Lycurg. 19. σκώπτοντος Ἀττικοῦ τινος τὰς Λακωνικὰς μαχαίρας εἰς τὴν μικρότητα. Thucyd. II. 37. καὶ ὄνομα μὲν, διὰ τὸ μὴ ἐς ὀλίγους ἀλλ' ἐς πλείονας οἰκεῖν, δημοκρατία κέκληται. Antiph. ap. Athen. 108, e. ἄνθρωπος ἀνυπέρβλητος [z] εἰς πονηρίαν.

[y] Ran. 1005. κοσμήσας τραγικὸν λῆρον, θαρρῶν τὸν κρουνὸν ἀφίει.

[z] May not the translation of a passage in St. Mark (xiii. 9.), which has given some trouble to scholars, be corrected by this sense of the preposition εἰς? The original is παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε: and the authorized translation, *for they shall deliver you up to councils; and in the synagogues ye shall be beaten.* Professor Scholefield, considering it unlikely that εἰς συνέδρια and εἰς συναγωγὰς should be thus connected together by juxta-position and the use of the same preposition, only to be disjoined and brought into different forms of expression in a translation, proposes to render, "for they shall deliver you up to councils and to synagogues; *and* ye shall be beaten." The object of the declaration is, I imagine, to prepare the first propagators of Christianity for the various trials which awaited them: for the severer punishments

οἴνου γὰρ εὕροις ἄν τι πρακτικώτερον;
ὁρᾷς; ὅταν πίνωσιν ἄνθρωποι, τότε
πλουτοῦσι, διαπράττουσι, νικῶσιν δίκας,

Ib. *εἰς ἐπίνοιαν λοιδορεῖν*, *to find fault with wine as not aiding the inventive faculties.* For a humorous illustration of the word *ἐπίνοια* (*a device, an invention*), read the soliloquy of Mnesilochus in the Thesmophoriazusæ, when he is considering how he may apprise Euripides of the awkward situation in which his policy has involved him.

89. *πρακτικὸς*, *leading to practical results.* Plat. Polit. 258, e. *ταύτῃ τοίνυν συμπασας ἐπιστήμας διαίρει, τὴν μὲν πρακτικὴν προσειπὼν, τὴν δὲ μόνον γνωστικήν.* 5 Rep. 476, a. *φιλοτέχνους καὶ πρακτικούς.*

91. *διαπράττουσι*, i. e. *εὐτυχοῦσι*, *Gl. Victor.* This is an unsatisfactory explanation of a remarkable construction; but the commentators avoid all notice of the word, and my own reading affords no means of supplying the deficiency, unless the following may be considered as such. Arguing from what follows, *νικῶσιν δίκας*, the word *διαπράττουσι* seems to refer to that active, thorough-going class of people, who *make their way* wherever they bestir themselves—in the courts of law, the ecclesia, or the agora. If this metapho-

which the higher councils might *probably* inflict, and the lighter ones which the inferior judicatures would *certainly* impose. A little further examination will at once shew the peculiar propriety of the expression in the first clause of the sentence, and perhaps pave the way for a better translation of the whole. Without encumbering the question by details about the inferior sanhedrim, or councils of the Jews—those in the respective cities, that of twenty-three members in the gate of the mountain of the House, and that of the same number in the gate of Nicanor—we may confine ourselves to the great sanhedrim, which with its *nasi*, or president, consisted of seventy-one members, and to whom were committed the four kinds of capital punishments known among the Jews—stoning, burning, killing with the sword, strangling. About the time of our Saviour, or in Talmudic phrase, about forty years before the burning of the temple, this power of inflicting capital punishments by the sanhedrim had fallen into such desuetude—not from any interposition of the Romans, as Lightfoot learnedly and satisfactorily contends (XI. 309. XII. 406.), but from their own supineness, oscitancy, and guilty leniency,—that crimes and criminals had so multiplied, that they actually dared not put their legal powers in execution. The criminal jurisprudence of the country having thus fallen into disuse, the text speaks of "delivering to the higher councils" without specifying any results, (the prophetic mind of the speaker well foreseeing, however, that the powers which slept for others, would awake for *his* disciples, as they did in the cases of St. Stephen and St. Paul,) while the punishments which awaited them in the synagogues are spoken of as a matter of certainty; the bench of three magistrates, which in these assemblies had the power of scourging to the amount of forty stripes save one, still retaining its pristine authority. (Lightfoot, III. 242. XI. 179.). The literal version of the passage, therefore, seems to be this: *for they shall deliver you up in respect to councils, and in respect to synagogues ye shall be beaten.* It is only necessary to refer to the stoning of St. Stephen, to the five scourgings of St. Paul, and to the earnestness with which the latter appealed from the jurisdiction of the sanhedrim to that of Cæsar, to assure us how fully the prophecy was completed in the persons of many others among the early preachers or converts to Christianity.

εὐδαιμονοῦσιν, ὠφελοῦσι τοὺς φίλους.
ἀλλ' ἐξένεγκέ μοι ταχέως οἴνου χόα.
τὸν νοῦν ἵν'—ἄρδω καὶ λέγω τι δεξιόν.

rical and elliptic sense of the word should be [a] allowed, its *primary* and complete form may be traced in the Ionic dialect of Homer. Od. II. 213. οἵ κε μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον. Il. II. 785. μάλα δ' ὦκα διέπρησσον πεδίοιο. Il. XIV. 282. ῥίμφα πρήσσοντε κέλευθον. Od. XV. 219. ἵνα πρήσσωμεν ὁδοῖο. But whatever difficulty there may be in explaining the grammatical construction, there is none in illustrating the fact insinuated.

> κατὰ πόλλ' ἐπαινῶ μᾶλλον ἡμῶν τὸν βίον,
> τὸν τῶν φιλοποτῶν, ἤπερ ὑμῶν, τῶν μόνον
> ἐν τῷ μετώπῳ νοῦν ἔχειν εἰωθότων.
> ἡ μὲν γὰρ ἐπὶ τοῦ συντετάχθαι διὰ τέλους
> φρόνησις οὖσα, διὰ τὸ λεπτῶς καὶ πυκνῶς
> πάντ' ἐξετάζειν, δέδιεν ἐπὶ τὰ πράγματα
> ὁρμᾶν προχείρως. ἡ δὲ διὰ τὸ μὴ σαφῶς
> τί ποτ' ἀφ' ἑκάστου πράγματος συμβήσεται
> διαλελογίσθαι, δρᾷ τι καὶ νεανικὸν
> καὶ θερμόν. Amphis ap. Athen. X. 448, a.

Ib. νικῶσιν δίκας. Nub. 1211. ἂν σὺ νικᾷς λέγων τὰς δίκας. 432. νικᾶν γνώμας. Æsch. 62, 33. 63, 22. νικᾶν ψήφισμα.

92. εὐδαιμονοῦσιν. This has ever been the language of the *poetical* distributors of happiness in all ages, whom it certainly costs little to throw a *couleur de rose* over the whole world.

> Ὦ πᾶσι τοῖς φρονοῦσι προσφιλέστατε,
> Διόνυσε, καὶ σοφώτατ', ὡς ἡδύς τις εἶ·
> ὃς τὸν ταπεινὸν μέγα φρονεῖν ποιεῖς μόνος,
> τὸν τὰς ὀφρῦς αἴροντα συμπείθεις γελᾶν,
> τόν τ' ἀσθενῆ τολμᾶν τι, τὸν δειλὸν θρασεῖν.
> Diph. ap. Athen. II. 35, d.

The author of the French Seasons had perhaps never heard of Diphilus or Aristophanes, but his song also is to the same tune;

> La Gaule à ton nectar dut sa gaîeté brillante,
> La charme des festins, et le sel des bons mots,
> L'art d'écarter les soins, et d'oublier les maux.
> Les Saisons.

94. ἵν'—ἄρδω. The actor of course pauses a while to allow a dithyrambic word to find its way into a *slave's* mouth, and the audience of course laugh to see a slave's wits [b] *irrigated* from such a

[a] A learned friend, to whom this explanation was submitted, does not object to the theoretical part, but prefers as a translation, *do business*.

[b] This system of irrigation was of course not unknown to the French imitator of Aristophanes, who from his writings might be thought to have been as familiar

ΝΙ. *οἴμοι, τί ποθ' ἡμᾶς ἐργάσει τῷ σῷ ποτῷ;*
ΔΗ. *ἀγάθ'· ἀλλ' ἔνεγκ'· ἐγὼ δὲ κατακλινήσομαι.*
ἢν γὰρ μεθυσθῶ, πάντα ταυτὶ καταπάσω
βουλευματίων καὶ γνωμιδίων καὶ νοιδίων.
ΝΙ. *ὡς εὐτυχῶς ὅτι οὐκ ἐλήφθην ἔνδοθεν*

stream. (Pind. Ol. V. 27. *ὀχετοὺς, Ἵπ | παρις οἷσιν ἄρδει στρατόν.* Isth. VI. 93. *Χαρίτων | ἄρδοντι καλλίστᾳ δρόσῳ.*) Cf. Xen. Sympos. p. 67.

Ib. *λέγω τι δέξιον.* The pitcher, which is presently put into the speaker's hands, and to which he makes such frequent application, is most probably a mere accommodation to his scenic character, and the humours of a Dionysiac festival. But the "doings" of Demosthenes deserved the praise of *dexterity* and *cleverness*, at least as much as his "sayings." His skilful chain of operations for carrying a war round from Ætolia into Bœotia (Thucyd. III. 95.)—the honourable conduct which conferred on him, without solicitation, the command in chief of all the forces of the Acarnanian republics. (Id. III. 105.)—his skilful arrangements in the battles of Olpæ (Id. III. 107, 8.) and Sphacteria (Id. IV. 32—38.), together with his occasional but well adapted oratory (Id. IV. 10.), all evince, that a mind to plan, a hand to execute, and a tongue to persuade, were characteristics of this able and excellent officer.

95. *τῷ σῷ πότῳ*=Vesp. 1393. *διὰ τὸν σὸν οἶνον.* 96. *κατακλινήσομαι.* (Demosthenes throws himself into the recumbent attitude of a person at table. Vesp. 1208. 10, 11.)

97. *μεθύσκω* (*μέθυ, merum, unmixed wine*), aor. *ἐμεθύσθην.* Grief being proverbially dry, something must be allowed, notwithstanding the grand evaporation at v. 10. for the speaker to rid himself of what remains. Ib. *καταπάσσω* Att.—*ττω* (*πάσσω, to sprinkle*).

98. *βουλευματίων καὶ γνωμιδίων* (Nub. 321.) The word expected, I imagine, was *ἁλῶν.* (Galen ap. Steph. Thes. tom. iii. col. 57. *προσπάττειν λουτρὰ ἁλῶν.*) But is there not Attic salt in the substitute proposed, shewing as it does, that the process which the speaker's mind had gone through (supr. 26.). had necessarily impregnated it with Euripidean phraseology? For the sparing manner in which diminutives of this kind ought to be used, see Aristot. Rhet. III. 2, 15. The passage itself has been imitated by Alciphron, b. III. ep. 22. *ἀργαλέος ἄνθρωπος καὶ δριμὺς, γνωμίδια καὶ προβουλευμάτια συνεχῶς ἐπὶ τῆς πυκὸς Ἀθηναίοις εἰσηγούμενος.*

99. Nicias returns from the house with a huge pitcher of wine.

with Dionysiac festivals, as his great model himself. "Then did they fall upon the chat of the afternoon's collation; and forthwith began flaggons to go, goblets to fly, glasses to ring, 'Draw, reach, fill, mix—Give it me without water—So, my friend, so . . . Do you wet yourselves to dry, or do you dry to wet you? . . . . I sup, I wet, I humect, I moisten my gullet. If I drink not, I am a-ground and lost. *The soul never dwells in a dry place.*'" Rabelais.

κλέπτων τὸν οἶνον. ΔΗ. εἰπέ μοι, Παφλαγὼν τί δρᾷ;
ΝΙ. ἐπίπαστα λείξας δημιόπραθ' ὁ βάσκανος 101

101. ἐπίπαστα, *salted cakes, cakes strewed over with salt.* Like the anchovy-toasts of the present day, they were used during the progress, or towards the latter end of a feast, to provoke thirst. Cf. infr. 1052. ἐν Ἐκβατάνοις δικάσεις, λείχων ἐπίπαστα. Athen. 269, c. ποταμοὶ, λιπαροῖς ἐπιπάστοις . . . . καὶ Ἀχιλλείοις μάζαις κοχυδοῦντες. Id. 119, f. ἅλας | ἐπὶ τὸ τάριχος ἐπέπασ' (sic Dobree). Id. 63, e. ὀπτὰ δελφάκι' | ἁλιπαστὰ τρία. 658, a. ἁλιπαστὰ ταῦτα παρατίθημί σοι. Ib. ὄστακον ἁλίπαστον.

Ib. δημιόπρατα (πιπράσκω), *property confiscated and publicly sold* [c]. Lysias 151, 11. καὶ εἰ μὲν ἑωρᾶτο, ὦ ἄνδρες δικασταὶ, σωζόμενα τῇ πόλει τὰ ὑπὸ τούτων δημευόμενα, συγγνώμην ἂν ἔχομεν· νῦν δ' ἐπίστασθε ὅτι τὰ μὲν αὐτῶν ὑπὸ τούτων ἀφανίζεται, τὰ δὲ πολλοῦ ἄξια ὄντα ὀλίγου πιπράσκεται. With regard to the demagogue in the text, with whom confiscated property was a sort of relish for his wine, who does not see his portrait in the following description? Dem. 106, 26. Ὅστις μὲν γὰρ, ὦ ἄνδρες Ἀθηναῖοι, παριδὼν ἃ συνοίσει τῇ πόλει, κρίνει, δημεύει, δίδωσι, κατηγορεῖ, οὐδεμιᾷ ταῦτ' ἀνδρίᾳ ποιεῖ, ἀλλ' ἔχων ἐνέχυρον τῆς αὐτοῦ σωτημίας τὸ πρὸς χάριν ὑμῖν λέγειν καὶ πολιτεύεσθαι ἀσφαλῶς θρασύς ἐστιν. (Cf. infr. v. 179.) But in a drama of so much political importance as the present, the word deserves the most general illustration that can be found for it, rather than an individual portrait. Aristot. V. 5. Αἱ μὲν οὖν δημοκρατίαι μάλιστα μεταβάλλουσι διὰ τὴν τῶν δημαγωγῶν ἀσέλγειαν. Τὰ μὲν γὰρ, ἰδίᾳ συκοφαντοῦντες τοὺς τὰς οὐσίας ἔχοντας, συστρέφουσιν αὐτούς· συνάγει γὰρ καὶ τοὺς ἐχθίστους ὁ κοινὸς φόβος· τὰ δὲ, κοινῇ τὸ πλῆθος ἐπάγοντες. Καὶ τοῦτο ἐπὶ πολλῶν ἄν τις ἴδοι γιγνόμενον οὕτω. . . . . Παραπλησίως δὲ καὶ ἡ ἐν Μεγάροις κατελύθη δημοκρατία. Οἱ γὰρ δημαγωγοὶ, ἵνα χρήματα ἔχωσι δημεύειν, ἐξέβαλον πολλοὺς τῶν γνωρίμων, ἕως πολλοὺς ἐποίησαν τοὺς φεύγοντας· οἱ δὲ, κατιόντες, ἐνίκησαν μαχόμενοι τὸν δῆμον, καὶ κατέστησαν τὴν ὀλιγαρχίαν. Συνέβη δὲ ταὐτὸν καὶ περὶ Κύμην ἐπὶ τῆς δημοκρατίας, ἣν κατέλυσε Θρασύμαχος. Σχεδὸν δὲ καὶ ἐπὶ τῶν ἄλλων ἄν τις ἴδοι θεωρῶν τὰς μεταβολὰς τοῦτον ἐχούσας τὸν τρόπον. Ὅτε μὲν γὰρ, ἵνα χαρίζωνται, ἀδικοῦντες τοὺς γνωρίμους συνιστᾶσιν, ἢ τὰς οὐσίας ἀναδάστους ποιοῦντες, ἢ τὰς προσόδους ταῖς λειτουργίαις· ὁτὲ δὲ, διαβάλλοντες, ἵν' ἔχωσι δημεύειν τὰ κτήματα τῶν πλουσίων. Ἐπὶ δὲ τῶν ἀρχαίων, ὅτε γένοιτο ὁ αὐτὸς δημαγωγὸς καὶ στρατηγὸς, εἰς τυραννίδα μετέβαλλον. Σχεδὸν γὰρ οἱ πλεῖστοι τῶν ἀρχαίων τυράννων, ἐκ δημαγωγῶν γεγόνασιν. See also same author, IV. 14. V. 10. Lysias 152, 43. 154, 35.

Ib. βάσκανος (βασκαίνω), *der Zauberwicht*, Voss. sorcerer. The ideas of *fascination* and *the evil eye,* (by which the thriving of

c Lists of confiscated property (whether before or after the sale is uncertain) were fixed up by the poletæ upon tablets of stone, some in the acropolis, some at Eleusis, and doubtless also in other places. In Boeckh's Beilagen, IX. Tafel 4. may be seen what the learned writer considers to be a fragment of a catalogue of confiscated goods.

ῥέγκει μεθύων ἐν ταῖσι βύρσαις ὕπτιος.
ΔΗ. *ἴθι νυν, ἄκρατον ἐγκάναξόν μοι πολὺν*
σπονδήν. ΝΙ. *λαβὲ δὴ καὶ σπεῖσον ἀγαθοῦ δαίμονος·*

children was more particularly prevented) are certainly connected with this word; but it seems to be here rather used in the same sense as *συκοφάντης*, *a calumniator, a common informer*. Pl. 571. *ἀλλ' οὐ ψεύδει τούτων γ' οὐδὲν, καίπερ σφόδρα βάσκανος οὖσα.* Dem. 307, 23. *πονηρὸν ὁ συκοφάντης καὶ πανταχόθεν βάσκανον καὶ φιλαίτιον.* Cf. 262, ult. 267, 8. 271, 10.

102. *ὕπτιος, ὁ ἐπὶ νῶτα κείμενος*, vid. Etym. p. 784. Zonar. tom. 2. p. 1770. Dind. There is scarcely a word in these two powerful lines which does not contain a pungent satire, from the meal which the odious demagogue is described as making, down to the posture, according to Casaubon, in which he gets rid of it. "Hac voce notatur hominis immodesti situs inter dormiendum. Nam dormiendum est situ naturali paululum diductis in latus cruribus; vaecordes autem extensi, quod exprimit vox *ὕπτιος*·" Cas. From the position here ascribed to the sleeping Cleon, and a curious remark in Aristotle, it might be supposed that the demagogue's potations were less derived from the grape than from malt. *πλὴν ἴδιόν τι συμβαίνει περὶ τὰς ἐκ τῶν κριθῶν, τὸ καλούμενον πῖνον. ὑπὸ μὲν γὰρ τῶν λοιπῶν τε καὶ μεθυστικῶν οἱ μεθυσθέντες ἐπὶ πάντα τὰ μέρη πίπτουσι. καὶ γὰρ ἐπὶ τὰ ἀριστερὰ, καὶ δεξιὰ, καὶ πρηνεῖς, καὶ ὕπτιοι. μόνοι δὲ οἱ τῷ πίνῳ μεθυσθέντες εἰς τοὐπίσω καὶ ὕπτιοι κλίνονται.* Athen. X. 447, b.

103. *ἐγκανάζω* (*κανάζω*) *to pour in, with a noise*, (*καναχή*). Alciph. III. ep. 36. *τῷ δὲ ἐγκανάξας κύλικα εὐμεγέθη.* Cf. Hœpfner ad Eurip. Cycl. v. 152. Demosthenes here holds out a goblet, or cup. 104. *σπονδὴν, as a libation.*

Ib. *σπεῖσον* (*σπονδὴν*) *ἀγαθοῦ δαίμονος.* Athen. XV. 675, b. *καὶ διὰ τοῦθ' οἱ Ἕλληνες τῷ μὲν παρὰ δεῖπνον ἀκράτῳ προσδιδομένῳ τὸν Ἀγαθὸν ἐπιφωνοῦσι Δαίμονα, τιμῶντες τὸν εὑρόντα δαίμονα. ἦν δ' οὗτος ὁ Διόνυσος. τῷ δὲ μετὰ δεῖπνον κεκραμένῳ πρώτῳ προσδιδομένῳ ποτηρίῳ Δία Σωτῆρα ἐπιλέγουσι, τῆς ἐκ τοῦ μίγματος ἀλύπου κράσεως τὸν καὶ τῶν ὄμβρων ἀρχηγὸν αἴτιον ὑπολαβόντες.* 692, f. *καὶ μετὰ ταῦτα πλείστων, τῶν μὲν Ἀγαθοῦ δαίμονος αἰτούντων ποτήριον, τῶν δὲ Διὸς σωτῆρος, ἄλλων δὲ Ὑγιείας κ. τ. λ.* 693, c. *τὸν ἄκρατον ... ὃν δὴ λέγουσιν Ἀγαθοῦ δαίμονος εἶναι πρόποσιν κ. τ. λ.*

λεπαστὴ μάλα συχνὴ,
ἣν ἐκπιοῦσ' ἄκρατον Ἀγαθοῦ δαίμονος,
περιστατὸν βοῶσα τὴν κώμην ποιεῖ.

Athen. XI. 485, f.

ἀλλ' ἐγχέασα θᾶττον Ἀγαθοῦ δαίμονος,
ἀπενεγκάτω μοι τὴν τράπεζαν ἐκ ποδῶν.
ἱκανῶς κεχόρτασμαι γάρ. Ἀγαθοῦ δαίμονος
δέχομαι. Athen. XV. 693, b.

ἕλχ' ἕλκε τὴν τοῦ δαίμονος τοῦ—Πραμνίου.
ΔΗ. ὦ δαῖμον ἀγαθὲ, σὸν τὸ βούλευμ', οὐκ ἐμόν.
ΝΙ. εἴπ', ἀντιβολῶ, τί ἐστι; ΔΗ. τοὺς χρησμοὺς ταχὺ
κλέψας ἔνεγκε τοῦ Παφλαγόνος ἔνδοθεν,
ἕως καθεύδει. ΝΙ. ταῦτ'. ἀτὰρ τοῦ δαίμονος
δέδοιχ' ὅπως μὴ τεύξομαι κακοδαίμονος.

105. ἕλκε (Eurip. Cycl. 416. ἔσπασέν τ' ἄμυστιν ἑλκύσας.) τὴν sc. κύλικα. A part of the pitcher of wine is poured into the cup.

Ib. Πραμνίου, *pro* ἀγαθοῦ. The Pramnian wine is mentioned by Homer, Il. XI. 638. Od. X. 235. Various places have been assigned as the birthplace of this wine; the hill Pramne, in the island of Icarius, and Pramilus in Asia Minor, while according to others it grew near Ephesus, or Smyrna. In later periods, the name appears to have been applied to all strong, harsh red wines, made from dry grapes. It was evidently the favourite wine of Cleon. On this wine, see Athen. I. 10, a. 28, f. and cap. 55. (Demosthenes, after a copious draught, throws himself into an attitude of deep reflection.)

106. The "good genius" of Demosthenes is the wine which he has just quaffed, and to the influence of which he ascribes the design which he leaves his brother-slave to put in execution.

107. τοὺς χρησμούς. A collection of oracles must have been in those days a far more engrossing object than a collection of coins or autographs, or old china, in the present day. They appear to have been formed into a book (βίβλιον), over which the possessor doted and pored, with as much pride as the owner of an old Caxton, or whatever else bibliomaniacs make for the time their engrossing object. With a book of this kind, Nicias must be supposed to enter at v. 113., and also with a detached oracle, which Cleon had guarded with particular attention, and which is now first exposed to the broad glare of day. For a specimen of one of these oracle-collections, see Appendix (B.).

109. ἕως (*while*) is joined with a present or an imperfect tense. To the present example, and those given by Blomfield (Gloss. in Pers. p. 152.), add Eccl. 83. ἕως ἔτ' ἐστὶν ἄστρα κατὰ τὸν οὐρανόν. Il. XI. 411. ἕως ὁ ταῦθ' ὥρμαινε κατὰ φρένα. Dem. 15, 5. ἕως ἐστὶ καιρὸς, ἀντιλάβεσθε τῶν πραγμάτων. See further, infr. v. 132. 379.

Ib. ταῦτ' sc. ὑπάρξει. Nicias having expressed his fears that the δαίμων which he shall meet, will differ widely from the Agathodæmon, and the Pramnian, of whom they had been speaking, (δέδοιχ' ὅπως μὴ τεύξομαι τοῦ κακοδαίμονος δαίμονος,) enters the house again for the purpose of abstracting the oracles. Demosthenes in the mean time applies to his pitcher.

110. δέδοιχ' ὅπως μὴ τεύξομαι. Soph. Œd. Tyr. 1074. δέδοιχ'

ΔΗ. φέρε νυν ἐγὼ 'μαυτῷ προσαγάγω τὸν χόα.
[τὸν νοῦν ἵν' ἄρδω καὶ λέγω τι δεξιόν.]
ΝΙ. ὡς μεγάλ' ὁ Παφλαγὼν * * ῥέγκεται,
ὥστ' ἔλαθον αὐτὸν τὸν ἱερὸν χρησμὸν λαβών,
ὅνπερ μάλιστ' ἐφύλαττεν. ΔΗ. ὦ σοφώτατε,
φέρ' αὐτὸν, ἵν' ἀναγνῶ· σὺ δ' ἔγχεον πιεῖν

ὅπως | μὴ 'κ τῆς σιωπῆς τῆσδ' ἀναρρήξει κακά. Eurip. Hippol. 520. δέδοιχ' ὅπως μοι μὴ λίαν φανεῖ σοφή. Dem. 130, 13. δέδοικα ὅπως μὴ πάνθ' ἅμα, ὅσα οὐ βουλόμεθα, ποιεῖν ἡμῖν ἀνάγκη γενήσεται. 113. Nicias returns with a load of oracles, and more particularly with that sacred one which Cleon so carefully guarded, as pointing out his future successor in office.

116. ἔγχεον (ἀνύσας τι, *nimbly*) πιεῖν. Athen. XI. 464, f. λέγει δὲ περὶ τούτων ὁ Φιλόχορος οὑτωσί· "Ἀθηναῖοι τοῖς Διονυσιακοῖς ἀγῶσι, τὸ μὲν πρῶτον ἠριστηκότες καὶ πεπωκότες ἐβάδιζον ἐπὶ τὴν θέαν, καὶ ἐστεφανωμένοι ἐθεώρουν· παρὰ δὲ τὸν ἀγῶνα πάντα οἶνος αὐτοῖς ᾠνοχοεῖτο, καὶ τραγήματα παρεφέρετο, καὶ τοῖς χοροῖς εἰσιοῦσιν ἐνέχεον πίνειν, καὶ διηγωνισμένοις ὅτ' ἐξεπορεύοντο ἐνέχεον [c] πάλιν."

c These were fine doings unquestionably in honour of Bacchus, and his festivals: but we must not look too severely on the unenlightened citizens of Athens, when we see how bearded Rabbis could teach and practice on such occasions. Rabbah saith, "A man is bound to make himself so mellow on the feast of Purim, that he shall not be able to distinguish between 'Cursed be Haman,' and 'Blessed be Mordecai'".—"Rabbah and Rabbi Zeira feasted together on the feast of Purim, and they were sweetened, or made very mellow." The gloss is, "They were got drunk." Lightfoot's Works, VIII. 376. That this mellow-making was not absolutely confined to the feast of Purim, may be inferred from the following instances. "A tradition. They drink ten cups in the house of mourning: two before meat, five while they are eating, and three after meat. . . . When Rabban Simeon Ben Gamaliel died, they added three more. But when the sanhedrim saw that hence they became drunk, they made a decree against this." Id. XI. 166. "Mar, the son of Rabbena, made wedding-feasts for his son, and invited the rabbins: and when he saw that their mirth exceeded its bounds, he brought forth a glass cup, worth four hundred zuzees, and brake it before them; whereupon they became sad." i. e. at their merriment being stopped. Id. XI. 164. But once more: and that on eating rather than drinking. "It is forbidden to fast on the sabbath; but, on the contrary, men are bound to delight themselves with meat and drink. For we must live more delicately on the sabbath than on other days: and he is highly to be commended, who provides the most delicious junkets against that day. We must eat thrice on the sabbath, and all men are to be admonished of it. And even the poor themselves who live on alms, let them eat thrice on the sabbath: for he that feasts thrice on the sabbath, shall be delivered from the calamities of the Messias, from the judgment of hell, and from the war of Gog and Magog." It is to be hoped, for the sake of our humbler brethren, that there is nothing absolutely inconsistent with genuine Christianity in this rabbinical gloss on a passage in Isaiah, (lviii. 13.). It is at all events no unpleasing trait in the character of a class of men, who having played more tricks with the human intellect than the Greek sophists, and subjugated the human will more completely than Papacy itself, may, in their small sphere, be styled the most pestilent race, which the records of history have made known to us.

ἀνύσας τι. φέρ' ἴδω τί ἄρ' ἔνεστιν αὐτόθι.
ὦ λόγια. δός μοι δὸς τὸ ποτήριον ταχύ.
ΝΙ. ἰδού· τί φησ' ὁ χρησμός; ΔΗ. ἑτέραν ἔγχεον.
ΝΙ. ἐν τοῖς λογίοις ἔνεστιν "ἑτέραν ἔγχεον;"
ΔΗ. ὦ Βάκι. ΝΙ. τί ἔστι; ΔΗ. δὸς τὸ ποτήριον ταχύ.
ΝΙ. πολλῷ γ' ὁ Βάκις ἐχρῆτο τῷ ποτηρίῳ.
ΔΗ. ὦ μιαρὲ Παφλαγὼν, ταῦτ' ἄρ' ἐφυλάττου πάλαι,

117. *αὐτόθι.* Demosthenes reads and drinks; drinks and [e] reads.

118. *ὦ λόγια, here are oracles indeed!* A transient inspection of their contents gives rise to this expression of astonishment on the part of Demosthenes. From a passage in Thucydides (II. 8. *καὶ πολλὰ μὲν λόγια ἐλέγετο, πολλὰ δὲ χρησμολόγοι ᾖδον κ. τ. λ.*) some critics have been induced to consider the *λόγια* as predictions of seers, *χρησμοὶ* as the oracles of a god; the former being written in prose, the latter in verse. In the present drama all the oracles and predictions brought forward are in verse, and the words *λόγια* and *χρησμοὶ* are used without the least distinction as to whether they proceed from a god or a seer. 119. *ἰδού, see, it is done.*

121. *δὸς τὸ ποτήριον* (Athen. XI. §. 2.) *ταχύ.* These repeated demands of the Athenian general shew that he had come of as dry and thirsty a soil as the great [f] Pantagruel himself, and justify the expression hazarded in a former note.

[e] So the French imitator of Aristophanes (and the close resemblance between these two great satirists, who had so much influence on their respective ages, has never yet been pointed out): "Ennius beuvant escripvoyt, escripvant beuvoit; Eschylus (si à Plutarche foy avez, *in symposiacis*) beuvoyt composant, beuvant composoyt. Homere jamais n'escrypvoit à jeun." And did the facetious writer expect to be taken at his word in all this? Rabelais, the physician, would have despised the intellects, and Rabelais, the parish-priest of Meudon, (for such he was, and an excellent parish-priest too,) would have given little, I suspect, for the morals of the man who did. Then why do we laugh so heartily at the thing in *theory*, and condemn it as heartily in *practice*? I undertake not to answer: the philosophy of laughter is among the deepest mysteries of our nature. So evidently thought the greatest of philosophers; for Plato approached the subject, and—fled from it. (See his Sympos. ad finem.).

[f] The precursors of the birth of this notable drinker were, we are told, in this wise. "Car, alors que sa mere Badebec l'enfantoyt, et que les saiges femmes attendoyent pour le recepvoir, yssirent premier de son ventre soixante et huict tregeniers (*muleteers*) chascun tirant par le licol ung mulet tout chargé de sel, après lesquelz sortirent neuf dromadaires chargez d'anguillettes, puis vingt et cinque charrettes de pourreaulx, d'aulx, d'oignous et de cibotz; ce qu'espouventa bien lesdictes saiges femmes, mais les aulcunes d'entre elles disoyent: voicy bonne provision, aussi bien ne beuvions nous que laschement, non en lancemant. Ceci n'est que bon signe, ce sont aguillons de vin." L. II. c. 2.

τὸν περὶ σεαυτοῦ χρησμὸν ὀρρωδῶν; ΝΙ. τιή;
ΔΗ. ἐνταῦθ' ἔνεστιν αὐτὸς ὡς ἀπόλλυται.
ΝΙ. καὶ πῶς; ΔΗ. ὅπως; ὁ χρησμὸς ἄντικρυς λέγει
ὡς πρῶτα μὲν στυππειοπώλης γίγνεται,
ὃς πρῶτος ἕξει τῆς πόλεως τὰ πράγματα.

124. ὀρρωδῶν, *fearing greatly, horror-struck at;* (derived, according to some etymologists, from the bestial tribe, who from extreme fear (δέος), let down the tail (ὄρρος). Cf. Hes. Op. 510.) Infr. 523. Pl. 122. Ran. 1112. Herodot. I. 34. καταρρωδήσας τὸν ὄνειρον. The reader will easily picture to himself the soul-absorption of Demosthenes, and the anxious expectation of Nicias at this interesting moment.

126. ἄντικρυς, *clearly, openly.* Ran. 741. ἐξελεγχθέντ' ἄντικρυς. Av. 962. ἔστι Βάκιδος χρησμὸς ἄντικρυς λέγων | ἐς τὰς Νεφελοκοκκυγίας· Hom. Il. VII. 362. ἀντικρὺ δ' ἀπόφημι, γυναῖκα μὲν οὐκ ἀποδώσω. Æsch. Choeph. 186. ἐγὼ δ' ὅπως μὲν ἄντικρυς τάδ' αἰνέσω. Dem. 352, 13. ἄντικρυς οὑτωσὶ καὶ διαρρήδην ἀπολογία γεγραμμένη τῶν τούτοις ἡμαρτημένων.

127. στυππειοπώλης (στυππεῖον, *tow, coarse flax,* or *hemp,* Herodot. VIII. 52. πωλέω). By this vender of tow is meant Eucrates, a man probably of great wealth, and who by means now unknown, appears after the death of Pericles to have possessed himself of a great share of power in the commonwealth, from which he was ousted by the talents (and oratorical talent he possessed in a high degree) of Cleon. From an attentive examination of such fragments as are left of our author's first play, the Babylonians, and from different remarks of lexicographers, Ranke ingeniously concludes (Vita Aristoph. 334 sqq.) that the satire of that play was pretty equally divided between these two aspirants for power. It is no improbable conjecture of the same learned writer, that the Diodotus, who so nobly opposed the infamous proposition of Cleon respecting the unfortunate people of Mitylene (Thucyd. III. 41. sq.), was a son of this Eucrates. See further, infr. 352.

128. ἔχειν (*to administer*) τὰ πράγματα (*the government*). Herodot. VI. 83. Οἱ δοῦλοι ἔσχον τὰ πρήγματα. Thucyd. III. 72. τῶν Κερκυραίων οἱ ἔχοντες τὰ πράγματα. Plato, Polit. 291, b. κατιδὼν τὸν περὶ τὰ τῶν πόλεων πράγματα χορόν. Xen. Hell. I. VI. 13. τῶν τὰ πράγματα ἐχόντων ἀττικιζόντων. To which add from Aristophanes and other authors, the collateral phrases. Pl. 907. τῶν τῆς πόλεως εἰμ' ἐπιμελητὴς πραγμάτων | καὶ τῶν ἰδίων πάντων. 919. ὥστ' εἰς ἔμ' ἥκει τῆς πόλεως τὰ πράγματα. Eccl. 107. τὰ πράγματα. 175. 557. Lysist. 32. Pac. 690. Herod. III. 80. ἐς μέσον Πέρσῃσι καταθεῖναι τὰ πρήγματα. IV. 164. ἐπικρατήσας τῶν πρηγμάτων. VI. 39. καταλαμψόμενον τὰ πρήγματα. VIII. 136. οὕτω τε ἐλογίζετο κατύπερθε οἱ τὰ πρήγματα ἔσεσθαι τῶν Ἑλληνικῶν. Thucyd. IV. 2. νομίζοντες ῥᾳδίως κατασχήσειν (*become masters of*) τὰ πράγματα. Also I. 74. II. 65. (Cf.

ΝΙ. εἷς οὑτοσὶ πώλης· τί τοὐντεῦθεν; λέγε.
ΔΗ. μετὰ τοῦτον αὖθις προβατοπώλης δεύτερος.
ΝΙ. δύο τώδε πώλα. καὶ τί τόνδε χρὴ παθεῖν;
ΔΗ. κρατεῖν, ἕως ἕτερος ἀνὴρ βδελυρώτερος
αὐτοῦ γένοιτο· μετὰ δὲ ταῦτ' ἀπόλλυται.

V. 62. VII. 48. III. 28.). Xen. Mem. III. 7, 1. *προσιέναι τῷ δήμῳ καὶ τῶν τῆς πόλεως πραγμάτων ἐπιμελεῖσθαι.* Dem. 125, 7. Andoc. 21, 12. 42. Aristot. Polit. V. 6. 8.

129. Nicias places the fore-finger of his right hand over the thumb of his left, as preparing to count the list of his country's political salesmen.

130. By the sheep-seller is meant Lysicles, most probably, like Eucrates, a person of great opulence, but of low birth and uneducated. (Plut. in Per: *Αἰσχίνης δέ φησι, καὶ Λυσικλέα τὸν προβατοκάπηλον ἐξ ἀγεννοῦς καὶ ταπεινοῦ τὴν φύσιν Ἀθηναίων γενέσθαι πρῶτον*). Of this demagogue of a day, still less is known than of Eucrates. A marriage with Aspasia, whom the honest lexicographer Hesychius speaks of without circumlocution, was probably the origin of his ephemeral power. Hesych. *προβατοπώλης. οὕτως ἐκωμῳδεῖτο Λυσικλῆς, γήμας Ἀσπασίαν τὴν πόρνην.*

131. The counting finger of Nicias shifts to the fore-finger of the left hand, as he tells the second of his salesmen. And what is my own reader counting in the mean time? Doubtless the years one, two, three, nay, not three, which have elapsed since the death of Pericles, and the transfer of the power which that extraordinary man had concentrated in himself, to the hands of a dealer in tow, or a dealer in sheep. This was indeed a leap from the aristocracy of talent to the aristocracy of wealth (infr. v. 719.); but what marvel? The first of all aristocracies, that of virtue, had with the court of the Areopagus been levelled with the dust, the gates of democracy had been thrown wide open, and all the rest followed of course.

132. *ἕως* (*until*) is joined with an optative, with a first aorist, or a subj. with *ἄν*. To the examples given by Blomf. (Gloss. Pers. p. 152. Ag. 300.) add Ran. 766. *ἕως ἀφίκοιτο τὴν τέχνην σοφώτερος.* Pac. 32. *ἕως σαυτὸν λάθοις διαρραγείς.* Soph. Trach. 688. (ap. Elms.). *ἕως … ἁρμόσαιμί που.* Dem. 236, 11. *ἕως τὰ τῆς στρατείας … εὐτρεπῆ ποιήσαιτο.* Xen. Hell. III. 2, 20. Lysias, 132, 7. *ἕως τὰ πράγματα κατασταίη.* with aorist Pl. 744. *ἕως διέλαμψεν ἡμέρα.* Thes. 503. *ἕως ἐπρίατο παιδίον.* Pac. 71. *ἕως ξυνετρίβη τῆς κεφαλῆς.* Dem. 241, 25. *ἕως προὔδωκεν Ὄλυνθον· μέχρι τούτου Τιμόλαος, ἕως ἀπώλεσε Θήβας· μέχρι ταύτου Εὔδικος καὶ Σῖμος οἱ Λαρισαῖοι, ἕως Θετταλίαν ὑπὸ Φιλίππῳ ἐποίησαν.* Also 324, 8. Isoc. 242, b. 361, a. Lysias, 126, 35.

132, 3. On Brunck's reading of these verses, *ἕως ἄν ἕτερος ἀνὴρ —γένηται*, see Hermann de Met. p. 129. Reisig's Conject. 63. 4, 7.

ἐπιγίγνεται γὰρ βυρσοπώλης ὁ Παφλαγών,
ἅρπαξ, κεκράκτης, Κυκλοβόρου φωνὴν ἔχων.
ΝΙ. τὸν προβατοπώλην ἦν ἄρ' ἀπολέσθαι χρεὼν
ὑπὸ βυρσοπώλου; ΔΗ. νὴ Δί'. ΝΙ. οἴμοι δείλαιος.
πόθεν οὖν ἂν ἔτι γένοιτο πώλης εἷς μόνος;
ΔΗ. ἔτ' ἐστὶν εἷς, ὑπερφυᾶ τέχνην ἔχων.

133. *μετὰ ταῦτ'.* Reisig (Conject. 223.) compares Vesp. 119. Pac. 72. Nub. 61. Plut. 833. Ran. 143.

134. *βυρσοπώλης.* If the reader wishes to extend his knowledge of Attic salesmen, he may do it from the following fragment:

> μεμβραδοπώλαις, ἀκρατοπώλαις,
> ἰσχαδοπώλαις, διφθεροπώλαις,
> ἀλφιτοπώλαις, μυστριοπώλαις,
> βιβλιοπώλαις, κοσκινοπώλαις,
> ἐγκριδοπώλαις, σπερματοπώλαις. Athen. III. 126, e.

Ib. *ὁ Παφλαγών.* A senarius is never closed by a word of three syllables, having the first two short, but when a monosyllable precedes it, as *ἐν ἀγορᾷ* Ach. 533. *ὁ βασιλεὺς* 1224. *ὁ Παφλαγὼν* Eq. 136. 1392. *τὸ θύριον* Thesm. 27, 28. *δύ' ὀβολὼ* Ran. 141. *τὰ τεμάχη* 517. *τίν' ἔχετον* 1422. *τὸ παράπαν* Plut. 359. *τὸν ἕτερον* 397. *τὰ μεγάλα* 845. Elmsl. in Ach. v. 830.

135. *Κυκλοβόρου.* To the explanations given in a former play on this subject, add Fr. Arist. ap. Dind. 539. *ᾤμην δ' ἔγωγε τὸν Κυκλοβόρον κατιέναι.*

138. *εἷς μόνος.* Pl. 1053. Vesp. 1500. Ran. 1201. Soph. Œd. T. 62. Od. XXIII. 227. Herodot. I. 38.

139. *ὑπερφυᾶ* (*φύω*), *something out of the common course of nature, extraordinary.* Nub. 76. *δαιμονίως ὑπερφυᾶ.* Pac. 228. Th. 831. Herodot. in good sense, IX. 78; in a bad sense, VIII. 116.

Ib. *τέχνην ἔχειν, to exercise a profession, or trade.* Cf. infr. 1205. 1346. "*τέχνη* de artibus bonis; quare *τέχνας ἔχοντες* sunt poetæ, pictores, statuarii, &c. Cf. Xen. Mem. III. 10, 1. Thiersch ad Ran. 809." Whether the learned editor has not expressed himself somewhat unguardedly here, we may inquire hereafter: at present let us be content to trace the word in that profession, a member of which is presently to come before us, and which certainly professed to contain within itself almost the whole circle of knowledge and the fine arts.

(Colloquy between a cook and his Amphytrion.)

> Α. ὑποδεικνύεις μὲν ἦθος ἀστεῖον πάνυ
> καὶ πρᾶον· ὀλίγωρον δὲ πεποίηκάς τι. Β. Πῶς;

Α. ἐν τῇ τέχνῃ τίνες ἐσμὲν, οὐκ ἐξήτακας.
ἢ πρότερον ἐπύθου τῶν ἀκριβῶς εἰδότων,
οὕτω μ' ἐμισθώσω με; Β. Μὰ Δί', ἐγὼ μὲν οὐκ
ᾤμην [g] ὅσον ἴσως διαφέρει διάκονου
μάγειρος. Α. οὐκ οἶσθ'; Β. εἴσομαι δέ γ', ἢν λέγῃς.
Α. τὸ γὰρ, παραλαβόντ' ὄψον ἠγορασμένον
πρότερον ἀποδοῦναι σκευάσαντα μουσικῶς,
διακόνου 'στὶ τοῦ τυχόντος. Β. Ἡράκλεις.
Α. ὁ μάγειρός ἐσθ' ὁ τέλειος ἑτέρα διάθεσις.
πολλὰς τέχνας λάβοις ἂν ἐνδόξους πάνυ,
ὧν τὸν μαθεῖν βουλόμενον ὀρθῶς οὐκ ἔνι
ταύταις προσελθεῖν εὐθύς· ἀλλ' ἔμπροσθε δεῖ
ζωγραφίας ἧφθαι. ταὐτὰ καὶ μαγειρικῆς
πρότερον μαθεῖν δεῖ τῆς τέχνης ἑτέρας τέχνας·
ὧν εἰδέναι σοι κρεῖττον ἦν, μοὶ πρὶν λαλεῖν·
Ἰατρικὴν, Γεωμετρικὴν, ἀστρολογικήν.

Nicomachus ap. Athen. VII. 290, f.

The origin of the art is specified in the following fragment; but why was not the name of its inventor emblazoned in letters of gold?

Α. οὐκ οἶσθ', ὅτι πάντων ἡ μαγειρικὴ τέχνη
πρὸς εὐσέβειαν πλεῖστα προσενήνεχθ' ὅλως;
Β. τοιοῦτόν ἐστι τοῦτο; Α. πάνυ γε, βάρβαρε.
τοῦ θηριώδους καὶ παρασπόνδου βίου
ἡμᾶς γὰρ ἀπολύσασα, καὶ τῆς δυσχεροῦς
ἀλληλοφαγίας, ἤγαγ' εἰς τάξιν τινὰ,
καὶ τουτονὶ περιῆψεν, ὃν νυνὶ βίον
ζῶμεν. Β. τίνα τρόπον; Α. πρόσεχε, κἀγώ σοι φράσω.
Ἀλληλοφαγίας καὶ κακῶν ὄντων συχνῶν,
γενόμενος ἄνθρωπός τις οὐκ ἀβέλτερος,
ἔθυσ' ἱερεῖον πρῶτος, ὤπτησεν κρέας.
ὡς δ' ἦν τὸ κρέας ἥδιον ἀνθρώπου κρεῶν,
αὑτοὺς μὲν οὐκ ἐμασῶντο, τὰ δὲ βοσκήματα
θύοντες ὤπτων. ὡς δ' ἅπαξ τῆς ἡδονῆς
ἐμπειρίαν τιν' ἔλαβον, ἀρχῆς γενομένης
ἐπὶ πλεῖον ηὖξον τὴν μαγειρικὴν τέχνην.

Athenion ap. Athen. XIV. 660, e.

That the professors of such an art should have been jealous of the least slight expressed towards it, will be easily conceived.

Β καὶ παρατίθει γ' αὐτὰ, παῖ,
ὅταν παρατιθῇς, (μανθάνεις;) ἐψυγμένα.
ἀτμὶς γὰρ οὕτως οὐχὶ προσπηδήσεται
ταῖς ῥισὶν, ἀλλ' ἄνω μάλ' εἶσι καταφυγών.
Α. πολλῷ γ' ἄμεινον, ὡς ἔοικας, ἦσθ' ἄρα
λογογράφος ἢ μάγειρος. Β. [h] ὃ λέγεις, εὖ λέγεις·
τέχνην δ' ὀνειδίζεις. Alexis ap. Athen. IX. 383, e.

g Sic Pors.

h *Handsomely said of you, sir; but I will not accept of a compliment at the ex-*

ΝΙ. εἴπ', ἀντιβολῶ, τίς ἐστιν; ΔΗ. εἴπω; ΝΙ. νὴ
Δία.
ΔΗ. ἀλλαντοπώλης ἔσθ' ὁ τοῦτον ἐξελῶν.
ΝΙ. ἀλλαντοπώλης; ὦ Πόσειδον τῆς τεχνης.
φέρε ποῦ τὸν ἄνδρα τοῦτον ἐξευρήσομεν;
ΔΗ. ζητῶμεν αὐτόν. ΝΙ. ἀλλ' ὁδὶ προσέρχεται
ὥσπερ κατὰ θεῖον εἰς ἀγοράν. ΔΗ. ὦ μακάριε
ἀλλαντοπῶλα, δεῦρο δεῦρ', ὦ φίλτατε,

140. εἴπω; *shall I speak?* Plato Protag. 322, c. καὶ δίκην δὴ καὶ αἰδῶ οὕτω θῶ ἐν τοῖς ἀνθρώποις, ἢ ἐπὶ πάντας νείμω; Apol. 37, b. ἀντὶ τούτου δὴ ἕλωμαί τι ὧν εὖ οἶδ' ὅτι κακῶν ὄντων; Georg. 472, d. ἄλλο τι ὡς οὕτω σου νομίζοντος διανοώμεθα; Hence the following constructions, where the nature of the rule is self-evident. Soph. Trach. 974. τί πάθω; τί δὲ μήσομαι; Plat. Conviv. 212, e. μεθύοντα ἄνδρα πάνυ σφόδρα δέξεσθε συμπότην, ἢ ἀπίωμεν ἀναδήσαντες μόνον Ἀγάθωνα; 213, a. ἐπὶ ῥητοῖς εἰσίω ἢ μή; συμπίεσθε ἢ οὔ;

141. Demosthenes pauses, looks again at his oracle, but too evidently there is no mistake. The important annunciation is of course made slowly, deliberately, and with all proper emphasis.

Ib. ἐξελῶν. ἐξαιρέω, ήσω. aor. ἐξεῖλον, ep. ἔξελον. infin. ἐξελεῖν, *to put out of the way, to extirpate.* Nub. 123, 802. Herodot. I. 36, 159. II. 30. Xen. Hell. II. 2, 20. IV. 2, 12.

142. ἀλλαντοπώλης; Whatever objections might be made to the former demagogues, still they belonged, or had belonged, to the aristocracy of wealth, and to wealth, as Nicias well knew, habitually belong caution and timidity, excellent guarantees for public security. But a sausage-seller, a washer of intestines, a fellow earning a base subsistence out of pig's blood, and whose only earthly property was a knife, a ladle, and a chopping-block! "Merciful heaven," as the uplifted hands and eyes of Nicias signify, "what is next to befall this unhappy state, and where will this accursed movement end!"

145. κατὰ θεῖον. Av. 544. κατὰ δαίμονα. Eccl. 114. κατὰ τύχην τινά. Ib. εἰς ἀγοράν. Pl. 874. Ran. 1350. Eccl. 62. 711. 819. Th. 457. εἰς τὴν ἀγοράν. Ach. 877. Vesp. 16. Eccl. 682. 759.

pense of my profession. Dobree. Hence a high spirit of independence; a deternation, "nullius jurare in verba magistri," and to regard only times and seasons.

Ἀρχέστρατος γέγραφέν τε καὶ δοξάζεται
παρά τισιν οὕτως, ὡς λέγων τι χρήσιμον.
τὰ πολλὰ δ' ἠγνόησεν, κοὐδὲ ἓν λέγει.
* * * * *
οὐ δ' ἐστὶν εἰπεῖν περὶ μαγειρικῆς· "ἐπεὶ
εἶπ' ἀρτίως·" ὅρον γὰρ οὐκ ἔσχηκεν, οὐ
ὁ καιρός. αὐτὴ δ' ἐστὶν ἑαυτῆς δεσπότης.
ἂν δ' εὖ σὺ χρήσῃ τῇ τέχνῃ, τὸν τῆς τέχνης
καιρὸν δ' ἀπολέσῃς, παραπόλωλεν ἡ τέχνη.

Anthippus, ap. Athen. IX. 405, b.

ἀνάβαινε σωτὴρ τῇ πόλει καὶ νῷν φανείς.
ΑΛ. *τί ἔστι; τί με καλεῖτε;* ΔΗ. *δεῦρ' ἔλθ', ἵνα πύθῃ*
ὡς εὐτυχὴς εἶ καὶ μεγάλως εὐδαιμονεῖς.
ΝΙ. *ἴθι δή, κάθελ' αὐτοῦ τοὐλεὸν, καὶ τοῦ θεοῦ*
τὸν χρησμὸν ἀναδίδαξον αὐτὸν ὡς ἔχει·

147. *ἀνάβαινε.* This play is beset with local difficulties, through which we must find our way, as best we can. The following appears to me the true path on the present occasion; but the reader will follow with caution, and not hesitate to desert me, where he thinks me wrong. There can be no doubt, I think, that the imaginary residence of Demus throughout this play is fixed upon the Pnyx. Below the Pnyx, and visible from it, (Ach. 20, 1.) lay the agora, to which so much allusion is made in the Aristophanic writings. Into this agora Nicias (v. 145.) affects from his eminence to see the object of the recent oracles just coming. Demosthenes accordingly calls to him at the top of his voice. A loud voice, hoarse and harsh (*φωνὴ μιαρὰ*), responds as at a distance, *τί ἔστι; τί με καλεῖτε,* but the utterer and his appurtenances do not actually appear on the stage till the end of v. 149. "Casaubonus *ἀναβαίνειν* vel ex fabrica scenæ explicandum putat, vel simpliciter significare: *ascende in superiorem gradum.* Verius est, locum ante ædem Cleonis (?) ex poetæ mente editiorem fuisse, quam forum per quod transibat Agoracritus." Schutz.

149. The destined dispossessor of Cleon from office mounts the stage, and the two slaves gaze upon him with astonishment. A colossal figure—sides in whose obesity the fists might embed themselves without any chance of reaching the ribs—and that look of stolidity, from which nothing but the word "Anan!" seems capable of being extracted, form the *tout ensemble* of the future demagogue of Athens. The two slaves look at each other almost in despair; but the oracles are too decided to admit of their doubting, and the reflection that a demagogue may be formed out of any materials (*ex quovis ligno Mercurius*), encourages them to proceed: the political catechism accordingly soon begins, and the mode in which the pupil, sluggish and inapt at first, gradually warms into a bold and impudent demagogue, and finally ends in a statesman, such as might have done credit to Democracy in her best and palmiest days, is among the most amusing features of this interesting and instructive drama.

150. Nicias speaks in an under-tone to his fellow-slave. *τοὐλεὸν,* i.e. *τὸ ἐλεὸν, a cook's table, a chopping-block.* (Il. IX. 215. *αὐτὰρ ἐπεί ῥ' ὤπτησε καὶ εἰν ἐλεοῖσιν ἔχευε.* Od. XIV. 432. *βάλλον δ' εἰν ἐλεοῖσιν ἀολλέα*). From the following fragment it should appear, that the kitchen had its revolutions as well as the state in Athens, and that chopping-blocks were not more safe from innovation than forms of government.

ἐγὼ δ' ἰὼν προσκέψομαι τὸν Παφλαγόνα.
ΔΗ. ἄγε δὴ σὺ κατάθου πρῶτα τὰ σκεύη χαμαί·
ἔπειτα τὴν γῆν πρόσκυσον καὶ τοὺς θεούς.
ΑΛ. ἰδού· τι ἔστιν; ΔΗ. ὦ μακάρι', ὦ πλούσιε,
ὦ νῦν μὲν οὐδεὶς, αὔριον δ' ὑπέρμεγας·

Σόφων 'Ακαρνὰν καὶ 'Ρόδιος Δαμόξενος
ἐγένονθ' ἑαυτῶν συμμαθηταὶ τῆς τέχνης·
ἐδίδασκε δ' αὐτοὺς Σικελιώτης Λάβδακος.
οὗτοι τὰ μὲν παλαιὰ καὶ θρυλούμενα
ἀρτύματ' ἐξήλειψαν ἐκ τῶν βιβλίων,
καὶ τὴν θυείαν ἠφάνισαν ἐκ τοῦ μέσου·
οἷον λέγω, κύμινον, ὄξος, σίλφιον,
τυρὸν, κορίαννον· οἷς ὁ Κρόνος ἀρτύμασιν
ἐχρᾶτο, πάντ' ἀφεῖλον, εἶναι θ' ὑπέλαβον
τὸν τοῖσι τούτοις [i] παντοπώλην χρώμενον·
αὐτοὶ δ' [k] ἐλεόν τε καὶ λοπάδα καινὴν, πάτερ,
πῦρ τ' ὀξὺ καὶ μὴ πολλάκις φυσώμενον
ἐποίουν. Anthippus ap. Athen. IX. 403, e.

152. Nicias very characteristically here slips out, leaving the further concoction and peril of the conspiracy against the popular favourite to his brother-slave.

153. *τὰ σκεύη.* And what were these? To the artist of higher grade belonged,

Soup-ladle, flesh-hook, mortar, spit,
Bucket and haft, with tool to fit,
Such knives as oxen's hides explore,
Add dishes, be they three or more,

(Ζωμήρυσιν φέροις, ὀβελίσκους δώδεκα,
Κρεάγραν, θυείαν, τυροκνῆστιν παιδικὴν,
στελεὸν, σκαφίδας τρεῖς, δορίδα, κοπίδας τέτταρας.
Athen. IV. 169, b.):

to the present functionary we must content ourselves with assigning a knife for cutting and mincing (v. 472.), a ladle for taking off boiling scum (889.), the chopping-block already discussed, and perhaps a *περίζωμα*, or leathern apron.

154. It is doubtful whether this act of reverence is to be taken literally, or whether it consisted in kissing the hand, and then outstretching it, as an act of reverence. See Pass. in voc. Bergler compares Soph. in Philoct. 1408. *στεῖχε προσκύσας χθόνα.* and Aristoph. in Plut. 771. *καὶ προσκυνῶ γε πρῶτα μὲν τὸν Ἥλιον, | ἔπειτα σεμνῆς Παλλάδος κλεινὸν πέδον.*

[i] *παντοπώλην (πωλέω), considered the cook, who used all these, as no better than a dealer in frippery.*

[k] Toup. ἔλαιον. Schw.

ὦ τῶν Ἀθηνῶν ταγὲ τῶν εὐδαιμόνων.
ΑΛ. *τί μ', ὦγαθ', οὐ πλύνειν ἐᾷς τὰς κοιλίας*
πωλεῖν τε τοὺς ἀλλᾶντας, ἀλλὰ καταγελᾷς;

157. *τᾶγος* (*τάσσω*), *ruler, commander.* To the examples given in Blomf. Prom. p. 116. add Eurip. Iph. Aul. 269. Xen. Hellen. VI. 2. 10. On the quantity of the word, see Pass. in voc.

158. *πλύνειν.* Pl. 1168. *καὶ πλῦνέ γε* | *αὐτὸς προσελθὼν πρὸς τὸ φρέαρ τὰς κοιλίας.* Cf. Frag. Arist. 21. ap. Dind.

Ib. *κοιλία* (*κοῖλος*), the *belly*, *κοιλίαι*, [1] *intestines*. Here, the skins of those intestines into which the article of food, mentioned in the subsequent verse, was inserted.

159. *ἀλλᾶντας.* As this article of food, always highly prized in Athens, must have risen at least fifty per cent. in value after the exhibition of The Knights, it deserves all the light which can be thrown upon it, both from ancient and modern writers. To begin with antiquity. It has been seen in a former play (Acharn. v. 134.) that the sausage formed a great attraction in one of the most important of ancient religious festivals. In the following fragment we find it bringing up the rear in a whole list of Attic dainties.

> *πρὸς τούτοισιν δὲ πάρεσταί σοι,*
> *θύννου τέμαχος, κρέα δελφακίων,*
> *χορδαί τ' ἐρίφων, ἧπάρ τε κάπρου,*
> *κριοῦ τ' ὄρχεις, χόλικές τε βοὸς,*
> *κράνιά τ' ἀρνῶν, νῆστίς τ' ἐρίφου,*
> *γαστήρ τε λαγὼ, φύσκη, χορδὴ,*
> *πνεύμων, ἀλλᾶς τε.* Eusebius ap. Athen. VII. 330, c.

It was not of course every person who was to be entrusted with the composition of a dish like this: but the most distinguished *artist* was a person of the name of Aphthonetus. He forms one of the seven stars in that Pleiades, which Greece consecrated to her cooks as well as her sages.

> *πολλῶν μαθητῶν γενομένων ἐμοὶ, Λύκε,*
> *διὰ τὸ νοεῖν ἀεί τι καὶ ψυχὴν ἔχειν,*
> *ἄπει γεγονὼς μάγειρος ἐκ τῆς οἰκίας*
> *ἐν οὐχ ὅλοις δέκα μησὶ, πολὺ νεώτατος.*
> *Ἄγις Ῥόδιος ὤπτηκεν ἰχθὺν μόνος ἄκρως·*
> *Νηρεὺς δ' ὁ Χῖος γόγγρον ἧψε τοῖς θεοῖς·*

[1] This is not a work upon anatomy; yet a glance at some of the mysteries of our nature can never be misplaced. Paley, speaking of the different length of the intestines in different animals, observes, "that the shortest, to his belief, is that of some birds of prey, in which the intestinal canal is little more than a straight passage from the mouth to the vent. The longest is in the deer kind. The intestines of a Canadian stag, four feet high, measured ninety-six feet. The intestine of a sheep, unravelled, measured thirty times the length of the body. The intestine of a wild cat is only three times the length of the body." That of the animal in the text, viz. the pig, is nearly thirteen times the length of the body. Carus, Traité élément. d'Anat. Comp. 2. 105.

ΔΗ. ὦ μῶρε, ποίας κοιλίας; δευρὶ βλέπε.
τὰς στίχας ὁρᾷς τὰς τῶνδε τῶν λαῶν; ΑΛ. ὁρῶ.
ΔΗ. τούτων ἁπάντων αὐτὸς ἀρχέλας ἔσει,
καὶ τῆς ἀγορᾶς καὶ τῶν λιμένων καὶ τῆς πυκνός·
βουλὴν πατήσεις καὶ στρατηγοὺς—κλαστάσεις,

> θρῖον τὸ λευκὸν οὗξ 'Αθηνῶν Χαριάδης·
> ζωμὸς μέλας ἐγένετο πρώτῳ Λαμπρίᾳ.
> ἀλλᾶντας 'Αφθόνητος, Εὔθυνος φακῆν,
> ἀπὸ συμβολῶν συνάγουσιν [m] 'Αριστίων πόρους.
> οὗτοι μετ' ἐκείνους τοὺς σοφιστὰς τοὺς πάλαι
> γεγόνασιν ἡμῶν ἑπτὰ δεύτεροι σοφοί.
>
> Euphron ap. Athen. IX. 379, d.

These preliminary remarks will prepare the reader for such glorious visions as the following:

> Πλούτῳ δ' ἐκεῖν' ἦν πάντα συμπεφυρμένα,
> ἐν πᾶσιν ἀγαθοῖς πάντα τρόπον εἰργασμένα.
> Ποταμοὶ μὲν ἀθάρης καὶ μέλανος ζωμοῦ πλέοι
> διὰ τῶν στενωπῶν τονθολυγοῦντες ἔρρεον
> αὐταῖσι μυστίλαισι· καὶ [n] ναστῶν τρύφη·
> ὥστ' εὐμαρῆ τε καὐτόματον τὴν ἔνθεσιν
> χωρεῖν λιπαρὰν κατὰ τοῦ λάρυγγος τοῖς νεκροῖς.
> [o] φύσκαι δὲ καὶ σίζοντες ἀλλάντων τόμοι
> παρὰ τοῖς ποταμοῖσιν ἐξέκειντ' ἀντ' ὀστράκων.
>
> Pherecrates ap. Athen. VI. 268, e.

> ὁ μὲν ποταμὸς ὁ Κρᾶθις ἡμῖν καταφέρει
> μάζας μεγίστας, αὐτομάτας μεμαγμένας.
> ὁ δ' ἕτερός ἐστιν ὁ Σύβαρις καλούμενος,
> ποταμὸς, ὃς ὠθεῖ κῦμα ναστῶν καὶ κρεῶν,
> ἑφθῶν τε [p] βατίδων, εἱλυομένων αὐτόσε.
> Τὰ δὲ μικρὰ ποτάμι' ἐν μὲν ἐντεῦθεν ῥέει
> τευθίσιν ὀπταῖς καὶ [q] φάγροις καὶ [r] καράβοις·
> ἐντευθενὶ δ' ἀλλᾶσι καὶ περικόμμασι.
>
> Metagenes ap. Athen. VI. 269, f.

160. ποίας κοιλίας, *intestines indeed!* Athen. 102, a. ποῖος μάγειρος, *cook indeed!* 161. Points to the audience.

162. ἀρχέλᾱς (ἄρχω, λάος). "Formæ, Atticis usurpatæ, erant ἀρχέλας, ἀρχέλαος, ἀρχέλεως. Sic Μενέλας, Μενέλαος, et Μενέλεως, quarum prima occurrit Rhes. 41. Eurip. Troad. 212. Sic 'Αναξίλας, Χαρίλας, 'Αγεσίλας." Blomf. in Pers. v. 302.

164. —κλαστάσεις, met. *shalt humble.* The metaphor is derived

[m] Something is evidently wrong here. I suspect a whole verse is lost, in which the merits of a person catering for a pic-nic party were detailed.

[n] ναστὸς, *a thick, solid cake.* [o] φύσκη, *a thick intestine.*

[p] βατὶς, *the prickly ray-fish.* [q] The phagrus. [r] The prickly crab.

δήσεις, φυλάξεις, ἐν πρυτανείῳ—λαικάσει.
ΑΛ. ἐγώ; ΔΗ. σὺ μέντοι· κοὐδέπω γε πάνθ' ὁρᾷς.
ἀλλ' ἐπανάβηθι κἀπὶ τοὐλεὸν τοδὶ
καὶ κάτιδε τὰς νήσους ἁπάσας ἐν κύκλῳ.
ΑΛ. καθορῶ. ΔΗ. τί δαί; τἀμπόρια καὶ τὰς ὁλκάδας;
ΑΛ. ἔγωγε. ΔΗ. πῶς οὖν οὐ μεγάλως εὐδαιμονεῖς;
ἔτι νῦν τὸν ὀφθαλμὸν παράβαλ' ἐς Καρίαν

from vine-breakers. Suidas: κλαστάσεις, κλάσεις, ἀπὸ μεταφορᾶς τῶν τεμνομένων κλημάτων ἐν ταῖς ἀμπέλοις.

165. Πρυτανείῳ. Creuzer, discussing the word Ἑστία, observes, "HEIMATH, also ÖFFENTLICH und PRIVAT, ist auch hier wieder als Grundbegriff erkennbar. Wie in jedem Hause das Innerste, der Heerd, ihr heilig ist, so ist im Innern, im Mittelpunkte der Stadt ihr ein Haus gebaut, wo, wie dort auf dem Hausheerde, so ihr, als auf dem Stadtheerde, ein Feuer brennt, das nie verlöschen darf. Dieses Haus heisst Πρυτανεῖον, und hier bringen im Namen der Gemeine die Obrigkeiten der Stadt, Πρυτάνεις genannt, der Feuer-und Schutz-göttin Opfer. Sie selber, der personificirte Stadtheerd, heisst auch Πρυτανῖτις, κοινὴ Ἑστία, Ἑστία τῆς πόλεως, Ἑστία βουλαία u. s. w. So kann es nicht befremden, wenn in ähnlichem Sinne das Delphische Orakel die Stadt Athen eine κοινὴ Ἑστία oder Πρυτανεῖον τῆς Ἑλλάδος nannte." Symbol. u. Mythol. 2. 627.

Ib. — λαικάσει. At this word, *audibly* whispered into the sausage-seller's ear, and substituted for δειπνήσεις (Pac. 1085. οὔποτε δειπνήσεις ἔτι τοῦ λοιποῦ 'ν Πρυτανείῳ), the brute and inert mass begins to shew signs of animation, and sundry explosions, meant to be laughter, break from the future demagogue. "What! the Prytaneium and a *she*-companion in it! Nay, if these be the rewards of demagogism, I am in your hands to deal with as you please. Czar, king, emperor, I am willing to be one or all. As for sausage-selling, out upon it! in my unenlightened days, I thought it indeed the first of human occupations! but after this intimation—Ho! ho! ho!" and another set of explosions follow from the libidinous brute. (Whether Cleon, in the plenitude and insolence of favour with the people, had dared to dishonour the Prytaneium and its distinguished guests by some such proceedings as those intimated in the text, cannot now be said; but from the character of the man, it is highly probable.) Translate: *play the debauchee.*

169. The sausage-seller here mounts his table, and affects to look round. It must be remembered, that some of the objects here referred to, were actually visible from the Pnyx.

171. παραβάλλειν τὼ ὀφθαλμὼ, *to turn both eyes side-wards*, con-

τὸν δεξιὸν, τὸν δ' ἕτερον ἐς Καλχηδόνα.
ΑΛ. εὐδαιμονήσω δ', εἰ διαστραφήσομαι;
ΔΗ. οὔκ, ἀλλὰ διὰ σοῦ ταῦτα πάντα—πέρναται.
γίγνει γὰρ, ὡς ὁ χρησμὸς ουτοσὶ λέγει,
ἀνὴρ μέγιστος. ΑΛ. εἰπέ μοι, καὶ πῶς ἐγὼ
ἀλλαντοπώλης ὢν ἀνὴρ γενήσομαι;
ΔΗ. δι' αὐτὸ γάρ τοι τοῦτο καὶ γ γνει μέγας,

sequently *to squint.* Nub. 362. βρενθύει τ' ἐν ταῖσιν ὁδοῖς καὶ τὠφθαλμὼ παραβάλλεις. Plato Symp. 221, b. Athen. 216, a. Diog. Laert. II. 28. Antonin. VII. 66.

173. διαστραφήσομαι, *have my eyes distorted;* as they must have been by looking at Chalcedon, the northern, and Caria, the southern extremity of Athenian dominion (real or asserted) on the western side of Asia Minor. Compare Av. 178. ἀπολαύσομαί τι δ', εἰ διαστραφήσομαι. Athen. 339, e. φίλιχθυς καὶ διάστροφος τοὺς ὀφθαλμούς.

174. —πέρναται. The word expected was διοικεῖται; the word substituted is a blow at the rapacious rulers of Athens, with whom to *administer* provinces and to *sell* them, was one and the same thing. SCHUTZ. περνάω = πέρνημι (περάω). Il. XXII. 45. περνὰς νήσων ἐπὶ τηλεδαπάων. XXIV. 752. πέρνασχ', ὅντιν' ἕλεσκε, πέρην ἁλὸς ἀτρυγέτοιο. Theog. 1215. οὔθ' ἡμᾶς περνᾶσι. PASS. Translate: *are matters for sale.*

175. γίγνει for γενήσῃ. Cf. infr. 1050. The stage-play seems to be as follows: Demosthenes, laying down his cup (an inadvertence which by no means escapes the audience), fixes his eye intently on the sausage-seller, then holds the oracle in one hand, and strikes it with the fore-finger of the other, laying a strong emphasis on the words ἀνὴρ μέγιστος. The dulness and backwardness of the sausage-seller, who was expected intuitively, as it were, to catch a sense of the greatness of his destinies, gradually provokes Demosthenes, and hence the insertion of the word κοάλεμος in the oracle itself, and the further hit at his stupidity in v. 219.

176. On the difference between καὶ πῶς and πῶς καὶ, see Porson's Phœniss. 1373.

177. ἀνὴρ, *emphatic, a man.* Hence on the completion of the prophecy, Demosthenes suddenly drops his character as a mute, and reminds Agoracritus of this previous declaration: (infr. 1217.) καὶ μέμνησ' ὅτι | ἀνὴρ γεγένησαι δι' ἐμέ.

178. μέγας, *a great man.* Infr. 946. Vesp. 1023. Thucyd. I. 138. γίγνεται (Themistocles) παρ' αὐτῷ μέγας.

Πάλαι μέγας εἶ, γίνωσκε· τοῦ γὰρ μὴ χανεῖν
λύκον διακενῆς σὺ μόνος εὕρηκας τέχνην. Athen. IX. 380, b.

ὁτιὴ πονηρὸς κἀξ ἀγορᾶς εἶ καὶ θρασύς.
ΑΛ. *οὐκ ἀξιῶ 'γὼ 'μαυτὸν ἰσχύειν μέγα.*
ΔΗ. *οἴμοι, τί ποτ' ἔσθ' ὅτι σαυτὸν οὐ φῂς ἄξιον;*
ξυνειδέναι τί μοι δοκεῖς σαυτῷ καλόν.
μῶν ἐκ καλῶν εἶ κἀγαθῶν; ΑΛ. *μὰ τοὺς θεοὺς,*
εἰ μὴ 'κ πονηρῶν γ'. ΔΗ. *ὦ μακάριε τῆς τύχης,*

179. *ἐξ ἀγορᾶς.* The agora, as a scene of noise, bustle, gossip, swagger, ostentation, impudence, knavery, &c. has been already illustrated from the writings of Aristophanes; those who have still appetite for the subject may glean something further from Dem. 43, 7. 54, 2. 157, 1. 332, 9. 378, 26. 411, 16. 442, 15. 548, 15. 565, 26. Æsch. 39, 30. 53, 6. 84, 27. Herodot. I. 153. (Cf. Xen. Cyrop. p. 6. Aristot. Polit. VII. 12. Eurip. Orest. 907.) An extract from the great political philosopher of antiquity will be more in place on the present occasion. *Ἐπεὶ δὲ τυγχάνομεν σκοποῦντες περὶ τῆς ἀρίστης πολιτείας· αὕτη δ' ἐστὶ καθ' ἣν ἡ πόλις ἂν εἴη μάλιστ' εὐδαίμων· τὴν δὲ εὐδαιμονίαν ὅτι χωρὶς ἀρετῆς ἀδύνατον ὑπάρχειν, εἴρηται πρότερον· φανερὸν ὡς ἐν τῇ κάλλιστα πολιτευομένῃ πόλει, καὶ τῇ κεκτημένῃ δικαίους ἄνδρας ἁπλῶς, ἀλλὰ μὴ πρὸς τὴν ὑπόθεσιν, οὔτε βάναυσον βίον, οὔτ' ἀγοραῖον δεῖ ζῆν τοὺς πολίτας· ἀγεννὴς γὰρ ὁ τοιοῦτος βίος, καὶ πρὸς ἀρετὴν ὑπεναντίος.* Aristot. Polit. VII. 9.

Ib. *θρασὺς, a man of audacious impudence.* See quotation at v. 101. Demosthenes, unlike the fair Tilburina, here sees and refers to what is not exactly yet in sight; but the speaker, as we shall gradually find, had, like our great portrait-painter, Reynolds, the talent of judging from the surface, of the capabilities and idealities which lay beneath.

180. (*Coldly*). "I do not think myself the sort of person who ought to be invested with much power."

183. *καλῶν κἀγαθῶν.* This expression and its opposite *ἐκ πονηρῶν* (cf. Nub. 101–2.) evidently belong to person and manners, not to rank or station: it is most nearly rendered by the English word *gentleman.* The term probably came into use soon after the glorious days of Marathon and Platæa; events naturally calculated to produce a class of men, who had no claim to rank with the Eupatridæ or old aristocracy, but whose conduct, noble and brave, gradually raised the term applied to them into something like a title of nobility. In the Socratic school, where much use was made of the term, its definition seems to be thus given by Xenophon: (Mem. II. 6. 30.) *τοὺς ἀγαθοὺς τὰς ψυχὰς καὶ τοὺς καλοὺς τὰ σώματα.*

184. *εἰ μή.* The progress of the text, with regard to this difficult construction, has been thus ably expressed by the present Greek professor of Cambridge. (Preface to the third edition of "St. Paul and St. James reconciled.")

ὅσον πέπονθας ἀγαθὸν ἐς τὰ πράγματα. 185

"The old editions of Aristophanes present the following readings:

μῶν ἐκ καλῶν εἶ κἀγαθῶν;—μὰ τοὺς θεοὺς,
εἴμ' ἐκ πονηρῶν γ. Equit. 185. 6.
αὕτη Θεονόη Πρωτέως.—μὰ τὼ Θεὼ,
εἴμι Κρίτυλλά γ. Thesmoph. 895.

Professor Porson, with his accustomed penetration, remarked upon the former of these passages: "In his non omitti potest ἀλλά." And he corrected both of them by inserting ἀλλά; which, though not the true emendation, at least led the way to it. In this correction Dr. Elmsley acquiesced, till his attention was called to a passage in the *Lysistrata*, 942.

οὐχ ἡδὺ τὸ μύρον, μὰ τὸν 'Απόλλω, τουτογὶ,
εἰ μὴ διατριπτικόν γε κοὐκ ὄζον γάμων.

This led him to propose, though with some hesitation, to read in the two former passages, εἰ μὴ 'κ πονηρῶν γ', and εἰ μὴ Κρίτυλλά γ'. And in the late edition by professor Bekker, the reading εἰ μὴ is restored in all the three passages upon the authority of the best MSS. The conclusion which will be drawn from all this by every reader is, that εἰ μὴ is the proper reading, and that its sense is exactly equivalent to ἀλλά, *but*." With great deference to my learned friend, I must be permitted in the first place to doubt whether the exceptive *but* is always "exactly equivalent" to εἰ μή: in many cases, the French expression *au contraire* seems better to express its sense. In the second place, this explanation gives no reason for so singular a construction bearing such a sense. I throw out for consideration, whether in comic and sarcastic Greek, the formula is not an elliptical one, expressing a strong denial accompanied with a sneer; the ellipse to be completed from the former member of the sentence. In the present instance: the question is asked: "*Are you a gentleman?*" "*No,*" replies the respondent, "*unless to be a blackguard is to be a gentleman.*" Euripides asks Mnesilochus: "*Who is this woman that pours such a flood of abuse upon you?*" The reply is: "*Theonoe, the daughter of Proteus.*" "*No, by a woman's oath,*" says the party accused, "*unless Critylla daughter of Antitheus and of the deme Gargettiæ be Theonoe.*" I doubt whether I ought to proceed further: yet in a verse of that sacred discourse (Matt. v. 13.), before which all the moral wisdom of all the schools of antiquity fades into absolute nothingness, there appears to me a tone of mild sarcasm, in which the precept here laid down for the construction of εἰ μὴ may not be improperly applied.

185. ὅσον πέπονθας ἀγαθὸν, *how great an advantage you enjoy* (Herodot. II. 37. πάσχουσι δὲ καὶ ἀγαθὰ οὐκ ὀλίγα. Andoc. 29, 28. δέκα ἐτῶν ἡ πόλις οὐδὲν ἀγαθὸν ὑπὸ τούτου τοῦ ἀνδρὸς πείσεται.) ἐς τὰ πράγματα (sc. τῆς πόλεως) *in regard to statesmanship.* Cf. sup. v. 88. This ironical

ΑΛ. ἀλλ', ὦγάθ', οὐδὲ μουσικὴν ἐπίσταμαι,
πλὴν γραμμάτων, καὶ ταῦτα μέντοι κακὰ κακῶς.

declaration involves one of those maxims, uniformly maintained by Aristophanes, that no state can prosper, the management of which is not in the hands of *gentlemen*. But the full developement of his opinions on this point will come better under consideration in his comedy of The Frogs. (See 717. 737. 1454–9.)

186. μουσικήν. This word in the Greek writings (but I shall not travel much beyond those of Aristophanes in the present play) implied three things. 1. *Music*, properly so called. Pl. 190. Χρέμ. ἔρωτος. Καρ. ἄρτων. Χρέμ. μουσικῆς. Καρ. τραγημάτων. 1163. ἀγῶνες μουσικοί. Herodot. VI. 129. Æsch. 86, 19. Isoc. 189, a. 2. *Music united with poetry*. Ach. 851. ὁ ταχὺς ἄγαν τὴν μουσικήν. More particularly *tragic* poetry. Ran. 797. καὶ γὰρ ταλάντῳ μουσικὴ σταθμήσεται. 1493. ἀποβαλόντα μουσικήν. 872. ἀγῶνα κρίνειν μουσικώτατα, *by the most skilful laws of poetry*. 3. *Liberal education* generally. Isoc. 199, a. 486, 286. οἱ περὶ τὴν γραμματικὴν καὶ τὴν μουσικὴν καὶ τὴν ἄλλην παιδείαν διαπονηθέντες. Æsch. 88, 44. εὖ ἴστε, ὦ ἄνδρες Ἀθηναῖοι, ὅτι οὐχ αἱ παλαῖστραι οὐδὲ τὰ διδασκαλεῖα οὐδ' ἡ μουσικὴ μόνον παιδεύει τοὺς νεωτέρους, ἀλλὰ πολὺ μᾶλλον τὰ δημόσια κηρύγματα. The speaker in the text consequently means to say, that he was acquainted, and that but imperfectly, with the first rudiments of Athenian education, (of which more in a subsequent play.)

187. γραμμάτων. Aristot. Polit. VIII. 3, a. Ἔστι δὲ τέτταρα σχεδὸν ἃ παιδεύειν εἰώθασι, γράμματα, καὶ γυμναστικὴν καὶ μουσικήν· καὶ τέταρτον ἔνιοι γραφικήν· τὴν μὲν γραμματικὴν καὶ γραφικὴν, ὡς χρησίμους πρὸς τὸν βίον οὔσας καὶ πολυχρήστους· τὴν δὲ γυμναστικὴν, ὡς συντείνουσαν πρὸς ἀνδρίαν. VIII. 3, d. χρήσιμον, ὥσπερ τὰ γράμματα πρὸς χρηματισμὸν, καὶ πρὸς οἰκονομίαν, καὶ πρὸς μάθησιν, καὶ πρὸς πολιτικὰς πράξεις πολλάς. *Letters* serving the purpose of *figures*, among the ancients, the word γράμματα is pretty nearly equivalent to our *reading*, *writing*, and *arithmetic*.

Ib. κακὰ κακῶς. This proverbial expression has been already illustrated at v. 2. It can hardly be translated but by a long periphrasis: "I know nothing but my letters; and even them, sorry matters as they are, I know but in a sorry way." A shrug of the shoulders confirms the speaker's contempt for literature of every description. In the following verse Demosthenes *mimics* and *retorts* the expression. "This κακὰ κακῶς is the only thing to injure you." Contemptible as are the literary acquirements of the sausage-seller in the text, those of the modern fraternity, it is to be feared, are not much greater; even the member of the French Middle Monarchy venturing little beyond his newspaper. "If you happen to see, sitting in one of the classic chairs of the Palais Royal, a little grocer with rather a pinched-in mouth and a pair of dusky brown spectacles — or if you happen to see a good, fat, red-faced dealer in sausages, particularly busy over a

ΔΗ. τουτὶ μόνον σ' ἔβλαψεν, ὅτι καὶ—κακὰ κυκῶς.
ἡ δημαγωγία γὰρ οὐ πρὸς μουσικοῦ
ἔτ' ἐστὶν ἀνδρὸς οὐδὲ χρηστοῦ τοὺς τρόπους,
ἀλλ' εἰς ἀμαθῆ καὶ βδελυρόν. ἀλλὰ μὴ παρῇς

paper some fine summer evening, in the Palais Royal, be sure that paper is the *Constitutionel!*" Bulwer's Monarchy of the Middle Classes, vol. I. p. 55.

189. *δημαγωγία* (*δῆμος*, *ἄγω*), *demagogism, office of a demagogue,* or *leader of the people.* (Solon ap. Diog. Laert. I. 64. *τὸ γὰρ θεῖον καὶ οἱ νομοθέται οὐ καθ' ἑαυτὰ δύνανται ὀνῆσαι τὰς πόλεις· οἱ δὲ ἀεὶ τὸ πλῆθος ἄγοντες ὅπως ἂν γνώμης ἔχωσιν.*) The word is here used in that honourable sense which it bore as well as the word æsymnetism (Wachsmuth I. 195. 200. II. 24–5), till bad men had given the word a bad name. The nearest resemblance perhaps to this sort of demagogism in modern times is among the higher class of journalists and reviewers, men who, without official obligation, take upon themselves the task of leading the public mind on all matters of importance, a task alike responsible, arduous, and honourable. The following extract from Plutarch, referring to that period in the life of Pericles, when having contrived to ostracise Thucydides, the head of the aristocratical party, he found himself without an opponent, deserves attention on many accounts. *Ὡς οὖν, παντάπασι λυθείσης τῆς διαφορᾶς, καὶ τῆς πόλεως οἷον ὁμαλῆς καὶ μιᾶς γενομένης, κομιδῇ περιήνεγκεν εἰς ἑαυτὸν τὰς Ἀθήνας, καὶ τὰ τῶν Ἀθηναίων ἐξηρτημένα πράγματα, φόρους, καὶ στρατεύματα, καὶ τριήρεις, καὶ νήσους, καὶ θάλασσαν, καὶ πολλὴν μὲν δι' Ἑλλήνων, πολλὴν δὲ καὶ διὰ βαρβάρων ἥκουσαν ἰσχὺν καὶ ἡγεμονίαν, ὑπηκόοις ἔθνεσι, καὶ φιλίαις βασιλέων καὶ συμμαχίαις πεφραγμένην δυναστῶν, οὐκέθ' ὁ αὐτὸς ἦν, οὐδ' ὁμοίως χειροήθεις τῷ δήμῳ καὶ ῥάδιος ὑπείκειν καὶ συνενδιδόναι ταῖς ἐπιθυμίαις, ὥσπερ πνοαῖς, τῶν πολλῶν· ἀλλ' ἐκ τῆς ἀνειμένης ἐκείνης καὶ ὑποθρυπτομένης ἔνια δημαγωγίας, ὥσπερ ἀνθηρᾶς καὶ μαλακῆς ἁρμονίας, ἀριστοκρατικὴν καὶ βασιλικὴν ἐντεινάμενος πολιτείαν, καὶ χρώμενος αὐτῇ πρὸς τὸ βέλτιστον ὀρθῇ καὶ ἀνεγκλήτῳ, τὰ μὲν πολλὰ βουλόμενον ἦγε πείθων καὶ διδάσκων τὸν δῆμον· ἦν δ' ὅτε καὶ μάλα δυσχεραίνοντα κατατείνων καὶ προσβιβάζων, ἐχειροῦτο τῷ συμφέροντι, μιμούμενος ἀτεχνῶς ἰατρὸν ποικίλῳ νοσήματι καὶ μακρῷ, κατὰ καιρὸν μὲν ἡδονὰς εὐλαβεῖς, κατὰ καιρὸν δὲ δηγμοὺς καὶ φάρμακα προσφέροντα σωτήρια.* Vit. Pericl. c. 15.

Ib. "*εἶναι πρός τινος* dicuntur quæ alicui conveniunt, et *εἴς τινα* similiter, quæ ad aliquem spectant, ei commoda sunt et congrua." Dind.

Ib. *μουσικοῦ*, *a man of education.* Cf. Eurip. in Hippol. 990.

191. *ἀμαθής*, *a man utterly illiterate.* Nub. 135, 492. Buttmann in Men. Plat. §. 27. Xenophon, or whoever was the writer of the treatise de Rep. Athen. expresses himself still more sarcastically than the poet on this subject. I can transcribe but a short specimen: *Εἴποι δ' ἄν τις, ὡς ἐχρῆν αὐτοὺς μὴ ἐᾶν λέγειν πάντας ἐξ ἴσου,*

ἅ σοι διδόασ' ἐν τοῖς λογίοισιν οἱ θεοί.

ΑΛ. πῶς δῆτά φησ' ὁ χρησμός; ΔΗ. εὖ νὴ τοὺς θεοὺς
καὶ ποικίλως πως καὶ σοφῶς ἠνιγμένος.
'Αλλ' ὁπόταν μάρψῃ—βυρσαίετος ἀγκυλοχήλης

μηδὲ βουλεύειν, ἀλλὰ τοὺς δεξιωτάτους καὶ ἄνδρας ἀρίστους· οἱ δὲ καὶ ἐν τούτῳ ἄριστα βουλεύονται, ἐῶντες καὶ τοὺς πονηροὺς λέγειν. Εἰ μὲν γὰρ οἱ χρηστοὶ ἔλεγον καὶ ἐβουλεύοντο, τοῖς ὁμοίοις σφίσιν αὐτοῖς ἦν ἀγαθὰ, τοῖς δὲ δημοτικοῖς οὐκ ἀγαθά· νῦν δὲ λέγων ὁ βουλόμενος ἀναστὰς ἄνθρωπος πονηρὸς ἐξευρίσκει τὸ ἀγαθὸν αὑτῷ τε καὶ τοῖς ὁμοίοις αὑτῷ. Εἴποι τις ἂν, τί ἂν οὖν γνοίη ἀγαθὸν αὑτῷ ἢ τῷ δήμῳ τοιοῦτος ἄνθρωπος; οἴδε γιγνώσκουσιν, ὅτι ἡ τούτου ἀμαθία καὶ πονηρία καὶ εὔνοια μᾶλλον λυσιτελεῖ, ἢ τοῦ χρηστοῦ ἀρετὴ καὶ σοφία καὶ κακόνοια. Εἴη μὲν οὖν ἂν πόλις οὐκ ἀπὸ τοιούτων διαιτημάτων ἡ βελτίστη, ἀλλ' ἡ δημοκρατία μάλιστ' ἂν σώζοιτο οὕτως. 'Ο γὰρ δῆμος κ. τ. λ. Cap. I. §. 6—10. For the character of the *βδελυρὸς*, see Appendix (C.).

192. *διδόασι.* Isoc. p. 476. *πλέουσι καὶ χρήματα διδόασι καὶ πάντα ποιοῦσι.* So infr. 222. *δεδίασιν*, with a present signification. Cf. Dem. 42, 16.

194. *ποικίλως*, ein wenig bunt und räthselhaft, *a little party-coloured and enigmatical.* WIELAND. Herodot. VII. 111. *Βησσοὶ δὲ τῶν Σατρέων εἰσὶ οἱ προφητεύοντες τοῦ ἱροῦ, πρόμαντις δὲ ἡ χρέουσα, κατάπερ ἐν Δελφοῖσι, καὶ οὐδὲν ποικιλώτερον.* Arist. Thes. 438. *ποικίλους λόγους ἀνεῦρεν.* Soph. Philoct. 130. *ποικίλως αὐδώμενος.*

Ib. *αἰνίττεσθαι* = Ran. 61. *δι' αἰνιγμῶν εἰπεῖν*, *to speak ambiguously.* Pac. 47. *ἐς Κλέωνα τοῦτ' αἰνίττεται.* Cf. infr. 1048. Av. 970. *ἠνίξαθ' ὁ Βάκις τοῦτο πρὸς τὸν ἀέρα.* Herodot. V. 56. *αἰνίσσεσθαι τάδε τὰ ἔπεα.* Plat. Apoll. 21, b. *τί ποτε αἰνίττεται ὁ θεός.* See also 1 Rep. 332, b. Theæt. 152, c. 194, c. Gorg. 495, b. Phædo 69, c. 2 Alcib. 147, b. d. Conviv. 192, d. Lysis, 214, d.

195. *'Αλλ' ὁπόταν.* As the author was here treading upon matter, which to the ears of his audience must have sounded something like blasphemy, we must conceive that every precaution was used to make the actor's delivery of his pretended oracle as humorously attractive as possible; great gravity and solemnity—proper pauses—and marked emphasis. How the poet managed, when the progress of the piece required this species of humour to be still more highly flavoured, we shall venture to conjecture at the proper place. The poet's commencing and other formulæ are borrowed from the usual construction of oracular responses. Cf. Lysist. 770. Av. 967. Herodot. I. 55. III. 57. VI. 77. Lucian's Jup. Trag. VI. 260. de Morte Pereg. VIII. 293. On the Aristophanic hexameters see Hermann de Metr. p. 353.

Ib. *μάρψῃ.* Cf. Herodot. VI. 86.

Ib. *βυρσαίετος* (*βύρσα, αἰετὸς*), *leather-eagle*, i. e. Cleon. *ἀγκυλοχήλης* (*ἀγκύλος, χεῖλος*), *crooked-beaked.* The epithet is applied to an eagle in Od. XIX. 538. to vultures, Il. XVI. 428. Od. XXII. 302.

γαμφηλῇσι δράκοντα κοάλεμον αἱματοπώτην,
δὴ τότε Παφλαγόνων μὲν ἀπόλλυται ἡ—σκοροδάλμη,
κοιλιοπώλησιν δὲ θεὸς μέγα κῦδος ὀπάζει,
αἴ κα μὴ πωλεῖν ἀλλᾶντας μᾶλλον ἕλωνται.
ΑΛ. πῶς οὖν, πρὸς ἐμὲ ταῦτ' ἐστίν; ἀναδίδασκέ με.
ΔΗ. βυρσαίετος μὲν ὁ Παφλαγών ἐσθ' οὑτοσί.
ΑΛ. τί δ' ἀγκυλοχήλης ἐστίν; ΔΗ. αὐτό που λέγει,
ὅτι ἀγκύλαις ταῖς χερσὶν ἁρπάζων φέρει.

196. γαμφηλαὶ (γαμψὸς, (γναμπτὸς, κάμπτω), *the jaw-bones*, when said of beasts, the *beak*, when applied to birds. A learned writer in the Edinburgh Review (No. XXIX. 156.) blaming Brunck's general attachment to Ionic inflexions, observes, that in the present passage we might read γαμφηλαῖσι for γαμφηλῇσι from Athenæus II. 460; but that there is no occasion, as the word occurs in an oracular hexameter.

Ib. δράκοντα. As blood forms a principal ingredient in the composition of a sausage, a blood-thirsty reptile is here enigmatically put for the sausage-maker himself.

Ib. κοάλεμον (κοάω, κοέω, νοέω, and ἀλεὸς, ἠλεὸς), *dull, simple*. Plut. in Cim. 4. ὃν δι' εὐήθειάν φασι Κοάλεμον προσαγορευθῆναι. Suidas: κοάλεμος, ματαιόφρων· κοεῖν γὰρ τὸ αἰσθάνεσθαι. καὶ ὁ ἠλίθιος καὶ ὁ ἀνόητος κοάλεμος.

Ib. αἱματοπώτης (αἷμα, πίνω,) *blood-drinker*.

197. δὴ τότε. Another oracular formula. Cf. Av. 985. Lucian's Jupiter Trag. VI. 260. de Morte Pereg. VIII. 293. Herodot. I. 55. (καὶ τότε.)

Ib. σκοροδάλμη (σκόροδον, ἅλμη): here evidently some chemical process, by which the manufacture of leather was assisted. Translate: *tan-pickle*. The voice of the speaker slightly falters, but the jubilant tone in which the following verse is pronounced, relieves us from any fear of his grief being utterly inconsolable.

199. The speaker's tone again changes, and an arch look implies the fear of some "sweet reluctant amorous delay" about the sausage-seller, who may perhaps prefer his beloved trade to that of swaying the rod of empire. For the construction αἴ κα . . ἕλωνται, see Acharn. 666.

Ib. ἀλλᾶντας. Though the substantial credit of the ancient sausage must of course rest upon the testimony of contemporary writers, yet a few gleanings from modern authorship will not perhaps be thought misplaced, more particularly if they do not obtrude themselves upon the text. See Appendix (D.)

202. αὐτὸ (sc. τοὖργον, vel τὸ πρᾶγμα). Eurip. Bacch. 974. αὐτὸ σημανεῖ. Plat. Protag. 329, b. ὡς αὐτὰ δηλοῖ. Soph. Œd. Tyr. 341. ἥξει γὰρ αὐτὰ, κἂν ἐγὼ σιγῇ στέγω.

ΑΛ. ὁ δράκων δὲ πρὸς τί; ΔΗ. τοῦτο περιφανέστατον.
ὁ δράκων γάρ ἐστι μακρὸν ὅ τ' ἀλλᾶς αὖ μακρόν·
εἶθ' αἱματοπώτης ἔσθ' ὅ τ' ἀλλᾶς χὠ δράκων.
τὸν οὖν δράκοντά φησι τὸν βυρσαίετον
ἤδη κρατήσειν, αἴ κε μὴ θαλφθῇ λόγοις.
ΑΛ. τὰ μὲν λόγι' αἰκάλλει με· θαυμάζω δ' ὅπως
τὸν δῆμον οἷός τ' ἐπιτροπεύειν εἴμ' ἐγώ.
ΔΗ. φαυλότατον ἔργον· ταῦθ' ἅπερ ποιεῖς ποίει·
τάραττε καὶ χόρδευ' ὁμοῦ τὰ πράγματα
ἅπαντα, καὶ τὸν δῆμον ἀεὶ προσποιοῦ
ὑπογλυκαίνων ῥηματίοις μαγειρικοῖς.
τὰ δ' ἄλλα σοι πρόσεστι δημαγωγικά,
φωνὴ μιαρὰ, γέγονας κακῶς, ἀγοραῖος εἶ·

209. *αἰκάλλει.* Thes. 869. *αἰκάλλει τι καρδίαν ἐμὴν, does my heart good.* *τὰ μὲν λόγια καλεῖ με.* Br.

211. *φαυλότατον, easy, simple.* An expression common in Aristoph. and Plato. See Timæi Lexic. in voce.

212. *χορδεύειν* (*χορδὴ*), prop. *to make a sausage:* here metaph. *to chop in pieces state-affairs, like sausage-meat, and confuse them together.* Herodot. VI. 75. *ἐς ὃ ἐς τὴν γαστέρα ἀπίκετο, καὶ ταύτην καταχορδεύων, ἀπέθανε τρόπῳ τοιούτῳ.*

213. *προσποιοῦ, win to yourself, bring to your side, as a friend.* Herodot. I. 6. *τοὺς μὲν κατεστρέψατο . . . τοὺς δὲ, φίλους προσεποιήσατο.* VI. 66. *ἐνθαῦτα προσποιέεται Κλεομένης Κόβωνα τὸν Ἀριστοφάντου.*

214. *ὑπογ. ῥημ. μαγ. soothing the people by such words as cooks and kitchen-artists use.* The substantial meaning of this has been explained in a preceding comedy; for further illustrations of the subject, the reader is referred to the Appendix (E.).

216. Bergler compares the language of a parasite in Nicolaus Damascenus:

> Οἶμαι δ' ἐμαυτὸν εὔθετον τοῖς πράγμασι,
> Παῖδες, γεγονέναι· πάντα γὰρ πρόσεστί μοι
> Ὅσαπερ ἔχειν τἀλλότρια τὸν δειπνοῦντα δεῖ,
> Λιμὸς, ἀπόνοια, τόλμα, γαστὴρ, ἀργία. Apud Stob. Serm. 14.

Ib. *γέγονας κακῶς, you are of mean birth.* Aristot. Polit. VI. 2. *Ἔτι, ἐπειδὴ ὀλιγαρχία καὶ γένει καὶ πλούτῳ καὶ παιδείᾳ ὁρίζεται, τὰ δημοτικὰ δοκεῖ τἀναντία τούτων εἶναι, ἀγένεια πενία βαναυσία.*

Ib. *ἀγοραῖος.* Acts xvii. 5. *προσλαβόμενοι τῶν ἀγοραίων τινὰς ἄνδρας πονηρούς.*

ἔχεις ἅπαντα πρὸς πολιτείαν ἃ δεῖ·
χρησμοί τε συμβαίνουσι καὶ τὸ Πυθικόν.
ἀλλὰ στεφανοῦ, καὶ σπένδε τῷ—Κοαλέμῳ·
χὤπως ἀμυνεῖ τὸν ἄνδρα. ΑΛ. *καὶ τίς ξύμμαχος*
γενήσεταί μοι; καὶ γὰρ οἵ τε πλούσιοι

217. πολῖτειαν, *statesmanship, management of affairs.* Dem. 257, 7. ἡ προαίρεσις ἡ ἐμὴ καὶ ἡ πολιτεία διεπράξατο κ. τ. λ. Æsch. 72, 42. ἐξ ὅτου Δημοσθένης πρὸς τὴν πολιτείαν προσελήλυθεν. Aristot. Polit. IV. 8. Ἔστι γὰρ ἡ πολιτεία ὡς ἁπλῶς εἰπεῖν μίξις ὀλιγαρχίας καὶ δημοκρατίας, εἰώθασι δὲ καλεῖν τὰς μὲν ἀποκλινούσας ὡς πρὸς τὴν δημοκρατίαν πολιτείας, τὰς δὲ πρὸς τὴν ὀλιγαρχίαν μᾶλλον ἀριστοκρατίας διὰ τὸ μᾶλλον ἀκολουθεῖν παιδείαν καὶ εὐγένειαν τοῖς εὐπορωτέροις.

218. τὸ Πυθικὸν sc. μαντεῖον. Soph. Œd. Tyr. 240. The Pythian oracle is separated from the rest by way of dignity.

219. στεφανοῦ, as preparatory to the religious rite of making libation. So in the halcyon days of Cleon. Plut. in Nic. 7. λέγεται δὲ, ἐκκλησίας ποτὲ οὔσης, τὸν μὲν δῆμον καθήμενον ἄνω περιμένειν πολὺν χρόνον, ὀψὲ δ' εἰσελθεῖν ἐκεῖνον ἐστεφανωμένον, καὶ παρακαλεῖν ὑπερθέσθαι τὴν ἐκκλησίαν εἰς αὔριον. Ἀσχολοῦμαι γὰρ (ἔφη) σήμερον, ἑστιᾶν μέλλων ξένους, καὶ τεθυκὼς τοῖς θεοῖς. Τοὺς δ' Ἀθηναίους γελάσαντας, ἀναστῆναι καὶ διαλῦσαι τὴν ἐκκλησίαν.

Ib. —Κοαλέμῳ. As this genius of stupidity was most probably one of the poet's own creation, a little previous pause and peculiar inflexion of the voice were necessary for promulgating it. The hit seems to be at the sausage-seller's acknowledged want of literature, and also at his backwardness in comprehending the high fortunes which are in store for him.

220. χὤπως ἀμυνεῖ τὸν ἄνδρα, *et vide, ut strenue obsistas homini isti.* Brunck.

221–2. οἱ πλούσιοι δεδίασιν αὐτόν. From a remarkable expression in the Greek argument, prefixed to this play, (ἐδιδάχθη τὸ δρᾶμα ἐπὶ Στρατοκλέους ἄρχοντος δημοσίᾳ εἰς Λήναια,) Ranke (Vit. Arist. 382, 3.) has been led to infer, that such was the dread of Cleon among the wealthier classes, that not a single person could be found bold enough to take upon himself the exhibition of the present drama, and that it was finally brought out at the public [s] ex-

[s] Few persons have investigated the old comedy with such unwearied diligence as Ranke, and none evinces a more enthusiastic admiration of its greatest ornament. The following effusion drawn from the learned writer, by the supposition of so unusual an honour conferred upon his favourite author, may perhaps excite a smile, but who does not envy the feelings connected with it? "En! Wielandi! somnia tua, quibus indolem poetæ nostri polluere volebas, ut labuntur, ruunt, concidunt, abeuntque in aera et ventos! Non erat Nicias, qui sumptus ad docendas Aristophanis fabulas illi præberet, non Demosthenes, non aliud procerum primorumque caput! Civitas ipsa, ipsa, inquam, civitas Aristophanis docendam curabat comœdiam. Jam intelligimus, vates nobilissime, jam perspicimus, pia

δεδίασιν αὐτὸν ὅ τε πένης βδύλλει λεώς.
ΔΗ. ἀλλ' εἰσὶν ἱππῆς ἄνδρες ἀγαθοὶ χίλιοι
μισοῦντες αὐτὸν, οἳ βοηθήσουσί σοι,
καὶ τῶν πολιτῶν οἱ καλοί τε κἀγαθοὶ,
καὶ τῶν θεατῶν ὅστις ἐστὶ δεξιὸς,
κἀγὼ μετ' αὐτῶν χὠ θεὸς ξυλλήψεται.
καὶ μὴ δέδιθ'· οὐ γάρ ἐστιν ἐξῃκασμένος

pense. Leaving this question to be discussed by persons more learned than myself, I shall merely observe, that if the play were brought out by a public body, and not by a private individual, I should look to the equestrian order as that body (cf. the opening observations in the Parabasis); and the supposition will be more valid, if from some following observations the reader should be satisfied that the poet was himself a member of that important body.

222. *βδύλλειν, δεδιέναι, τρέμειν.* Hesych. *stinken*, bes. *vor Furcht.* Pass.

223. Ἱππῆς, Attic for ἱππεῖς. "Attica, from the nature of the country, was little suited for cavalry; and as this species of military is powerful among undisciplined masses of infantry, the aristocracy or oligarchy in ancient days was generally composed of horsemen." Boeckh. I. 344. On the number of Athenian cavalry, see the same learned writer, p. 351. Consult also Mitford, II. 405. Wachsm. II. 150. III. 399. Xen. de Re Equestri, II. 1. Mag. Eq. I. 9. Aristot. Polit. IV. 3. 13. V. 6. VI. 7. Dem. 731, 1. 732, 6. (*πάντα πράγματ' ἀναιρεῖ, δῆμον, ἱππέας, βουλὴν, ἱερὰ, ὅσια.*)

224. *μισοῦντες αὐτόν.* What private reasons the Knights might have for this hatred to Cleon, would have been better known to us, had the history of Theopompus been preserved, who appears from the Scholiast, to have entered fully into the subject; the public causes lie upon the surface, and are quite sufficient to justify the expression in the text.

227. *ξυλλήψεται.* Thucyd. I. 119. *καὶ αὐτὸς ἔφη ξυλλήψεσθαι.* Alciph. I. 37. *συλλήψεται δὲ ἡμῖν καὶ ὁ Ἕλιξ.* It is observable that his brother slave is not alluded to by Demosthenes as one of the resolute opponents of Cleon. See on the foregoing verses Ranke 411–13.

228. *μὴ δέδιθ'.* "Subabsurdum est, quod Demosthenes Agoracritum hortatur, ne scenicum Cleonem timeat, quia ejus persona non

anima, (ac quanta lætitia, quanto gaudio!) quo jure, tuæ tibi conscius innocentiæ, de tuo ex illa fabula edita honore locutus sis:

> ἀρθεὶς δὲ μέγας καὶ τιμηθεὶς ὡς οὐδεὶς πώποτ' ἐν ὑμῖν,
> οὐκ ἐκτελέσαι φησὶν ἐπαρθεὶς κ. τ. λ. — Vesp. 1023.

ὑπὸ τοῦ δέους γὰρ αὐτὸν οὐδεὶς ἤθελε

sit ad similitudinem veri Cleonis efficta. Sed hoc genus absurditatis non fugiebat Aristophanes, modo risum spectatoribus excuteret." Schutz.

Ib. ἐξῃκασμένος. Pollux IV. 143. τὰ μὲν κωμικὰ πρόσωπα, τὰ μὲν τῆς παλαιᾶς κωμῳδίας, ὡς ἐπιπολὺ τοῖς προσώποις, ὧν ἐκωμῴδουν, ἀπεικάζετο.

229. Mr. Mitford, after remarking (III. 327.) on the fears of the artists to give a representation of the face of Cleon, and of the actors to represent his character, observes, "But Aristophanes would not be so disappointed: himself a man of rank, personally an enemy to Cleon, certain of support from all the first families of the republic, and trusting in his own powers to engage the favour of the lower people, he undertook himself to act the part; and, for want of a proper mask, he disguised his face, after the manner of the strolling comedians of Thespis's time, with lees of wine." The extract enables us to ask a question not unimportant: Was Aristophanes a man of rank? The historian assigns no authority for his assertion, nor do I believe that any direct one is to be found: yet it seems highly probable, for the following reasons. 1. In giving away his dramatic pieces to Callistratus and Philonides—whether they were mere actors, or, what is more probable, indigent men of merit, who wrote for the stage (Ranke Vit. Aristoph. p. 236–8. 245.), it is obvious that he must have given also the public gratuity attendant on success. This denotes the possession of some pecuniary resources on the part of Aristophanes, and it is to be observed, that this conduct he pursued not merely at the commencement, but more or less through the whole of his [t] dramatic career. 2. With the profits of the play, Aristophanes gave up what to many would have been far more alluring, the high honours which attended the exhibition of a successful drama in Athens. The triumphal chaplet—the processional pomp—the feast—inscription on the sacred tripod—all these things had but a secondary charm for him. To select some important object in politics or literature, and to work incessantly (infr. 523–7. Nub. 524, &c.) till his drama wore an appearance best calculated to effect the purpose which he had in view—such appear to have been the leading characteristics of the dramatic career of Aristophanes. If these are not the marks of a noble mind, and of one perfectly satisfied with his own artificial position in society, where are they to be found? 3. Freely as the poet indulged at times in remarking on the birth of others, whether as altogether mean in itself, or as not of true Attic blood on both sides, is it likely that a similar retort

[t] The jocose hit at the public orator, who had endeavoured to curtail the dramatic remunerations (Ran. 367.), must be considered essentially as the observation of Philonides, to whom that wittiest of the author's productions was given, and not that of the real author of the piece.

τῶν σκευοποιῶν εἰκάσαι. πάντως γε μὴν
γνωσθήσεται· τὸ γὰρ θέατρον δεξιόν.
ΝΙ. *οἴμοι κακοδαίμων, ὁ Παφλαγὼν ἐξέρχεται.*
ΚΛ. *οὔ τοι μὰ τοὺς δώδεκα θεοὺς χαιρήσετον,*

would not have been made upon himself, had there been any opening for it? But none such is to be found. The contemporary bards laughed indeed at his magnanimity in not availing himself of the rewards and honours of his profession, and applied to him the Greek proverb which they had applied to Hercules and Mercury before him, that of being born to labour for the good of others (Suid. in τετράδι γέγονας. Plat. Schol.): but no taunt was ever thrown out, that his necessities or his station in society required him to act otherwise. 4. The family-name Φίλιππος (for the name which his own father and eldest son bore, and which, according to Athenian custom, that son's grandson would have borne, may well be called the family-name) is eminently equestrian (Nub. 63–4.); and coupled with some further observations in this play (490–4.), lead, I think, to a fair conclusion that the author belonged to this very order. Whether this possession or supposed possession of rank and affluence will remove another difficulty connected with the dramatic career of Aristophanes, and which has hitherto perplexed his commentators, the reader will consider for himself. (See infr. 496.) I will only add, that the aristocratical feeling, which Aristophanes commonly exhibits in his dramas, ought to go for little in coming to a decision upon this point. A man of his political sagacity and patriotic feelings (and literary history surely does not exhibit a person more conspicuous for both) would naturally take that side in politics, which the exigencies of the times most required. In the depression of the aristocratic party, which since the mischievous policy of Pericles had become every day more evident, and in the exaltation of the commercial and democratic classes, the poet could foresee nothing but danger and ruin, and that of no distant occurrence, and he took his stand accordingly.

230. σκευοποιοὶ, artists employed in providing masks and other requisites for a theatre.

231. τὸ θέατρον δεξιὸν, *intelligent spectators will easily perceive that Cleon is the person intended.*

232. Nicias enters hastily, with terror in his countenance, and announces the approach of the Paphlagonian.

233. οὔ τοι . . . χαιρήσετον. *You shall not do this with impunity:* i. e. *you shall severely suffer for this.* And the whole circle of gods is invoked to shew that he is in earnest. The particles οὔ τοι, with an oath preceding or following, occur also infr. v. 392. 418. 680. Pac. 188. 1117. Pl. 64. (οὔ τοι μὰ τὴν Δήμητρα χαιρήσεις ἔτι.) 364. Ran. 42. 668. Thes. 34. 533. Nub. 814. Vesp. 1366. 1396. 1442.

ὀτιὴ 'πὶ τῷ δήμῳ ξυνόμνυτον πάλαι.
τουτὶ τί δρᾷ τὸ Χαλκιδικὸν ποτήριον;
οὐκ ἔσθ' ὅπως οὐ Χαλκιδέας ἀφίστατον.
ἀπολεῖσθον, ἀποθανεῖσθον, ὦ μιαρωτάτω.

234. τῷ δήμῳ, *the democracy*. Ib. ξυνομνύναι, *to conspire against*, or, *to belong to a club*, or, *synomosy*. On these latter associations, sometimes formed for purposes of foreign treachery, but more commonly for political [u] security and power at home, see infr. v. 459.

235. Χαλκιδικὸν ποτήριον, (pointing to the cup from which Demosthenes had just been drinking.) The Scholiast refers the allusion to the trifling causes on which Cleon was accustomed to found charges of treachery and high treason. Schutz acutely observes, that as the cup had been purloined with the pitcher of wine from Cleon's own stores, the inference drawn from its appearance there falls on his own head.

236. Χαλκιδέας. Casaubon and Dindorf agree in supposing the people of Chalcis in Eubœa to be here meant. I should rather think that the people of Chalcidicë in Thrace are intended. To say nothing of the probability that the potent drinkers of Thrace would have a cup of peculiar make and dimensions, we know from Thucydides, that the whole tide of Grecian warfare was now fast setting in that direction (the star of Brasidas shedding no small lustre over its transactions), and in the intermediate time intrigue, solicitation, and invitation to defection and revolt, would be doing their usual work. That the keen eye of Cleon had discerned in those distant dependencies, from which the republic derived so much power, a source of booty more valuable than drinking-cups, is clear from a subsequent taunt thrown out in this drama (infr. 421). Little did Aristophanes dream that his stinging satire would eventually drive Cleon to take the command of the republic's armies in that quarter, and still less that while endeavouring "to infuse an opinion of his military skill by a movement similar to what, though not his own, had gained him so much credit at Pylus," (Mitford III. 332.) an ignominious wound should make the once potent demagogue food for worms instead of satire. But so even-handed justice had determined. For transactions connected with the Chalcidians in Thrace, and with Potidæa, see Thucyd. II. 58. 70. 79. 101. IV. 81. 83. 84. 110. 121. 135.

u Thucyd. VIII. 54. τὰς ξυνωμόσιας, αἵπερ ἐτύγχανον ... ἐν τῇ πόλει οὖσαι ἐπὶ δίκαις καὶ ἀρχαῖς. Dr. Bloomfield translates the latter words "for the obtaining of offices of judicature and magistracies." Mr. Mitford is at a loss altogether how to understand the expression. With the word ἀρχαὶ there can be no difficulty: by the word δίκαι I understand suits in a court of law, which were generally decided more by cabal and intrigue (παρασκευὴ), than by the merits of the case. Hence Dem. 1059, 23. καὶ αὕτη ἐνίκησεν οὐδεμιᾳ παρασκευῇ οὐδὲ συνωμοσίᾳ, ἀλλὰ κ. τ. λ.

ΔΗ. οὗτος, τί φεύγεις, οὐ μενεῖς; ὦ γεννάδα
ἀλλαντοπῶλα, μὴ προδῷς τὰ πράγματα.
ἄνδρες ἱππῆς, παραγένεσθε· νῦν ὁ καιρός. ὦ Σίμων,
ὦ Παναίτι', οὐκ ἐλᾶτε πρὸς τὸ δεξιὸν κέρας;
ἄνδρες ἐγγύς· ἀλλ' ἀμύνου, κἀπαναστρέφου πάλιν.
ὁ κονιορτὸς δῆλος αὐτῶν ὡς ὁμοῦ προσκειμένων.
the dust is evident their together

238. The sausage-seller, terrified at the threats and appearance of Cleon, is for beating a hasty retreat: may we say, not without more than one reason? As all personifications on the Greek stage were effected by means of masks, there must have been a prodigious variety of these, and of the finest workmanship, in order to enable the actor to adapt his face as much as possible to the feelings which his position required of him. That of the sausage-seller hitherto has apparently been one of fat contented ignorance. This convenient retreat, besides its dramatic propriety, would enable him to assume a mask more adapted to the part which we shall soon find him assuming, and I have little doubt was contrived for that very purpose. If this opinion be correct in itself, the reader's own judgment will lead him to apply it on many other occasions.

239. τὰ πράγματα (τῆς πόλεως), i. e. *the state.* Demosthenes speaks with clasped hands, and in an imploring attitude.

240. Σίμων. Most probably the writer on horsemanship, to whom Xenophon, in his treatise on the same subject, makes more than one reference. Proem. I. 3. XI. 6.

241. ἐλᾶτε sc. τοὺς ἵππους. Nub. 1298. οὐκ ἐλᾷς (sc. σεαυτὸν), ὦ σαμφόρα. Demosthenes having addressed these words to two supposed Knights in the former verse, turns again to the sausage-seller.

242. καὶ ἐπαναστρέφου. Ἐπαναστρέφειν is properly a military word, applied to those who, turning about from a real or pretended retreat, make a sudden and clever assault upon the enemy. Ran. 1100. ὁ δ' ἐπαναστρέφειν δύνηται κἀπερείδεσθαι τορῶς. (Where see Thiersch, who quotes in illustration. Xen. Hell. VI. 2. 21. οἱ μὲν πολέμιοι ὡς φεύγουσιν ἐπέθεντο, οἱ δ' οὐκέτι ἐπανέστρεψαν. See also Dobree's Advers. I. 129.) Our fugitive, supposing note 238. to be correct, is drawn backwards to the stage (his face being concealed from the audience), where he stands in a silent contemplative attitude: "Shall I be the saviour of the state, or—shall I occupy myself with my wonted craft?" Shade of Themistocles! and did no earthquake take place round the spot where your bones were deposited, when political misrule had left such a problem to be solved by such a man!

243. κονιορτός. The word, I think, is to be taken in its literal sense; a cloud of dust being rolled across the orchestra, while the

ἀλλ' ἀμύνου καὶ δίωκε καὶ τροπὴν αὐτοῦ ποιοῦ.
ΧΟ. παῖε παῖε τὸν πανοῦργον καὶ ταραξιππόστρατον
καὶ τελώνην καὶ φάραγγα καὶ Χάρυβδιν ἁρπαγῆς,
καὶ πανοῦργον καὶ πανοῦργον· πολλάκις γὰρ αὔτ' ἐρῶ.
καὶ γὰρ οὗτος ἦν πανοῦργος πολλάκις τῆς ἡμέρας.

clattering of hoofs, the neighing of steeds, and the issuing of various terms of military evolution, prepare the audience for a troop of cavalry. In what exact form the Chorus make their appearance (had the editorship of this play fallen upon Cuddy Bankes, he would at once have set them down as so many hobby-horses) it is difficult to say: but whatever the rest of their appearance, the reader's attention must be drawn to their hair, the leading mark of aristocratical pride among the Athenians, and which is arranged in the present instance after the most tasteful fashion of the day. (Cf. infr. 562. 1084.)

Ib. ὁμοῦ, *near*. Pac. 513. καὶ μὴν ὁμοῦ 'στιν ἤδη. Soph. Antig. 1180. καὶ μὴν ὁρῶ τάλαιναν Εὐρυδίκην ὁμοῦ. Ib. προσκειμένων. Herodot. IX. 57. καὶ ἡ ἵππος ἡ τῶν βαρβάρων προσέκειτο πᾶσα. IX. 61. τὸ προσκείμενόν σφεας ἐλύπεε. Xen. Hell. IV. 6. 8. Thucyd. IV. 33.

244. τροπὴν αὐτοῦ ποιοῦ. Xen. Hell. V. 4. 43. καὶ ἐγένετο ἐν ἐλπίδι τροπὴν τῶν ἀνδρῶν ποιήσασθαι. VII. 2. 20. ἴσως δὲ ἐπιφανεὶς σὺ, ὥσπερ ἐν Πελλήνῃ, τροπὴν ποιήσεις. Lucian IV. 256. τροπὴν αὐτῶν ποιησάμενοι.

245. "Cleonis nomen reticetur ... cave tamen, ne quid majus colligas. Nam quoniam Δῆμος Πυκνίτης dominus est, Cleo servus nominari more Atheniensium non poterat, sed illius terræ nomen accipiebat, unde erat ortus et Athenas allatus." Ranke. Ib. ταραξιππόστρατον (ταράττω, ἵππος, στράτος).

246. τελώνην, *an exactor of tolls, or dues*. Cleon is thus styled from the new tolls, or tributes, which he had imposed, and severely exacted.

Ib. φάραγξ, Etym. M. et Zon. II. p. 1795. τὸ ἀπόσπασμα τῆς γῆς, τὸ χάσμα, *an abyss*.

Ib. χάρυβδιν ἁρπαγῆς. The expression may be illustrated from a class of persons with whom Aristophanes delighted to class his demagogues (Cf. infr. 744. 1352.); the one being evidently in his opinion as great prostitutes in mind, as the others were in body.

> Ἡ δὲ Νάννιον τί δὴ νῦν διαφέρειν Σκύλλης δοκεῖ;
> οὐ δύ' ἀποπνίξασ' ἑταίρους, τὸν τρίτον θηρεύεται
> ἔτι λαβεῖν; ἀλλ' ἐξέπλευσε πορθμὶς ἐλατίνῳ πλάτῃ.
> ἡ δὲ Φρύνη τὴν χάρυβδιν οὐχὶ πόρρω που ποιεῖ;
> τόν τε ναύκληρον λαβοῦσα καταπέπωκ' αὐτῷ σκάφει.
>
> Anaxilas ap. Athen. XIII. 558, c.

247. Dobree compares Eurip. Androm. 944. οὐ γὰρ εἰσάπαξ ἐρῶ.

ἀλλὰ παῖε καὶ δίωκε καὶ τάραττε καὶ κύκα
καὶ βδελύττου, καὶ γὰρ ἡμεῖς, κἀπικείμενος βόα·
εὐλαβοῦ δὲ μὴ 'κφύγῃ σε· καὶ γὰρ οἶδε τὰς ὁδοὺς,
ἅσπερ Εὐκράτης ἔφευγεν εὐθὺ τῶν κυρηβίων.

250. *ἐπικείμενος.* Infr. 264. *ξυνεπίκεισθ' ὑμεῖς.* Thucyd. VI. 68. *οἱ γὰρ ἱππῆς πολλοὶ ἐπικείσονται.* VII. 71. *ἔτρεψάν τε τοὺς 'Αθηναίους καὶ ἐπικείμενοι λαμπρῶς.* Vesp. 1285. *ἡνίκα Κλέων μ' ὑπετάραττεν ἐπικείμενος.* 251. *εὐλαβοῦ.* Mœris: *εὐλαβεῖσθαι, ἀντὶ τοῦ φυλάττεσθαι, 'Αττικῶς.*

252. *κυρήβια*, *brans, hulls of coarsely-ground barley, chaff of wheat* or *barley*. Schol. *κυρήβια τὰ πίτυρα καὶ ἄχυρα τῶν πυρῶν ἢ κριθῶν.*

Ib. *εὐθὺ τῶν κυρηβίων*, *right to the brans.* Nub. 162. *εὐθὺ τοὐρροπυγίου.* Pac. 68. 77. *τοῦ Διός;* 301. *τῆς σωτηρίας.* 819. *τῶν θεῶν.* Av. 1421. *Πελλήνης;* Eccl. 835. *τῆς στρατηγίδος.* Fr. Arist. ap. Dind. 216. *ἦισαν εὐθὺ τοῦ Διονυσίου.* Herodot. VII. 179. *ἰθὺ Σκιάθου.* Thucyd. VIII. 88. *τῆς Φασήλιδος.* Plat. Gorg. 525, a. *ἀπέπεμψεν εὐθὺ τῆς φρουρᾶς recta in custodiam.* Lysis. 203, a. *Λυκείου.* 203, b. *δεῦρο δή, ἦ δ' ὅς, εὐθὺ ἡμῶν οὐ παραβάλλεις;* (*hither*, quoth he, *straight to us: wilt not come* (*παραβάλλειν*)? See also Xen. Hell. I. 4, 11. Porson, Advers. p. 281. Lucian, I. 28. IV. 29. Matthiæ, §. 328.

Ib. *Εὐκράτης.* Our last acquaintance with this worthy was as a seller of tow; to that occupation he appears to have added the trade of a miller (Schol. "*καὶ σὺ κυρηβιοπῶλα Εὔκρατες στύπαξ*"), and in this second trade we must look for some explanation of this difficult verse. Ranke, continuing his ingenious observations on the fragments of the "Babylonians," imagines the drama to have derived its name as usual from the chorus of the piece, which here consisted of Persian slaves put to work in a mill, of which slaves and mill he concludes Eucrates to have been the owner. He further supposes a mock-trial to have taken place in the course of the drama, at which Bacchus presided, and to which these slaves were in some way summoned. From these and other circumstances the learned writer infers, that an actual trial had been instituted against Eucrates (not improbably under the contrivance of Cleon)—that seeing it likely to go against himself, he made for his [x] house and bran-yards, and there lay concealed, till he was able to leave the city, and escape the destruction meditated for him. The translation of the passage therefore would be; *he knows the paths which Eucrates took, when as a fugitive he made for the brans;* and the inference of the Chorus would be a caution, that Cleon should not in a similar manner be allowed to escape from public indignation by slinking back to his tan-yard.

[x] The following fragments seem to bear closely on this supposition. 58. (Probably Bacchus the president.) *ἐννεύει με φεύγειν οἴκαδε.* 59. *εἰς ἄχυρα καὶ χνοῦν.*

ΚΛ. ὦ γέροντες ἡλιασταὶ, φράτορες—τριωβόλου,
οὓς ἐγὼ βόσκω κεκραγὼς καὶ δίκαια κἄδικα,
παραβοηθεῖθ', ὡς ὑπ' ἀνδρῶν τύπτομαι ξυνωμοτῶν.
ΧΟ. ἐν δίκῃ γ', ἐπεὶ τὰ κοινὰ πρὶν λαχεῖν κατεσθίεις,
κἀποσυκάζεις πιέζων τοὺς ὑπευθύνους σκοπῶν
ὅστις αὐτῶν ὠμός ἐστιν ἢ πέπων ἢ μὴ πέπων,
κἄν τιν' αὐτῶν γνῷς ἀπράγμον' ὄντα καὶ κεχηνότα,

253. Cleon addresses the audience, and more particularly that portion of it, from whom he felt entitled to receive support, his friends of the Heliæa. *φράτωρ, member of a phratra.* "φράτορες τριωβόλου, sive συγγενεῖς trioboli, dicuntur senes qui non minus amant mercedem judicialem quam omnes suos cognatos aut consanguineos." Cas. *Register'd to a three-obol-piece.*

254. καὶ δίκαια κἄδικα. To the examples given in Ach. 323. add Schol. Æsch. Choeph. 71. δοῦλε, δεσποτῶν ἄκουε καὶ δίκαια κἄδικα.

256. ἐν δικῇ. Bergler compares Nub. 1336. ὡς ἐν δίκῃ σ' ἔτυπτον.

257. ἀποσυκάζειν, *to prove the ripeness of figs by pressing them.*

258. ὠμὸς, *unripe.* i. e. for accusation. πέπων (πέπτω), *baked by the sun, ripe.* Pac. 1166. Herodot. IV. 23. See also Blomf. Gl. in Ag. p. 294.

καὶ τί δεῖ
λέγειν ἔθ' ἡμᾶς τοὺς τὰ σῦκ' ἑκάστοτε
ἐν τοῖς [y] συρίχοις πωλοῦντας; οἱ κάτωθε μὲν
τὰ σκληρὰ καὶ μοχθηρὰ τῶν συκῶν ἀεὶ
τιθέασιν, ἐπιπολῆς δὲ πέπονα καὶ καλά.
εἶθ' ὁ μὲν ἔδωκεν, ὡς τοιαῦτ' ὠνούμενος,
τιμήν· ὁ δ' ἐγκάψας τὸ κέρμ' εἰς τὴν γνάθον,
[z] ἐριν' ἀπέδοτο, σῦκα πωλεῖν ὀμνύων.

Alexis ap. Athen. III. 76, d.

259. ἀπράγμονα. Of this description of persons, not many were to be found among the people of Athens, whose character it was (Thucyd. I. 70.) "to think ease with nothing to do (ἡσυχίαν ἀπράγμονα) a torment not less than the most laborious occupation: so that if any one were to say of them summarily, that they were born, neither to enjoy rest themselves, nor let others enjoy it, he would speak with perfect correctness:" "for we are the only persons," observes Pericles in the same historian, "who consider the man who takes no part in politics, not to be a man that meddles with nothing (ἀπράγμονα), but that is good for nothing." Persons of a quiet, unintermeddling disposition therefore in Athens, had but one of three resources; to consent to be despised and trampled

[y] *σύριχος = ὑρρίσκος, a platted basket.*

[z] *ἐρῖνον = ἐρινεὸν, wild fig.*

καταγαγὼν ἐκ Χερρονήσου, διαλαβὼν, ἀγκύρισας,

on (Dem. 979, 5. Xen. Mem. II. 9, 1.): to quit the place altogether, like the two fugitives in our author's Birds—*ζητοῦντε τόπον ἀπράγμονα*—; or to console themselves with a quotation from some satiric comedian.

> *ἀπραγμόνως ζῆν, ἡδύ. μακάριος βίος,*
> *καὶ σεμνὸς, ἐὰν ᾖ μεθ' ἑτέρων ἀπραγμόνων.*
> *ἐν θηρίοις δὲ καὶ πιθήκοις ὄντα δεῖ*
> *εἶναι πίθηκον· ὦ ταλαιπώρου βίου.*
>
> Apollodorus in Stob. Floril. p. 499.

260. Χερρονήσου. We are not only to understand here the inhabitants of the Thracian Chersonesus, but also Athenian citizens who were dwelling there for purposes of commerce. Schutz.

Ib. From metaphors derived from *figs*, the poet suddenly plunges into others derived from the wrestling-schools, where it is not quite so easy to express his exact meaning: let us do the best we can. *διαλαμβάνειν*, *to hold between the two hands, to grasp by the waist.* Ecl. 1090. *διαλελημμένον.* Plut. Anton. 33. *διαλαμβάνων τοὺς νεανίσκους ἐτραχήλιζεν*, or, perhaps, as a learned friend suggests, so tripping the poor fellow as to get his legs asunder (*διαβῆναι*), and thus make him lose his footing.

Ib. *καταγὼν . . διαλαβὼν … ἀγκυρίσας.* Rav. Bek. *ἠγκύρισας*, Br. Dind. Oxf. Ed. The latter emendation no doubt simplifies the construction, but I doubt whether it is consistent with the genius of the Greek language, which rather delights in accumulating participles, without a connecting participle. Hom. Il. III. 47. *πόντον ἐπιπλώσας, ἑτάρους ἐρίηρας ἀγείρας, μιχθεὶς ἀλλοδαποῖσι, γυναῖκ' εὐειδέ' ἀνῆγες κ. τ. λ.* Od. XIV. 122. *οὔτις ἐκεῖνον ἀνὴρ ἐλαλήμενος ἐλθὼν | ἀγγέλλων πείσειε κ. τ. λ.* Xen. de Venat. V. 4. *χαίροντες γὰρ τῷ φέγγει, ἐπαναρριπτοῦντες μακρὰ διαιροῦσιν ἀντιπαίζοντες* (*for delighting in the light of the moon, the hares play together, and throwing themselves, make long intervals*). Antiph. 137, 27. *καὶ εἰ μὴ φοβηθεὶς, ὡς ἀνεβόησεν, ἐγκαταλιπὼν τὴν μάχαιραν τῇ σφαγῇ ᾤχετο φεύγων κ. τ. λ.* 118, 7. *εἴτε γὰρ προσιόντας τινὰς ἰδόντες οἱ ἀποκτείναντες αὐτοὺς ἀπολιπόντες ᾤχοντο φεύγοντες κ. τ. λ.* Lycurg. 159, 41. *ἕνα δέ τινα τῶν νεωτέρων, ὁρῶντα τὸν πατέρα πρεσβύτερον ὄντα καὶ οὐχὶ δυνάμενον ἀποχωρεῖν ἀλλὰ ἐγκαταλαμβανόμενον, ἀράμενον φέρειν.* Isæus, 49, 25. *πάλιν ἀπογραφεὶς εἰς τὴν βουλὴν κακουργῶν, ὑποχωρῶν ᾤχετο.* Lysias 96, 46. *πυθόμενος γὰρ ὅτι τὸ μείρακιον ἦν παρ' ἐμοὶ, ἐλθὼν ἐπὶ τὴν οἰκίαν τὴν ἐμὴν νύκτωρ μεθύων, ἐκκόψας τὰς θύρας κ. τ. λ.* 121, 4. *ἐπειδὴ δὲ ὤμοσεν ἐξώλειαν ἑαυτῷ καὶ τοῖς παισὶ ἐπαρώμενος, λαβὼν τὸ τάλαντον με σώσειν, εἰσελθὼν εἰς τὸ δωμάτιον τὴν κιβωτὸν ἀνοίγνυμι.* Plato, Gorg. 494, c. *λέγω, καὶ τὰς ἄλλας ἐπιθυμίας ἁπάσας ἔχοντα καὶ δυνάμενον πληροῦντα, χαίροντα εὐδαιμόνως ζῆν.* Sympos. 181, d. *παρεσκευασμένοι γὰρ, οἶμαι, εἰσὶν οἱ ἐντεῦθεν ἀρχόμενοι ἐρᾶν ὡς τὸν βίον ἅπαντα ξυνεσόμενοι καὶ κοινῇ συμβιωσόμενοι, ἀλλ' οὐκ ἐξαπατήσαντες, ἐν ἀφροσύνῃ λαβόντες ὡς νέον, καταγελάσαντες οἰχήσεσθαι ἐπ' ἄλλον ἀποτρέχοντες.* De Rep. II. 366, a. *δίκαιοι μὲν γὰρ ὄντες ἀζήμιοι*

εἶτ' ἀποστρέψας τὸν ὦμον αὐτὸν ἐγκοληβάσας·
καὶ σκοπεῖς γε τῶν πολιτῶν ὅστις ἐστὶν ἀμνοκῶν,
πλούσιος καὶ μὴ πονηρὸς καὶ τρέμων τὰ πράγματα.
ΚΛ. ξυνεπίκεισθ' ὑμεῖς; ἐγὼ δ', ὦνδρες, δι' ὑμᾶς τύπτομαι,
ὅτι λέγειν γνώμην ἔμελλον ὡς δίκαιον ἐν πόλει
ἑστάναι μνημεῖον ὑμῶν ἐστιν ἀνδρείας χάριν.

ὑπὸ θεῶν ἐσόμεθα, τὰ δ' ἐξ ἀδικίας κέρδη ἀπωσόμεθα· ἄδικοι δὲ κερδανοῦμέν τε καὶ λισσόμενοι ὑπερβαίνοντες καὶ ἁμαρτάνοντες, πείθοντες αὐτοὺς ἀζήμιοι ἀπαλλάξομεν. Menex. 243, c. βοηθήσαντες ἑξήκοντα ναυσὶν, αὐτοὶ ἐμβάντες εἰς τὰς ναῦς, καὶ ἄνδρες γενόμενοι ὁμολογουμένως ἄριστοι, νικήσαντες μὲν τοὺς πολεμίους, λυσάμενοι δὲ τοὺς φίλους, ἀναξίου τύχης τυχόντες, οὐκ ἀναιρεθέντες ἐκ τῆς θαλάσσης κ. τ. λ. Theæt. 157, a. οὔτε γὰρ ποιοῦν ἐστί τι, πρὶν ἂν τῷ πάσχοντι ξυνέλθῃ, οὔτε πάσχον, πρὶν ἂν τῷ ποιοῦντι· τό τέ τινι ξυνελθὸν καὶ ποιοῦν ἄλλῳ αὖ προσπεσὸν πάσχον ἀνεφάνη. Thucyd. I. 36. γνώτω τὸ μὲν δεδιὸς αὐτοῦ, ἰσχὺν ἔχον, τοὺς ἐναντίους μᾶλλον φοβῆσον, τὸ δὲ θαρσοῦν μὴ δεξαμένου, ἀσθενὲς ὂν, πρὸς ἰσχύοντας τοὺς ἐχθροὺς ἀδεέστερον ἐσόμενον. IV. 38. τοῦ δὲ μετ' αὐτὸν Ἱππαγρέτου ἐφῃρημένου ἐν τοῖς νεκροῖς ἔτι ζῶντος κειμένου ὡς τεθνεῶτος.

Ib. ἀγκυρίζειν (ἄγκυρα), *to grapple, to hold with fishing-hooks.* Pass. in voc. 261. ἀποστρέψας τὸν ὦμον, *twisting the shoulder out of joint.*

Ib. ἐγκοληβάζειν (κοληβάζω). The interpreters give two senses to this word; one, *to swallow as it were a* [a] κόλλαβος, a small wheaten cake, so called from its resemblance to the κόλλαβος, or peg of a lyre: the other, as equivalent to καταπατεῖν, *to throw a man down and trample on him.* The latter meaning preserves the congruity of metaphor, and is perhaps more agreeable to analogy (κόλλαβος, κολλαβίζω); the former meaning is more comic and Aristophanic.

262. ἀμνοκῶν (ἀμνὸς, κοάω, κοέω), *sheep-witted, simple.*

264. Cleon, whose tone has hitherto been that of swagger and insolence (his usual bearings), finding whom he has to deal with, suddenly changes to a tone of the most cringing adulation. The sausage-seller continues as before in a state of abstraction.

265. λέγειν γνώμην, *a proposition, rogatio ad populum, relatio ad senatum.* Cf. infr. v. 635. 898. Antiph. 146, 40. ἐπιψηφίζων καὶ λέγων γνώμας περὶ τῶν μεγίστων. Lysias, 158, 29. τῶν τε εἰπόντων γνώμην ἐν τῇ βουλῇ καὶ τῶν μή. Arist. Eccl. 396. γνώμας καθεῖναι κ. τ. λ.

[a] Ἅλις ἀφύης μοι. παρατέταμαι γὰρ τὰ λιπαρὰ κάπτων.
ἀλλὰ φέρεθ' ἡπάτιον, ἢ καπριδίου νέου
κόλλοπά τιν'· εἰ δὲ μὴ, πλευρὸν, ἢ γλῶτταν, ἢ
σπληνὸς, ἢ νῆστιν, ἢ δέλφακος ὀπωρινῆς
ἦτριαίαν φέρετε δεῦρο μετὰ κολλάβων
χλιαρῶν. Fragm. Arist. in Tagenistis.

ΧΟ. ὡς δ' ἀλαζὼν, ὡς δὲ μάσθλης· εἶδες οἷ' ὑπέρχεται;
ὡσπερεὶ γέροντας ἡμᾶς ἐκκοβαλικεύεται.
ἀλλ' ἐὰν ταύτῃ γε νικᾷ, ταυτῃὶ πεπλήξεται·
ἢν δ' ὑπεκκλίνῃ γε δευρὶ, τὸ σκέλος κυρηβάσει.

For the achievements of the equestrian order, which Cleon thus proposes to reward, see infr. 563—592.

267. ἀλαζὼν (ἄλη, *a wandering about without house or home*). Persons of this description are liable to two sorts of delinquency: absolute falsehood and deception as to the cause of their thus wandering, and, where no one is at hand to contradict them, boastful descriptions as to what their fortunes are, or have been. It is on the latter sense that Theophrastus's description of the ἀλαζὼν is formed; but I think Aristophanes will generally be found to use it in the former sense. (Cf. infr. 288.). Hence the union not uncommon in his writings, of the words ἀλαζὼν and φέναξ. Ran. 909. 919—921.

267. ὡς δ' ἀλαζὼν, ὡς δὲ μάσθλης, *O the deceiver! O the supple cringer!* Dem. 582, 1. τὸν δὲ βάσκανον! τὸν δὲ ὄλεθρον! τοῦτον δὲ ὑβρίζειν; ἀναπνεῖν δέ; ὃν εἴ τις ἐᾷ ζῆν, ἀγαπᾶν ἔδει:

Ib. μάσθλης = μάσθλη, *a leathern thong*. Metaph. as above. Nub. 448. μάσθλης, εἴρων, γλοιὸς, ἀλαζών.

Ib. ὑπέρχεσθαι, metaph. *to flatter*. Phavorinus: ὑπέρχομαι· τὸ ὑποκάτω τινὸς ἔρχομαι, καὶ ἀπὸ τούτου κολακεύω. Plat. Crito, 53, e. ὑπερχόμενος δὴ βιώσει πάντας ἀνθρώπους καὶ δουλεύων. Dem. 623, 22. 1369, 20. Andoc. 31, 44.

268. ἐκκοβαλικεύεσθαι (κοβαλικεύεσθαι, *to play cobal-tricks, deceits and flatteries of apes.*) Zonaras, II. 1247. κοβαλεύω, πανουργείω. Infr. 400. καὶ νὴ Δί' ἄλλα γ' ἐστί μου κόβαλα παιδὸς ὄντος. 322. πανουργίᾳ τε καὶ θράσει καὶ κοβαλικεύμασιν.

269. ἐὰν ... γε. As the time may probably come, when an admirer of the comic muse of Athens may encourage a knowledge of its diction by some such means, as that which has drawn the student's attention to the language of its tragic muse, I shall perhaps render a trifling service by collecting into one point the various phases, which the latter of these particles exhibits in comic Greek. (See Appendix, F.)

Ib. ταύτῃ (infr. 822.), *this fashion*, namely, *by low cajoleries* (κοβαλικεύματα). At the second ταύτῃ, the Chorus look to the sausage-seller, to whom this department of the struggle with Cleon is properly left. The Chorus, like gentlemen, content themselves with presenting their *foot*, not their *tongue*, to the ruffian demagogue. (Infr. 270.)

270. ὑπεκκλίνειν (κλίνω), *turn out of the way*. Ib. κυρηβάζειν, *to push with the horns, like a ram or goat.* "Si Cleon in me cornua verterit, crus ei opponam in quod impinget." Bergl. The Coryphæus here puts out his foot, and kicks or pretends to kick Cleon.

ΚΛ. ὦ πόλις καὶ δῆμ', ὑφ' οἵων θηρίων γαστρίζομαι.
ΧΟ. καὶ κέκραγας, ὥσπερ ἀεὶ τὴν πόλιν καταστρέφει;
ΑΛ. ἀλλ' ἐγώ σε τῇ βοῇ ταύτῃ γε πρῶτα τρέψομαι.
ΧΟ. ἀλλ' ἐὰν μέντοι γε νικᾷς τῇ βοῇ, τήνελλος εἶ·
ἢν δ' ἀναιδείᾳ παρέλθῃς, ἡμέτερος ὁ πυραμοῦς.
ΚΛ. τουτονὶ τὸν ἄνδρ' ἐγὼ 'νδείκνυμι, καὶ φήμ' ἐξά-
γειν

271. *γαστρίζομαι*, a term of the boxing-schools. (Infr. 437.) Hesych. *γαστρίσαι, εἰς τὰ στέρνα πλῆξαι.* Suidas: *γαστρίζομαι, τύπτομαι εἰς τὴν γαστέρα.* Vesp. 1529. *γάστρισον σεαυτόν.* "Cleon hæc clamasse putandus est, dum jam feriebatur." Dind.

Ib. Cleon's cry (evidently at the top of his voice) breaks the train of the sausage-seller's reflections. "And is this the mightiest of his vocal efforts? Then in one great element of demagogism at least, I am his master." The thoughtful waverer here turns about, and the spectators hardly know him again. The lumpish, insensible look has disappeared: effrontery, impudence, cunning, cajolery, every feature, in short, of a thoroughpaced demagogue is on his present mask.

273. At the end of this verse, the sausage-seller gives a specimen of his voice, which rends the very heavens asunder. Cleon stands aghast; an inward feeling telling him that his Evil Genius is before him. But his friends of the Heliæa, he recollects, are still alive, and hence the denunciation threatened (v. 276.), as soon as returning breath, and the intervening observations of the delighted Chorus, allow him to declare himself.

274. *μέντοι γε.* See Reisig. p. 294-5. Ib. *τήνελλος*, Schol. *νικηφόρος, victor.*

275. *ἀναιδείᾳ.* The Chorus put the matter on too low a footing: Cleon had to be outdone in much more than this. Æsch. 15, 7. *τούτῳ . . περίεστι βδελυρία, συκοφαντία, θράσος, τρυφὴ, δειλία, ἀναίδεια, τὸ μὴ ἐπίστασθαι ἐρυθριᾶν ἐπὶ τοῖς αἰσχροῖς.* The gods be thanked, our sausage-seller was equal to it all.

Ib. *παρέρχεσθαι*, properly *to pass in a course*, (Il. XXIII, 344. *εἰ γάρ κ' ἐν νύσσῃ γε παρεξελάσῃσθα διώκων, | οὐκ ἔσθ', ὅς κέ σ' ἕλῃσι μετάλμενος, οὐδὲ παρέλθῃ*): hence, *to conquer, to get the better of.* Dem. 227, 19. *τὰς αἰτίας καὶ τὰς διαβολὰς . . παρελθεῖν.*

Ib. *πυραμοῦς* (*πυρὸς*), a cake of roasted wheat mixed with honey, adjudged to the person, who, at a *παννυχὶς*, or night-feast, kept longest awake. Translate, *victory.* Callippus ap. Athen. XV. 668, c. *ὁ διαγρυπνήσας τὸν πυραμοῦντα λήψεται.* Arist. Thes. 94. *τοῦ γὰρ τεχνάζειν ἡμέτερος ὁ πυραμοῦς.* See further, Athen. XIV. 647, c.

276. *ἐνδείκνυμι*, a forensic word, which implies the bringing of the action *ἔνδειξις.* ("*ἔνδειξις* autem est delatio ejus, qui jam ante convictus et *ἄτιμος* factus est, neque tamen foro et comitio absti-

ταῖσι Πελοποννησίων τριήρεσι—ζωμεύματα.

ΑΛ. *ναὶ μὰ Δία κἄγωγε τοῦτον, ὅτι κενῇ τῇ κοιλίᾳ*
ἐσδραμὼν ἐς τὸ πρυτανεῖον, εἶτα πάλιν ἐκθεῖ πλέᾳ.

ΔΗ. *νὴ Δί', ἐξάγων γε τἀπόρρηθ', ἅμ' ἄρτον καὶ κρέας*
καὶ τέμαχος, οὗ Περικλέης οὐκ ἠξιώθη πώποτε. 281

ΚΛ. *ἀποθανεῖσθον αὐτίκα μάλα.*

ΑΛ. *τριπλάσιον κεκράξομαί σου.*

ΚΛ. *καταβοήσομαι βοῶν σε.*

nuit." Schöm. de Com.) *ἐνδείκνυμι*, Oxf. ed. *δείκνυμι*, Br. Dind. Ib. *ἐξάγειν*, *to export*. Cf. infr. 280.

277. — *ζωμεύματα.* Among Athenian articles forbidden to be exported (*τἀπόρρητα*), may more particularly be reckoned ship-timber, and naval stores. For the timbers which bind, and, as it were, girdle a ship's sides (*ὑποζώματα*), Cleon suddenly substitutes *ζωμεύματα*, *broths, sauces.*

280. *τἀπόρρηθ'*, *things forbidden.* Reserving for another occasion a full explanation of this word, let us at present confine ourselves to the sense of the passage. In all private entertainments of the Athenians, says Wieland, it was usual for the guests to order such articles of food, as they did not consume, to be sent to their own homes. Cleon appears not only to have taken this same liberty (a most unwonted one) with the dishes provided at the Prytanean banquets, but also to have made the fuel of that establishment (and fuel was a dear article at Athens) subservient to his domestic purposes. (Infr. v. 759.). Nothing, in short, appears to have escaped this wholesale plunderer.

281. *τέμαχος* (*τέμνω*), properly, *a slice of fish,* as *τόμος* was a slice of animal food. Nub. 338. *κεστρᾶν τεμάχη.* Pl. 894. *πολὺ χρῆμα τεμαχῶν καὶ κρεῶν ὠπτημένων.* Ach. 881. *ὦ τερπνότατον σὺ τέμαχος ἀνθρώποις φέρων,* | . . *εἰ φέρεις τὰς ἐγχέλεις.*

282. *αὐτίκα μάλα*, *instantly.* Cf. Pl. 432. 943. 1192. Eccl. 21. Lysist. 739. 744. Thes. 750. Av. 202. Pac. 237. Dem. 884, 9. Æsch. 10, 32. (*δὴ* added). Dem. 354, 16. 398, 16. 569, 10. 586, 9. See also Tim. Lex. in voc.

284. After this little skirmishing, the parties come to a real trial of strength. Trial 1. Powers of voice. (The superiority infinitely on the side of the sausage-seller. Cleon pauses, and wonders.) Trial 2. Powers of calumny. (A cold shudder over Nicias, as Cleon menaces; an exclamation of delight, as the sausage-seller replies.) 3. Powers of deception. ("'Tis a path you have gone very frequently," says the opponent of Cleon, "but I'll cut it from under you;" and Cleon instinctively feels that it *is* cut from under him). 4. Powers of face and impudence. 5. Powers of intimidation. 6. Powers of confession. And now of each separately.

ΑΛ. κατακεκράξομαί σε κράζων.
ΚΛ. διαβαλῶ σ', ἐὰν στρατηγῇς.
ΑΛ. κυνοκοπήσω σου τὸ νῶτον.
ΚΛ. περιελῶ σ' ἀλαζονείαις.

Ib. καταβοήσομαι βοῶν. *I will outdo you in vociferation.* 285. κατακε. κρ. *I will put you down in shout and clamour.* (Each party as he speaks gives practical proof of his assertion; but the victory is of course with the last speaker.)

286. διαβαλῶ. See Thucyd. IV. 27, 28. Hence a general reflection by the same author (V. 16.), why Cleon and Brasidas were averse to a termination of the Peloponnesian war. ὁ μὲν διὰ τὸ εὐτυχεῖν τε καὶ τιμᾶσθαι ἐκ τοῦ πολεμεῖν, ὁ δὲ γενομένης ἡσυχίας καταφανέστερος νομίζων ἂν εἶναι κακουργῶν καὶ ἀπιστότερος διαβάλλων. Plut. in Demost. 26. τοὺς δὲ προσιόντας αὐτῷ καὶ συνδιατρίβοντας νεανίσκους ἀπέτρεπε (Demosthenes, sc.) τῆς πολιτείας, λέγων, ὡς, εἰ δυοῖν προκειμένων ὁδῶν ἀπ' ἀρχῆς, τῆς μὲν ἐπὶ τὸ βῆμα καὶ τὴν ἐκκλησίαν, τῆς δ' ἀντικρὺς εἰς τὸν ὄλεθρον, ἐτύγχανεν προειδὼς τὰ κατὰ τὴν πολιτείαν κακὰ, φόβους, καὶ φθόνους, κοὶ διαβολὰς, καὶ ἀγῶνας, ἐπὶ ταύτην ἂν ὁρμῆσαι τὴν εὐθὺ τοῦ θανάτου τείνουσαν. And yet the Athenians had received a previous lesson of retributive justice, which it might have been thought would have made them less eager to hear every sort of calumny against their most eminent men. For what was the principal reason given by Nicias for persisting in his hopeless purpose at Syracuse? "That those who were to sit in judgment on their conduct, would not be such as could speak from actual observation of what was done, but such as would be swayed by the calumnies of some eloquent accuser." (VII. 48.)

Ib. στρατηγεῖν, to discharge the office of *strategus.* (Cf. Nub. 586.). "An occasional office, created only in times of supposed emergency; but which, besides the importance of the military command, carried with it, not nominally indeed, but effectually, greater civil power than any of the permanent magistracies, or than all of them: for the general, having the right to assemble the people at all times, had no occasion to consult any other council; so that, as long as he could command a majority in the assembly, he was supreme and sole director of the executive government." Mitford, III. 383. See also the same writer, III. 123.

287. κυνοκοπήσω (κόπτω), "I'll beat your back as I would that of a dog."

288. The text here brings us upon two very difficult verses. The following explanation, if not the most correct, will at least have the advantage, or disadvantage, of novelty. Περιαιρεῖν appears to be here a term of the speaker's trade. Plat. in Polit. 288, d. ἐμψύχων σωμάτων περιαιροῦσα σκυτοτομική. Sophist. 264, e. αὐτοῦ τὰ κοινὰ περιελόντες. The expression seems to me one of those παρ' ὑπονοίαν, which abound so much throughout this play. "I'll cut and clip

ΑΛ. ὑποτεμοῦμαι τὰς ὁδούς σου.
ΚΛ. βλέψον ἔς μ' ἀσκαρδάμυκτος.
ΑΛ. ἐν ἀγορᾷ κἀγὼ τέθραμμαι.
ΚΛ. διαφορήσω σ', εἴ τι γρύξει.
ΑΛ. κοπροφορήσω σ', εἰ λαλήσεις.
ΚΛ. ὁμολογῶ κλέπτειν· σὺ δ' οὐχί.
ΑΛ. νὴ τὸν Ἑρμῆν τὸν ἀγοραῖον,
κἀπιορκῶ γε βλεπόντων.
ΚΛ. ἀλλότρια τοίνυν σοφίζει,

you, with what? the tools of my trade? No; but with tools in which I am equally versed, braggart lies and deceptions." Cf. sup. 267: and see also Timæi Lex. in v. ἀλαζών. ἀλαζονείαις, Dind. Oxf. ed. [b] ἀλαζονείας, Bek. Rav.

289. ὑποτέμνειν. Another term of the tanner's: see infr. v. 309. Here, perhaps, *I'll cut athwart, I'll intercept*. Xen. Hell. I. 6, 15. ὑποτεμνόμενος τὸν ἐς Σάμον πλοῦν (*intercludens Cononi cursum ad Samum*). VII. 1. 29. ἐπεὶ δὲ ἀποπορευόμενον ὑπετέμνοντο αὐτὸν οἱ Μιλήσιοι. "Nihil aliud significatur quam hoc: vias et rationes tibi præcidam calumniandi, furandi, decipiendi." Schutz.

290. ἀσκαρδάμυκτος (σκαρδαμύσσω, σκαίρω), *without blinking*.

292. διαφορεῖν, *to tear in pieces*. Av. 338. διαφορηθῆναι ὑφ' ἡμῶν. 355. ἵν' ὑπὸ τούτων διαφορηθῶ. Herodot. VII. 10. ὑπὸ κυνῶν τε καὶ ὀρνίθων διαφορεύμενον.

293. Our friend, as lady Brute said of sir John, "grows powerful;" but we must not shrink from following him: besides, is not *coprology* growing into something like the dignity of a science? κοπροφορεῖν (κόπρος, *ordure*, φέρω), *I'll carry as dung, and throw into a heap*.

294. Cleon, as the climax of impudence, professes his readiness to acknowledge his thefts: but even here he is outdone. His rival is not only ready to admit his thefts, but equally ready on occasion to deny them, even though the denial should be coupled with the grossest perjury.

296. γ' ἐμβλεπόντων, Pors. ad Ach. 739. Dobree compares Æsch. 67, 11. τὰ δέκα τάλαντα, ὁρώντων φρονούντων βλεπόντων ἔλαθον ὑμῶν ὑφελόμενοι.

297. ἀλλότρια (h. l. *mea*). Ib. σοφίζεσθαι, "sapienter, prudenter, aliquid in suam rem comminisci." Dind. Herodot. II. 66. πρὸς

[b] Passow also reads ἀλαζονείας, and comparing the phrase with περιαιρεῖν ὅπλα τινὸς, translates, "*I'll disarm you of your boasting.*" A learned correspondent, whose opinion is entitled to the utmost weight, considers ἀλαζονείας as the acc. after περιελῶ, in the same manner as ὁδοὺς is after ὑποτεμοῦμαι. "I render therefore the passage," he adds, "*I'll cut short your boasting*; the two accusatives σε ἀλαζονείας, being precisely the same as in Hecub. 800. ποῖ μ' ὑπεξάγεις πόδα, where see Porson's note."

καί σε φανῶ τοῖς πρυτάνεσιν,
ἀδεκατεύτους τῶν θεῶν ἱ-
ρὰς ἔχοντα—κοιλίας.
ΧΟ. *ὦ μιαρὲ καὶ βδελυρὲ καὶ κατακεκρᾶκτα, τοῦ σοῦ θράσους*
πᾶσα μὲν γῆ πλέα, πᾶσα δ' ἐκκλησία, καὶ τέλη
καὶ γραφαὶ καὶ δικαστήρι', ὦ βορβοροτάραξι καὶ
τὴν πόλιν ἅπασαν ἡμῶν ἀνατετυρβακὼς,
ὅστις ἡμῶν τὰς 'Αθήνας ἐκκεκώφηκας βοῶν,
κἀπὸ τῶν πετρῶν ἄνωθεν τοὺς φόρους—θυννοσκοπῶν.

ὧν ταῦτα σοφίζονται τάδε. VIII. 27. *ἐνθαῦτα ὁ Τελλίης οὗτος σοφίζεται αὐτοῖσι τοιόνδε.* Xen. Mem. I. 2, 46. *τοιαῦτα γὰρ καὶ ἐμελετῶμεν, καὶ ἐσοφιζόμεθα.* Plato, Polit. 299, b. *σοφιζόμενος ὁτιοῦν περὶ τὰ τοιαῦτα.* Translate: they are *my* tricks you are copying.

299. *ἀδεκατεύτους* (*δεκατεύω*), *which has paid no tithe.* 300. —*κοιλίας* perhaps for *οὐσίας*. *ἔχειν οὐσίαν*, frequent in Aristotle's Politics. Cf. infr. 1248.

301. In Dindorf and the Oxford editions of Aristophanes, two sets of strophic and antistrophic verses (Str. I. 301—6. Antist. 369—374. Str. II. 315—368. Ant. 381—439.) here commence: in a publication, the object of which is to make the poet speak as his own natural feelings would have prompted him, and not as a drunken festival and a drunken populace obliged him, (of which more in its proper place,) these niceties cannot always be exactly observed.

302. *τέλη*=*τελωνεῖα*, *toll-houses*, places where toll-collectors met. 303. *γραφαὶ*, offices where suits were registered. *Registraries.* Ib. *βορβοροτάραξις*, a *mud-disturber*: metaph. one who disturbs and mixes things like mud.

304. Suidas: *ἀνατετυρβακὼς, ἀναταράξας. τυρβάσαι δὲ κυρίως λέγεται τὸ τὸν πηλὸν ταράξαι.* 305. *ἐκκωφοῦν*, *to deafen.* See Porson's Eur. Orest. 1279. Tittm. Zonar. I. p. 665.

306. *θυννοσκοπῶν, looking out for tunny-shoals of tribute.* "When the look-out sentinel, posted for that purpose on some elevated spot, makes the signal that he sees the shoals of tunnies approaching, and the direction in which they will come, a great number of boats set off under the command of a chief, range themselves in a line forming part of a circle, and joining their nets form an enclosure, which alarms the fish, while the fishermen, drawing closer and closer, and adding fresh nets, still continue driving the tunnies towards the shore. When they have reached the shallow water, a large net is used, having a cone-shaped tunnel to receive the fish, which is drawn to the shore, bringing with it all the shoal. The fishermen carry out the young and small tunnies in their arms; the larger

ΚΛ. *οἶδ' ἐγὼ τὸ πρᾶγμα τοῦθ' ὅθεν πάλαι—καττύεται.*
ΑΛ. *εἰ δὲ μὴ σύ γ' οἶσθα κάττυμ', οὐδ' ἐγὼ χορδεύματα,*
ὅστις ὑποτέμνων ἐπώλεις δέρμα μοχθηροῦ βοὸς
τοῖς ἀγροίκοισιν πανούργως, ὥστε φαίνεσθαι παχὺ,
καὶ πρὶν ἡμέραν φορῆσαι, μεῖζον ἦν δυοῖν δοχμαῖν.
ΝΙ. *νὴ Δί κἀμὲ τοῦτ' [illegible] ὄν, ὥστε καταγέλων*
πάμπολυν τοῖς δημόταισι καὶ φίλοις παρασχεθεῖν.
πρὶν γὰρ εἶναι Περγασῆσιν, ἔνεον ἐν ταῖς ἐμβάσιν.
ΧΟ. *ἆρα δῆτ' οὐκ ἀπ' ἀρχῆς ἐδήλους ἀναί-*
δειαν, ἥπερ μόνη προστατεῖ—ῥητόρων;

ones are first killed with poles. This fishery, practised on the coasts of Languedoc, sometimes yields many hundred weight at each sweep of the nets." Yarrell's British Fishes. See also Blomf. Gloss. in Pers. p. 150. *πόρους*, Br. By the word *πετρῶν* is probably insinuated the Pnyx.

308. *κάττυμα*, att. for *κάσσυμα*, *shoe-leather*. Ib. *χορδεύματα* (*χορδεύω, χορδή*), *intestines used in the composition of sausages.* The sense is, If you don't know all the tricks that can be played with shoe-leather, neither do I understand those that can be played in the making of sausages: but I know the one, and you know the other.

309. *ὅστις*, *ut qui*. Ib. *ὑποτέμνειν*, to cut obliquely, as leather-sellers do, for the purpose of making their article look thicker.

311. *πρὶν* (*τίνα*, *one, they*) *φορῆσαι* (*αὐτὸ*) *ἡμέραν*. Dobree compares for the first ellipse, Hom. Il. I. 98. Eurip. Med. 184. Æsch. 70, 4. Ib. *μεῖζον δυοῖν δοχμαῖν*, *longer by two palms:* the leather not having been well put together.

312. On this and the two following verses, see Elmsley in Classical Journal, No. XI. p. 222, 3. As Nicias was of the deme of Περγασαὶ, the learned writer assigns these verses to that general, and not to Demosthenes, as Brunck's edition does. Some deception which had been played on the easy Nicias is here not improbably alluded to.

313. *τοῖς δημόταισι καὶ φίλοις*. Rav. *τοῖς δημόταις καὶ τοῖς φίλοις*, Br. The learned writer was perhaps not aware, how important a canon of sacred criticism was involved in two readings, at first sight it might be thought of little difference. In a work like this, I can merely refer to it as Granville Sharp's rule.

314. *ἔνεον ἐν ταῖς ἐμβάσιν.* Kuster compares Ovid. Ars Am. I. 516. "nec vagus in laxa pes tibi pelle natet." Sidonius Apollinaris VII. ep. 11. "laxo pes natet alto in cothurno."

316. *προστατεῖν*, *to stand by a person's side as his protector*, or

ἢ σὺ πιστεύων ἀμέλγει τῶν ξένων τοὺς—καρπίμους,
πρῶτος ὤν· ὁ δ' Ἱπποδάμου λείβεται θεώμενος.
ἀλλ' ἐφάνη γὰρ ἀνὴρ ἕτερος πολὺ
σοῦ μιαρώτερος, ὥστε με χαίρειν,
ὅς σε παύσει καὶ πάρεισι, δῆλός ἐστιν αὐτόθεν,
πανουργίᾳ τε καὶ θράσει

προστάτης, to guard. 317. "*ἀμέλγειν* ut *ἀμέργειν* h. l. non est *mulgere*, sed *decerpere*." Schutz. Ib. *τὰ κάρπιμα* (Pac. 1154.), *ripe field-fruits*. The allusion requires no explanation.

Ib. *ξένων*. Cf. infr. 1357. The exact distinction between *μέτοικοι* and *ξένοι*, is, I believe, yet a desideratum in Grecian literature.

318. *πρῶτος ὢν, being first in place* (Cf. infr. 684.), *whereas*, as the actor's tone implied, *you ought to be the last*. Or, the first to do a deed, like that just mentioned, whereas a man of your station ought to be the last to do it.

Ib. *ὁ δ' Ἱπποδάμου*. Who this Hippodămus or his son was, it is now perhaps needless to inquire. (For some observations by Ranke on the subject, see the learned writer himself, p. 379.) The text sufficiently indicates that the father had been among those ripe fruits, which the hand of Cleon was so skilful in gathering, and the tears of the son, (whom the actor no doubt affected to point out among the spectators,) though creating a laugh among lighter spectators, would excite, as the poet intended, very serious thoughts among the reflecting part of his audience.

Ib. *Ἱπποδάμου*. "These verses appear to deserve greater attention than they have yet received. Ach. 220. *καὶ παλαιῷ Λακρατίδῃ τὸ σκέλος βαρύνεται*. Eq. 327. *πρῶτος ὤν· ὁ δ' Ἱπποδάμου λείβεται θεώμενος*. Pac. 1154. *μυρρίνας αἴτησον ἐξ Αἰσχινάδου τῶν καρπίμων*. It is almost superfluous to observe, that the two middle syllables of these three proper names are necessarily short. *Ἱππόδαμος*, in particular, cannot reasonably be supposed to be a Doric compound of *ἵππος* and *δῆμος*. We perceive, therefore, that in order to reduce these refractory names into tetrameter trochaics, Aristophanes has twice used a choriambus, and once an Ionic *a minore*, in the place of the regular trochaic *dipodia*." Elmsl. Review of Porson's Hecuba.

321. *πάρεισί σε πανουργίᾳ, vincet te nequitia*. Ib. *δῆλός ἐστι* (*παύσων*) *αὐτόθεν*. *This very moment will manifest the truth of my assertion, that he can stop and surpass you*. Cf. Pac. 913. 1048. Vesp. 912. Pl. 333. Av. 1407.

Ib. *αὐτόθεν, on the spot*. Eccl. 246. *καί σε στρατηγὸν αἱ γυναῖκες αὐτόθεν | αἱρούμεθ'*. Æsch. 70, 20. *καὶ αὐτόθεν ἑστηκὼς ἐδείκνυον τοῖς Ἀμφικτύοσιν*. Xen. Hell. II. 2, 13. *αὐτόθεν αὐτοὺς ἐκέλευεν ἀπιέναι*. Xen. Mem. II. 8. 3.

καὶ κοβαλικεύμασιν.
ἀλλ' ὦ τραφεὶς ὅθενπέρ εἰσιν ἄνδρες οἵπερ εἰσὶ,
νῦν δεῖξον ὡς οὐδὲν λέγει τὸ "σωφρόνως τραφῆναι."
ΑΛ. *καὶ μὴν ἀκούσαθ' οἷός ἐστιν οὑτοσὶ πολίτης.*
ΚΛ. *οὐκ αὖ μ' ἐάσεις;* ΑΛ. *μὰ Δί', ἐπεὶ κἀγὼ πονηρός εἰμι.*
ΧΟ. *ἐὰν δὲ μὴ ταύτῃ γ' ὑπείκῃ, λέγ' ὅτι κἀκ πονηρῶν.*
ΚΛ. *οὐκ αὖ μ' ἐάσεις;* ΑΛ. *μὰ Δία.* ΚΛ. *ναὶ μὰ Δία.* ΑΛ. *μὰ τὸν Ποσειδῶ,*
ἀλλ' αὐτὸ περὶ τοῦ πρότερος εἰπεῖν πρῶτα διαμαχοῦμαι.
ΚΛ. *οἴμοι, διαρραγήσομαι.* ΑΛ. *καὶ μήν σ' ἐγὼ οὐ παρήσω.*
ΧΟ. *πάρες πάρες πρὸς τῶν θεῶν αὐτῷ διαρραγῆναι.*
ΚΛ. *τῷ καὶ πεποιθὼς ἀξιοῖς ἐμοῦ λέγειν ἔναντα;*

323. *κοβαλικεύματα*, the tricks of a *cobalus*, i. e. a person, who gets his livelihood by buffooneries, jests, tricks, and deceptions, the collateral ideas of slyness and cunning always accompanying the designation. Cf. infr. vv. 400. 432. 618.

324. *εἰσιν ... οἵπερ εἰσίν.* On this mode of expression, see Blomf. Gloss. in Ag. p. 167. A shrug of the shoulders evinces what sort of persons the Coryphæus means. 325. *οὐδὲν λέγει, says what is of no consequence, is an expression without meaning.*

327, 8. *πονηρὸς κἀκ πονηρῶν.* Ran. 732. *καὶ πονηροῖς κἀκ πονηρῶν εἰς ἅπαντα χρώμεθα.* Soph. Electr. 591. *εὐσεβεῖς κἀξ εὐσεβῶν.* Philoct. 388. *κακίστου κἀκ κακῶν.* Dem. 228, 19. 613, 1. 614, 19. Lysias, 118, 12. *βελτίω καὶ ἐκ βελτιόνων.* Lysias, 135, 38. *δοῦλος καὶ ἐκ δούλων.* Dem. 1327, 2. *πονηρὸς ἐκ τριγονίας.* In similar classical phraseology are sounded to this day the praises of the sultan of Dar Fûr, in Africa. "See the buffalo, *the offspring of a buffalo,* the bull of bulls, the powerful sultan Abd-el-rachmân-al-raschid." Brown's Journey to Dar Fûr.

329. *οὐκ αὖ μ' ἐάσεις; οὐ μὰ Δία.* Br. But see Elmsley's Review of Porson's Hecuba, Ed. Rev. XXXVII. p. 86.

333. *ἐμοῦ .. ἔναντα.* Il. XX. 67. *ἤτοι μὲν γὰρ ἔναντα Ποσειδάωνος ἄνακτος | ἵστατ' Ἀπόλλων Φοῖβος.* For other readings of this verse, see Hermann, p. 146. Reisig, 117. *ἐμοῦ λέγειν ἔναντα.* Hotib. p. 62. Meinek. Cur. Crit. p. 22. See also Porson in Eurip. Orest. 1485.

ΑΛ. ὁτιὴ λέγειν οἷός τε κἀγὼ καὶ καρυκοποιεῖν.
ΚΛ. ἰδοὺ λέγειν. καλῶς γ' ἂν οὖν τι πρᾶγμα προσπεσόν σοι
ὠμοσπάρακτον παραλαβὼν μεταχειρίσαιο χρηστῶς.
ἀλλ' οἶσθ' ὅ μοι πεπονθέναι δοκεῖς; ὅπερ τὸ πλῆθος.
εἴ που δικίδιον εἶπας εὖ κατὰ ξένου μετοίκου,
τὴν νύκτα θρυλῶν καὶ λαλῶν ἐν ταῖς ὁδοῖς σεαυτῷ,
ὕδωρ τε πίνων κἀπιδεικνὺς τοὺς φίλους τ' ἀνιῶν,

334. On the number of anapæsts contained in the tetrameter iambics of Aristophanes, see Elmsley's Review just referred to, p. 83.

Ib. κᾰρῡκοποιεῖν (καρύκη, *a scientific and poignant sauce, invented by the Lydians*, ποιέω). The value of this sauce will be estimated from the number of professional authors who wrote upon the subject (Athen. XII. 516, c.), as Glaucus the Locrian, Mithæcus, Dionysius, the two Heraclidæ, Agis, Epænetus: but the reader begins to exclaim with Achæus (Athen. IV. 173, c.), καρυκοποιοὺς ... βδελύττομαι. Of a similar nature is the verb καρυκεύειν.

A. οὐδὲ φιλόδειπνός εἰμι, μὰ τὸν Ἀσκλήπιον,
τραγήμασιν δὲ χαίρω μᾶλλον. B. εὖ πάνυ.
A. τραγήματ' αἰσθάνομαι γὰρ ὅτι νομίζεται
τοῖς νυμφίοις μετιοῦσι—. B. τὴν νύμφην λέγεις,—
A. παρέχειν, ἄμητας, καὶ λαγῷα, καὶ κίχλας.
τούτοισι χαίρω, τοῖς δὲ κεκαρυκευμένοις
ὄψοισι καὶ ζωμοῖσιν ἄηδομ'. B. ὦ Θεοί.
Athen. XIV. 642, e.

See also the same writer, IV. 160, a. b. Here: *to dress up a speech cleverly*.

336. ὠμοσπάρακτον (ὠμὸς, σπαράσσω), *torn in a raw state*. The term is properly derived from the kitchen. Ib. χρηστῶς. Dobree (2. 317.) compares Athen. 311, b. 322, d. Pulchre tu sane, negotium aliquid tibi oblatum suscipiens, in frusta discerperes, tractaresque, ut par est. Br.

338. δικίδιον εἰπεῖν. so δίκην λέγειν, *to plead a cause*, Wasps v. 791., and to the examples there given add Diog. Laert. in Aristipp. II. 71. πρὸς τὸν ὑπὲρ αὐτοῦ λογογράφον δίκην εἰπόντα καὶ νικήσαντα, ἔπειτα φάσκοντα πρὸς αὐτὸν, τί σε ὤνησε Σωκράτης; ἔφη, Τοῦτο, τοὺς λόγους, οὓς εἶπας ὑπὲρ ἐμοῦ, ἀληθεῖς εἶναι.

339. θρυλεῖν, i. e. συνεχῶς λέγειν, *to be continually talking of*. Zonar. Lex. I. 1056. Phot. p. 74. Dem. 390, 5. πολλὰ λέγοντος ἐμοῦ καὶ θρυλοῦντος. 428, ult. ταύτην τὴν ὑπὸ πάντων θρυλουμένην εἰρήνην πρεσβεύσαντα.

340. ἐπιδεικνὺς, making an ἐπίδειξις, i. e. an exhibition, or display of yourself. Ran. 771. ὅτε δὴ κατῆλθ' Εὐριπίδης, ἐπεδείκνυτο | τοῖς

φου δυνατὸς εἶναι λέγειν. ὦ μῶρε τῆς ἀνοίας.
ΑΛ. τί δαὶ σὺ πίνων τὴν πόλιν πεποίηκας, ὥστε νυνὶ
ὑπὸ σοῦ μονωτάτου κατεγλωττισμένην σιωπᾶν;
ΚΛ. ἐμοὶ γὰρ ἀντέθηκας ἀνθρώπων τίν'; ὅστις εὐθὺς
θύννεια θερμὰ καταφαγὼν, κᾆτ' ἐπιπιὼν ἀκράτου

λωποδύταις. Plat. Euthyd. 274, d. Ὦ Εὐθύδημε καὶ Διονυσόδωρε, πάνυ μὲν οὖν παντὶ τρόπῳ καὶ τούτοις χαρίσασθον καὶ ἐμοῦ ἕνεκα ἐπιδείξασθον. Lach. 183, b. τοιγάρτοι ὃς ἂν οἴηται τραγῳδίαν καλῶς ποιεῖν, οὐκ ἔξωθεν κύκλῳ περὶ τὴν Ἀττικὴν κατὰ τὰς ἄλλας πόλεις ἐπιδεικνύμενος περιέρχεται, ἀλλ' εὐθὺς δεῦρο φέρεται καὶ τοῖσδ' ἐπιδείκνυσιν εἰκότως.

Ib. ἀνῖων. Lysist. 593. ἀνῐῶμαι. Pl. 538. ἀνῐῶσιν. See Porson in Phœniss. 1334.

342. The proof of intellectual superiority, displayed in Cleon's lively picture, for a moment staggers his rival; but he presently recovers, and a new source of contest arises, as to the respective diets of the two combatants, and the results which follow. The table-delicacies of the prime-minister of Athens are of course more refined than those of a mere sausage-vender; but how infinitely superior the achievements performed by the latter on the strength of his coarse fare!

343. κατεγλωττισμένην, *talked down, tongue-tied.* See Acharn. v. 330. Ib. μονωτάτου. For greater emphasis, as αὐτότατος, *ipsissimus, postremissimus,* &c. Construction: τί πίνων πεποίηκας, ὥστε τὴν πόλιν κατεγλ.—σιωπᾶν. Dind.

345. θυννεῖα sc. τεμάχη. The word θύννος, says Athenæus, (VII. 302, b.) is derived from θύνειν = ὁρμᾶν. ὁρμητικὸς γὰρ ὁ ἰχθὺς, διὰ τὸ ἔχειν κατά τινα ὥραν οἶστρον ἐπὶ τῆς κεφαλῆς. The parts most preferred in the tunny-fish were the *head* (Athen. IV. 135, e.), the *ilia* (VII. 295, e.), and the *abdomen* (VII. 302, d.) For salted fish of the fat kind, the tunny was preferred to all others (III. 116, e.). The praises of the tunny-fish would afford an opportunity of giving a fuller specimen of a very rare kind of metre, the tetrameter trochaicus claudus;

(εἶτα δ' ἐστὶν ἐκ θαλάσσης θύννος οὐ κακὸν βρῶμα,
ἀλλὰ πᾶσιν ἰχθύεσσιν ἐμπρεπὴς ἐν μυττωτῷ.
Ananius ap. Athen. VII. 282, b. and Herm. de Metr. p. 89.);

but our delight is, if possible, to coax a little moral out of our subject, whatever it may be; and the following picture of a parasite, (Corydus by name,) who finds his appetite and purse at discord with each other, the first aspiring to eels and a slice of tunny, and some four *chalci* in the latter barely reaching an anchovy of the meanest kind (μεμβρὰς), is the best we can furnish on the occasion.

Ἀγορὰν ἰδεῖν εὔοψον, εὐποροῦντι μὲν
ἥδιστον· ἂν δ' ἀπορῇ τις, ἀθλιώτατον.

οἴνου χόα κασαλβάσω τοὺς ἐν Πύλῳ στρατηγούς.
ΑΛ. ἐγὼ δέ γ' ἤνυστρον βοὸς καὶ κοιλίαν ὑείαν

ὁ γοῦν Κόρυδος, ἄκλητος ὡς ἐμοὶ δοκεῖ
γενόμενος, ὠψώνει παρ' αὐτοῦ οἴκαδε.
ἦν δὲ τὸ πάθος γελοῖον, οἶμαι. τέτταρας
χαλκοῦς ἔχων ἄνθρωπος, ἐγχέλεις ὁρῶν,
θύννεια, νάρκας, καράβους, ἠμωδία,
καὶ ταῦτα πάντα μὲν περιελθὼν, ἤρετο
ὁπόσου· πυθόμενος δ' ἀπέτρεχ' εἰς τὰς μεμβράδας.

Timocles ap. Athen. VI. 241, a.

Ib. *θερμά.* The terms of the kitchen thicken upon us in all shapes at present; but no matter; the tide of the dialogue will soon set another way. At present let us take things as we find them.

(*Coquus loquitur*)

A. θερμοτέροις χαίρεις ἀεὶ
τοῖς ὀψαρίοις, ἢ τὸ μέσον, ἢ κατωτέρῳ;
B. κατωτέρῳ. A. τί λέγεις σύ; ποδαπὸς οὑτοσὶ
ἄνθρωπος; οὐκ ἐπίσταται ζῆν. ψυχρά σοι
ἅπαντα παραθῶ; B. μηδαμῶς. A. ζέοντα δέ;
B. Ἄπολλον! A. οὐκοῦν τὸ μέσον ἔστω δηλαδή.
τοῦθ' ἕτερος οὐδεὶς τῶν ὁμοτεχνῶν μου ποιεῖ.

Alexis ap. Athen. IX. 386, a.

Ib. *ἐπιπίνειν, to drink out of large goblets, after eating.* 346. *κασαλβάσω·* (*κασάλβη, scortum*) Suidas: λοιδορήσω. Cf. Thucyd. IV. 27.

347. *ἐγὼ δέ.* The detail, which follows these words, might seem almost a work of supererogation. The speaker had only to place his hands significantly upon his sides, and his opponent was answered. As this prince of demagogues, however, has thought fit to give a list of the dishes by which he expanded into his colossal size and magnitude, we must be content to follow him; though some of them are not of the most savoury description.

Ib. *ἤνυστρον* (*ἀνύω, perficio*), in ruminant animals the fourth stomach, or that in which the process of digestion is completed. Actual inspection of the internal frame of the animal in the text will at once evince the propriety of the Greek term, and also shew the wisdom and skill with which this wonderful economy of nature was contrived. A work like the present can of course only give the merest possible outline of the subject. The first stomach, or *rumen,* is little more than a large receptacle for food. In the second stomach, the *reticulum,* or *honey-comb,* (so called from its numerous cells,) the food received from the *rumen* is formed into a proper shape for returning up the œsophagus into the mouth, where it is subjected to a second mastication. The *manyplus,* or third stomach, " presents an admirable provision for that perfect comminu-

καταβροχθίσας, κᾆτ' ἐπιπιὼν τὸν ζωμὸν ἀναπόνιπτος

tion of the food, which is requisite in an animal destined to supply us with nutriment both when living and when dead. That which is quite ground down is permitted to pass on, but the leaves hanging from the roof of the stomach, and floating close over the œsophagean canal, and which are armed with numerous hook-formed papillæ, seize upon every particle of fibre that remains, draw it up between them, and filing it down by means of the hard prominences on their surfaces, suffer it not to pass until it is reduced to a pulpy mass." In the fourth stomach, or *abomasum*, the process of digestion may be said to commence, the gastric juice converting the food, already softened, into a fluid called chyme. The solution being complete, the food passes through the pyloric, or lower orifice of the stomach, into the duodenum, or first intestine, where its separation into the nutritive and innutritive portion is effected, and the former begins to be taken up, and carried into the system. The reader, who wishes for further information on the subject, will consult the fifty-third No. of the Farmer's Series, of the Library of Useful Knowledge. For further references to the ἤνυστρον in dramatic writers, see Athen. II. 49, f. III. 100, e. IX. 403, a.

Ib. ὑείαν.

(*The speaker declines any comradeship with Egyptians.*)

οὐκ ἂν δυναίμην συμμαχεῖν ὑμῖν ἐγώ.
οὔθ' οἱ τρόποι γὰρ ὁμονοοῦσ', οὔθ' οἱ νόμοι
ἡμῶν· ἀπ' ἀλλήλων δὲ διέχουσιν πολύ.
Βοῦν προσκυνεῖς· ἐγὼ δὲ θύω τοῖς θεοῖς.
τὴν ἔγχελυν, μέγιστον ἡγεῖ δαίμονα·
ἡμεῖς δὲ τῶν ὄψων μέγιστον παραπολύ.
Οὐκ ἐσθίεις ὕεια· ἐγὼ δέ γ' ἥδομαι
μάλιστα τούτοις.

Anaxandrides ap. Athen. VII. 299, f.

348. καταβροχθίζω (βροχθίζω, βρόχθος, *throat*), *to gulp, to swallow greedily*. Our numerous illustrations of this word will imply that we give the reader credit for as much of intellectual, as the speaker in the text has of animal deglutition.

Γόγγρῳ τε λευκῷ πᾶσί τε τοῖς κολλώδεσι
βρόχθιζε. τούτοις γὰρ τρέφεται τὸ πνεῦμα, καὶ
τὸ φωνάριον ἡμῶν περίσαργον γίνεται.

Clearchus ap. Athen. XIV. 623, c.

Εὔθυνος δ', ἔχων
σανδάλια καὶ σφραγῖδα, καὶ μεμυρισμένος,
ἐλογίζετό τι τῶν πραγμάτων οὐκ οἶδ' ὅτι.
Φοινικίδης δὲ, Ταυρέας θ' ὁ φίλτατος,
ἄνδρες παλαιοὶ ὀψοφάγοι τοῖοί τινες,

οἷοι καταβροχθίζειν ἐν ἀγορᾷ τὰ τεμάχη,
ὁρῶντες ἐξέθνησκον ἐπὶ τῷ πράγματι.

Antiphanes ap. Athen. VIII. 342, e.

Εἰ δ' ἦν τὸ γένος τῶν ἀνθρώπων τῷ νῦν τοιόνδε μάχεσθαι,
καὶ βατὶς αὐτῶν ἡγεῖτ' ὀπτὴ μεγάλη καὶ πλευρὸν ὕειον·
τοὺς μὲν ἄρ' ἄλλους οἰκουρεῖν χρῆν, πέμπειν δὲ Νόθιππον ἕν' ὄντα·
εἷς γὰρ μόνος ὢν κατεβρόχθισεν ἂν τὴν Πελοπόννησον ἅπασαν.

Hermippus ap. Athen. VIII. 344, d.

Metaphorically: ὁ δὲ Κύνουλκος ἔφη, Ἄνδρες σύσσιτοι, σφόδρα με λιμώττοντα οὐκ ἀηδῶς ὁ Δημόκριτος εἱστίασε, ποταμοὺς διαπεράνάμενος ἀμβροσίας καὶ νέκταρος· ὑφ' ὧν ἀρδευθεὶς τὴν ψυχὴν, πάνυ πειναλέος γεγένημαι, λόγους αὐτὸ μόνον καταβροχθίσας. Athen. VI. 270, b. Arist. Av. 502.

Ib. ζωμόν.

(*Parasitus loquitur*)

Βούλομαι δ' αὐτῷ προειπεῖν, οἷός εἰμι τοὺς τρόπους.
Ἄν τις ἑστιᾷ, πάρειμι πρῶτος· ὥστ' ἤδη πάλαι
[παρὰ νέων] ζωμὸς καλοῦμαι. δεῖ τιν' ἄρασθαι μέσον
τῶν παροινούντων; παλαιστὴν νόμισον Ἀνταῖόν μ' ὁρᾶν.
προσβαλεῖν πρὸς οἰκίαν δεῖ; κριός. ἀναβῆναί τι πρὸς
κλιμάκιον; Καπανεύς. * * ὑπομένειν πληγὰς, ἄκμων.

Aristophon ap Athen. 238, b.: and cf. Athen. 242, e.

Ib. ἀναπόνιπτος (ἀπονίπτω) *unwashed.* The Greeks washed their hands as well *after* meals as *before.* Both ablutions occur in Vesp. 1216. ὕδωρ κατὰ χειρός· τὰς τραπέζας εἰσφέρειν. | δειπνοῦμεν· ἀπονενίμμεθ'. Athen. XIV. 642, f. ἀρτέον | τράπεζαν· ἀπονίψαι δοτέον. But the speaker in the text does not wait for such nice observances, when work of more importance is to be done. If our hero ever read at all, he must have delighted in the following account of a certain mode of supping among the good people of Phigalia. The extract though long, embraces so many words explained in the course of this play, that we shall easily be forgiven for transcribing it. Τὸ δὲ δεῖπνον ἦν τοιοῦτον. τυρὸς, καὶ φύστη μᾶζα νόμου χάριν ἐπὶ χαλκῶν κανῶν, τῶν παρά τισι καλουμένων μαζονόμων, ἀπὸ τῆς χρείας εἰληφότων τὴν ἐπωνυμίαν· ὁμοῦ δὲ τῇ μάζῃ καὶ τῷ τυρῷ, σπλάγχνον καὶ ἅλες, προφαγεῖν. καθαγισάντων δὲ ταῦτα, ἐν κεραμείῳ κοτταβίδι πιεῖν ἑκάστῳ μικρόν· καὶ ὁ προσφέρων ἀνεῖπεν "εὖ δείπνειας." εἶτα δ' εἰς τὸ κοινὸν, ζωμὸς, καὶ περίκομμα· πρόσχερα δὲ ἑκάστῳ δύο κρέα. Ἐνόμιζον δ' ἐν ἅπασι τοῖς δείπνοις, μάλιστα δὲ τοῖς λεγομένοις μάζωσι, (τοῦτο γὰρ ἔτι καὶ νῦν ἡ Διονυσιακὴ σύνοδος ἔχει τοὔνομα,) τοῖς ἐσθίουσι τῶν νέων ἀνδρικώτερον, ζωμόν τ' ἐγχιεῖν πλείω, καὶ μάζας καὶ ἄρτους παραβαλεῖν. γενναῖος γὰρ ὁ τοιοῦτος ἐκρίνετο καὶ ἀνδρώδης ὑπάρχειν. Θαυμαστὸν γὰρ ἦν καὶ περιβόητον παρ' αὐτοῖς ἡ πολυφαγία. Μετὰ δὲ τὸ δεῖπνον σπονδὰς ἐποιοῦντο, οὐκ ἀπονιψάμενοι τὰς χεῖρας, ἀλλ' ἀποματτόμενοι τοῖς ψωμοῖς, καὶ τὴν [c] ἀπομαγδαλίαν ἕκαστος ἀπέφερε· τοῦτο ποιοῦντες ἕνεκα τῶν ἐν ταῖς ἀμφόδοις γινομένων νυκτερινῶν φόβων. Athen. IV. 149, a.

c See infr. v. 397.

λαρυγγιῶ τοὺς ῥήτορας καὶ—Νικίαν ταράξω.
ΧΟ. τὰ μὲν ἄλλα μ' ἤρεσας λέγων· ἓν δ' οὐ προσίεταί με
τῶν πραγμάτων, ὁτιὴ μόνος τὸν ζωμὸν ἐκροφήσει.
ΚΛ. ἀλλ' οὐ λάβρακας καταφαγὼν Μιλησίους—κλονήσεις.

349. λαρυγγίζειν ([d] λάρυγξ) die Kehle zuschnüren, *to throttle.* Wieland.

Ib. τοὺς ῥήτορας. With the attacks of Aristophanes on this class of men, sup. 59. 316. infr. 408. 1305. Pl. 30. 377–9. 565, and elsewhere, cf. Dem. 576, 1. 668, 10—23. 682, 21–5. 687, 16—688, 16. 739, 4–24. 744, 24—745, 4. Æsch. 55, 9. 56, 35. Lysias, 136, 30. Isoc. 184, b—185, b. 235, b.

Ib. —Νικίαν ταράξω. The sausage-seller strikes the scenic Nicias a hearty blow on the back, who of course gives the proper theatric start. Uproars of mirth among the nautic multitude.

350. οὐ προσίεταί με, *does not please me.* See Wasps, v. 752. Thucyd. IV. 38. προσίεσθαι (*to be pleased with*) τὰ κεκηρυγμένα.

352. λάβραξ, ᾱκος, *the sea-wolf.* A fish, found only at the tables of the rich.

> ταῦθ' οἱ πένητες οὐκ ἔχοντες ἀγοράσαι,
> ὑπογάστριον θύννακος, οὐδὲ κρανίον
> λάβρακος, οὐδὲ γόγγρον, οὐδὲ σηπίας·
> ἃς οὐδὲ μάκαρας ὑπερορᾶν οἶμαι θεούς.
>
> Eriphus ap. Athen. VII. 302, e.

Where the best were to be found, the great gastronomist, Archestratus, condescended to inform the world.

> Λάμβανε δ' ἐκ Γαίσωνος, ὅταν Μίλητον ἵκηαι,
> κεστρέα τὸν κέφαλον, καὶ τὸν θεόπαιδα λάβρακα.
> εἰσὶ γὰρ ἐνθάδ' ἄριστοι· ὁ γὰρ τόπος ἐστὶ τοιοῦτος.
> πιότεροι δ' ἕτεροι πολλοὶ, Καλυδῶνί τε κλεινῇ,
> Ἀμβρακίᾳ τ' ἐνὶ πλουτοφόρῳ, Βολβῇ τ' ἐνὶ λίμνῃ·
> ἀλλ' οὐκ εὐώδη γαστρὸς κέκτηνται ἀλοιφὴν,
> οὐδ' οὕτω δριμεῖαν. ἐκεῖνοι δ' εἰσὶν, ἑταῖρε,
> τὴν ἀρετὴν θαυμαστοί. Ὅλους δ' αὐτοὺς ἀλεπίστους
> ὀπτήσας, μαλακοὺς χρηστῶς προσένεγκε δι' ἅλμης.
>
> Athen. VII. 311, a.

No cook from Sicily, or Italy, according to this scientific person, was to be allowed to meddle in the preparation of a sea-wolf for

[d] Cf. infr. 1315. "The larynx, or rather the whole wind-pipe, (for the larynx is only the upper part of the wind-pipe,) besides its other uses, is also a musical instrument; that is to say, it is *mechanism* expressly adapted to the modulation of sound; for it has been found upon trial, that, by relaxing or tightening the tendinous bands at the extremity of the wind-pipe, and blowing in at the other end, all the cries and notes might be produced of which the living animal is capable[e]. It can be sounded, just as a pipe or flute is sounded." Paley's Natural Theology.

ΑΛ. ἀλλὰ σχελίδας ἐδηδοκὼς—ὠνήσομαι μέταλλα.
ΚΛ. οἷόν σε δήσω τῷ ξύλῳ.
ΑΛ. διώξομαί σε δειλίας.

he table, such cooks being apt to use wrong ingredients for the urpose.

μὴ δὲ προσέλθῃ σοι πρὸς τοὔψον τοῦτο ποιοῦντι,
μήτε Συρακόσιος μηθεὶς, μήτ' Ἰταλιώτης.
οὐ γὰρ ἐπίστανται χρηστοὺς σκευάζεμεν ἰχθῦς·
ἀλλὰ διαφθείρουσι κακῶς τυροῦντες ἅπαντα,
ὄξει τε ῥαίνοντες ὑγρῷ καὶ σιλφίου ἅλμῃ. Id. ap. eund.

n a fragment of his Lemniæ (Dind. 334.), Aristophanes speaks f the head of the sea-wolf, as a particular dainty; and to the same urport also perhaps a fragment of Eubulus, in which the Porson-auce will be found better than the fish itself.

μὴ πολυτελῶς, ἀλλὰ καθαρείως· ὅ τι ἂν ᾖ,
ὁσίας ἕνεκ' ἀρκεῖ· τευθίδια, σηπίδια,
πλεκτάνια μικρὰ πουλύποδος, νῆστιν τινὰ,
μήτραν, χόρια, πυὸν, λάβρακος κρανίον
εὐμέγεθες. Athen. VII. 311, d.

On the subject of the λάβραξ, see also Lucian, III. 245.

Ib. *κλονεῖν* (*κλόνος*). Il. V. 96, *πρὸ ἕθεν κλονέοντα φάλαγγας*. XI. 496. *ὡς ἔφεπε κλονέων πεδίον τότε φαίδιμος Αἴας.* With the language of the heroic age, Cleon of course assumes an heroic port and bearing. His hostile movements, however, against the people of Miletus, must have been less directed against their persons than their purses.

353. *σχελίδας, gammons of bacon;* a conspicuous feature in those visions of Lubberland, which the later comic poets of Athens were so fond of giving.

καὶ μὴν παρῆν τεμάχη μὲν ἐξωπτημένα,
καταχυσματίοισι παντοδαποῖσιν εὐτρεπῆ.
σχελίδες δ' ὁλόκνημοι πλησίον τακερώταται,
ἐπὶ πινακίσκοις· καὶ δίεφθ' ἀκροκώλια,
ἥδιστον ἀτμίζοντα, καὶ χόλικες βοός·
καὶ πλευρὰ δελφάκει' ἐπεξανθισμένα,
χναυρότατα, παρέκειτ' ἐπ' ἀμύλοις καθήμενα.
Pherecrates ap. Athen. VI. 269.

Ib. *—ὠνήσομαι μέταλλα.* Casaubon understands by this, that the speaker will acquire great wealth by the purchase of tolls, and other public property, such as the silver mines at Laureium. I should rather think that the allusion is to some fraudulent transaction of Cleon, in regard to purchases in those famous silver mines. If so, the sausage-seller advances his leg, thrusts his chin into the face of his opponent, and throws into the seven syllables which conclude the verse every possible tone of sneer, banter, and disdain.

355. *δειλίας διώξομαι. I'll bring an action against you for cow-*

ΚΛ. ἡ βύρσα σου θρανεύσεται.
ΑΛ. δερῶ σε θύλακον κλοπῆς.
ΚΛ. διαπατταλευθήσει χαμαί.
ΑΛ. περικόμματ' ἐκ σου σκευάσω.
ΚΛ. τὰς βλεφαρίδας σου παρατιλῶ.
ΑΛ. τὸν πρηγορῶνά σοὐκτεμῶ.

ardice. Ach. 1129. *δειλίας φευξούμενος.* See Matthiæ Gr. Gr. § 346.

356. *θρανεύειν* (*θρᾶνος*), *to stretch upon the tanner's bench.*

357. "I'll draw your skin over your ears, and cut me a thief's pouch (*θύλακον*) out of it." Wieland. *θύλακος κλοπῆς, a sack in which plunder is deposited.* Schutz compares Nub. 441. *ἀσκον δαίρειν, to strip off the skin and make a wine-bag of it.* The minds of the two disputants here run upon their respective trades.

358. *διαπατταλεύειν*, Att. for *διαπασσαλεύειν*, to stake down, as leather, for the purpose of being stretched. Cf. Herodot. VII. 33. IX. 120.

359. *περικόμματα* (*περικόπτω*), *meat and herbs chopped small, minced meat.*

> τὰ δὲ μικρὰ ποτάμι', ἐν μὲν ἐντεῦθεν ῥέει
> τευθίσιν ὀπταῖς καὶ [e] φάγροις καὶ [f] καράβοις·
> ἐντευθενὶ δ' ἀλλᾶσι καὶ περικόμμασι. Athen. 269, f.
>
> [g] ἐξαιρέσεις καὶ τἄλλα τἀκόλουθ', ὅσα
> οὔτ' ἀριθμὸν οὔτ' ἔλεγχον ἐφ' ἑαυτῶν ἔχει,
> περικόμματος δὲ τάξιν ἢ θέσιν φέρει,
> εἰς αὔριόν σε κἀμὲ ταῦτ' εὐφρανάτω. Id. 381, e.

360. *βλεφαρὶς* (*βλέφαρον, βλέπω*), eyelash. Ib. *παρατίλλω*, fut. *παρατιλῶ, to pluck.* Casaubon adds, "ut cum corio parando pili velluntur." The mind of Cleon is still in the tan-yard.

361. *πρηγορεὼν, ῶνος* = *προηγορεὼν* (*πρὸ, ἀγείρω*, because birds first collect a quantity of food in the crop, where it undergoes a certain degree of [h] maceration, before passing into the stomach.)

Ib. *σοὐκτεμῶ*, i. e. *σοι ἐκτεμῶ.* The mind of the sausage-seller is as usual in the kitchen. Av. 1113. *ἢν δέ που δειπνῆτε, πρηγορῶνας ὑμῖν πέμψομεν.*

[e] The phagrus, a fish so called. [f] A sort of sea crab. [g] Intestines.

[h] "It has been proved," says Paley, "by the most correct experiments, that the gastric juice (that 'chymical wonder of animal nature') of certain birds will not operate upon *entire* grain; not even when softened by water, or macerated in the crop. All these birds therefore are furnished with a peculiar and most powerful muscle, called the *gizzard;* the inner coat of which is fitted up with rough plaits, which by a strong friction against one another, break and grind the hard aliment as effectually, and by the same mechanical action, as a coffee-mill would do." Natural Theology.

ΔΗ. καὶ νὴ Δί' ἐμβαλόντες αὐ-
τῷ πάτταλον μαγειρικῶς
ἐς τὸ στόμ', εἶτα δ' ἔνδοθεν
τὴν γλῶτταν ἐξείραντες αὐ-
τοῦ σκεψόμεσθ' εὖ κἀνδρικῶς
κεχηνότος
* * εἰ χαλαζᾷ.
ΧΟ. ἦν ἄρα πυρός γ' ἕτερα θερμότερα, καὶ λόγων ἐν
πόλει
τῶν ἀναιδῶν ἀναιδέστεροι· καὶ τὸ πρᾶγμ' ἦν ἄρ' οὐ
φαῦλον ὧδ'. * * * ἀλλ' ἔπιθι καὶ στρόβει,
μηδὲν ἐλαφρὸν ποίει. νῦν γὰρ ἔχεται μέσος·
ὡς ἐὰν νυνὶ μαλάξῃς αὐτὸν ἐν τῇ προσβολῇ,

362–3. ἐμβαλόντες πάτταλον. (Thes. 222. τί κέκραγας; ἐμβαλῶ σοι πάτταλον, | ἢν μὴ σιωπᾷς.) The allusion is to the mode in which trial was formerly made whether pigs had the χάλαζα, (a disorder in which white and grainlike particles are found in the flesh, the said particles being insects, *Hydatis Finna*.)

369. The poet, sensible that this strife of words has reached its acme, adroitly brings in his Chorus, hitherto content to be silent listeners, to set a proper interpretation upon it.

Ib. ἦν ἄρα, i. e. ἐστί. Cf. infr. 370. Vesp. 821. ὦ δέσποθ' ἥρως, ὡς χαλεπὸς ἄρ' ἦσθ' ἰδεῖν. Av. 280. τί τὸ τέρας τουτί ποτ' ἐστίν; οὐ σὺ μόνος ἄρ' ἦσθ' ἔποψ; Pac. 22. οὐδὲν γὰρ ἔργον ἦν ἄρ' ἀθλιώτερον, | ἢ κανθάρῳ μάττοντα παρέχειν ἐσθίειν. 819. ὡς χαλεπὸν ἦν ἐλθεῖν ἄρ' εὐθὺ τῶν θεῶν. For other examples see Porson's Plutus, p. 73. and Heindorf in Phædon. §. 35.

Ib. πυρός. Musgrave (in Soph. Philoctet. 950. ὦ πῦρ σὺ, καὶ πᾶν δεῖμα, καὶ πανουργίας | δεινῆς τέχνημ' ἔχθιστον) refers to the present and other passages as proofs that fire was considered among the ancients as a symbol of audacity and impudence. Lysist. 1015. οὐδὲ πῦρ, οὐδ' ὧδ' ἀναιδὴς οὐδεμία πόρδαλις. Eurip. Hec. 605. ναυτική τ' ἀναρχία | κρείσσων πυρός. Androm. 271. ἐχίδνης καὶ πυρὸς περαιτέρω.

371. στροβεῖν, prop. a word belonging to fullers, who are accustomed to work violently their cloths on an instrument called στροβεύς. Nub. 702. πάντα τρόπον τε σαυτὸν | στρόβει πυκνώσας. Vesp. 1529. Ran. 817. Blomf. in Choeph. p. 128. Ib. φαῦλον, *amiss*.

372. ἐλαφρὸν Oxf. Ed. ὀλίγον Br. Ib. ἔχεσθαι μέσος, *to be seized by the waist*. A term of the palæstra. See Acharn. v. 516.

373. "Si in hoc impetu (προσβολῇ), qui nunc in eum faciendus

δειλὸν εὑρήσεις· ἐγὼ γὰρ τοὺς τρόπους ἐπίσταμαι.
ΑΛ. *ἀλλ' ὅμως οὗτος τοιοῦτος ὢν ἅπαντα τὸν βίον,*
κᾆτ' ἀνὴρ ἔδοξεν εἶναι, τἀλλότριον ἀμῶν θέρος.
νῦν δὲ τοὺς στάχυς ἐκείνους, οὓς ἐκεῖθεν ἤγαγεν,

est, subegeris, timidum invenies." Dind. Thucyd. II. 4. VII. 70.

376. *κᾆτ'*. Nub. 623. *ἀνθ' ὧν λαχὼν Ὑπέρβολος | τῆτες ἱερομνημονεῖν, κἄπειθ' ὑφ' ἡμῶν τῶν θεῶν | τὸν στέφανον ἀφῃρέθη.* Plat. Gorg. 457, b. *ἐὰν δὲ, οἶμαι, ῥητορικὸς γενόμενός τις κᾆτα ταύτῃ τῇ δυνάμει καὶ τῇ τέχνῃ ἀδικῇ.*

Ib. *ἀνὴρ* emphatically. (Nub. 823. Il. V. 529. Herodot. VII. 210. Xen. Hell. VII. 1. 21.) So in the boast of Cleon himself, previously to his setting-out for Pylus: *ῥᾴδιον εἶναι παρασκευῇ, εἰ ἄνδρες εἶεν οἱ στρατηγοὶ, πλεύσαντας κ. τ. λ.* Thucyd. IV. 27. The passage in the text resembles one in the Alcestis of Euripides, v. 978.

Ib. *τἀλλότριον ἀμῶν θέρος, reaping another's harvest.* This metaphor, common to all [i] languages, (and which needs no explanation here, after all that has been said on the subject of Pylus, Demosthenes, and Cleon,) no where appears to so much advantage, at least the last two words of it, as in a fragment ascribed to Euripides.

> *βίᾳ νυν ἕλκετ', ὦ κακοὶ, τιμὰς, βροτοὶ,*
> *καὶ κτᾶσθε πλοῦτον, πάντοθεν θηρώμενοι*
> *σύμμικτα, μὴ δίκαια καὶ δίκαι' ὁμοῦ·*
> *ἔπειτ' ἀμᾶσθε τῶνδε δύστηνον θέρος.* Ino Fragm. 13.

377. *στάχυς, ears of corn:* metaph. the Spartan prisoners brought from Sphacteria.

Ib. *οὓς ἐκεῖθεν ἤγαγεν.* Thucydides (IV. 38.) observes, that there passed over into the island of Sphacteria, of heavy-armed, four hundred and twenty men, of whom 292 were taken prisoners; and that of these prisoners 120 were Spartans. Cleon had two objects in view in bringing these latter alive and prisoners to Athens; first to redeem the pledge which he had made (IV. 28.); and secondly, as the poet declares, to make money of them. That this was likely to be very large, some observations of Mitford will serve to shew; as also why so much value was attached to the capture of so small a number of men. "The little republics of Greece were all so constituted that they could bear neither diminution nor any considerable increase of their citizens without inconvenience. It was not the loss of the inhabitants to the country that would be felt, though of a small republic, when four hundred men were killed or taken; but it was the loss of those intimately connected with the ruling power by ties of blood, by religious prejudices, by political prejudices, and, most of all, if by party prejudices. Those who formed

[i] So in the old Spanish poet, referred to in the Appendix.

> Non debe poner omen su foz en miese agena,
> Fase injuria è daño, è meresca grand pena.
>
> Poesias del Arcip. de Hita, 1125.

ἐν ξύλῳ δήσας ἀφαύει κἀποδόσθαι βούλεται.
ΚΛ. οὐ δέδοιχ' ὑμᾶς, ἕως ἂν ζῇ τὸ βουλευτήριον

the strength of every Grecian state, for every other purpose, the slaves, could not be trusted with arms. Losses in war, therefore, could be recruited only by time, which would bring boys to manhood, and by fresh births, unless the invidious and hazardous resource were admitted, of associating foreigners, or of raising slaves to be citizens. Of the small proportion, then, of the inhabitants who filled the military function, four hundred lost would affect a great number of families; and hence private passion had such influence on public measures." III. 245.

378. ἐν ξύλῳ. (Herodot. VI. 75. ἔδησαν οἱ προσήκοντες ἐν ξύλῳ. IX. 37. ὡς γὰρ δὴ ἐδέδετο ἐν ξύλῳ σιδηροδέτῳ. Andoc. 7, 6. ἐν τοῖς ξύλοις. Lucian VI. 91. Lysias 117, 32. ἐν τῷ ξύλῳ.) Thucyd. IV. 41. κομισθέντων δὲ τῶν ἀνδρῶν οἱ Ἀθηναῖοι ἐβούλευσαν δεσμοῖς μὲν αὐτοὺς φυλάσσειν, μέχρι οὗ τι ξυμβῶσιν· ἢν δ' οἱ Πελοποννήσιοι πρὸ τούτου ἐς τὴν γῆν ἐσβάλλωσιν, ἐξαγαγόντες ἀποκτεῖναι. (Among the many and important advantages therefore which the success at Pylus gained for the Athenians, the suspension of the annual Spartan invasion was not the least considerable.)

Ib. ἀφαύειν, *to dry up.* The metaphor from ears of corn is still continued. The allusion is to the dry attenuated look acquired by the Spartans during their close imprisonment. Hence when the Socratic School is laid open in The Clouds, and Strepsiades, starting back in astonishment at the pale, woe-begone looks of the academicians, is asked, *what they seem to him to resemble?* he immediately replies, τοῖς ἐκ Πύλου ληφθεῖσι, τοῖς Λακωνικοῖς.

379. δέδοιχ' ὑμᾶς. Looks at the Chorus and sausage-seller conjointly. The cause of this confidence in Cleon will perhaps receive light from Xenophon's Treatise de Magistri Eq. Officio. The author, after observing that the state considering it improper that the whole superintendance of the equestrian order should fall upon the Hipparch, had laid a conjoint authority upon the Council for this purpose, adds, ἐν δὲ τῇ βουλῇ ἔχειν ῥήτορας ἐπιτηδείους, ὅπως λέγοντες φοβῶσι τοὺς ἱππέας (βελτίονες γὰρ εἶεν φοβούμενοι) κ. τ. λ. c. 1. §. 8. Cf. infr. 470.

Ib. ζῇ, *is in a state of vitality and energy.* Ib. βουλευτήριον = Βουλή. Cf. sup. 231.

Ib. ἕως ἂν ζῇ. In tragic writers ἕως (*dum, donec*) may be joined with a subjunctive without the ἂν, but not so in comic or prose writers. Cf. Eccl. 683. Nub. 1460, 1489. Lysist. 178. 743. Th. 583. 853. Ran. 266. Vesp. 486. 565. 1441. Ach. 235. The following instance will serve to shew how one man of scholarship can err, and another not only shew his own fine powers of emendation, but furnish out of such minutiæ one of those sources of delight which only scholars feel.

λεπτῆς ἐπὶ ῥοπῆσιν ἐμπολὰς μακρὰς

καὶ τὸ τοῦ δήμου πρόσωπον μακκοᾷ καθήμενον.
ΧΟ. ὡς δὲ πρὸς πᾶν ἀναιδεύεται κοὐ μεθί-

ἀεὶ παραρρίπτοντες οἱ πολύφθοροι
ἢ 'σωσαν ἢ 'κέρδαναν ἢ διώλεσαν. Porson's Advers. p. 215.

(ἧς ὡς ἂν MSS. ἕως ἂν Grot. ἴσως ἂν Valckenaer. Diatrib. c. 22. p. 240.)

380. τοῦ δήμου πρόσωπον, *the representative of the sovereign multitude.* Wieland supposes the scene to have been so contrived, that the doors of the house are here thrown open, and Demus exhibited in a sitting posture, and with an aspect such as that described in the text. But surely this is a very incomplete view of the passage. The word καθήμενον applies, not to any private, but, as was shewn in a former play, to the legislative and judicial sittings of the sovereign multitude, and the stolidity of the legislative Demus, (unconscious of the tricks played upon him by demagogues and orators, in which they securely trusted,) is here put in strong contrast with the bustling energy of the senate. The verse may therefore I think be rendered paraphrastically; *while Demus, rather a mask than a living person, holds his (legislative) sittings with an air of unconscious stolidity.*

Ib. μακκοᾷ (μὴ, κοάω, κοέω), *is in a state of unconscious stupidity.* (The simple verb of this unusual compound occurs in a fragment, calculated to give a very high opinion of the talents of Epicharmus.)

Συνδειπνέω τῷ λῶντι, καλέσαι δεῖ μόνον·
καὶ τῷ γαμηλιῶντι, κοὐδὲν δεῖ κάλεῖν.
τηνεὶ δὲ χαρίεις τ' εἰμὶ, καὶ ποιέω πολὺν
γέλωτα, καὶ τὸν ἑστιῶντ' ἐπαινέω.
καἴκα τις ἀντίον τι λῇ τήνῳ λέγειν,
τήνῳ κυδάζομαί τε καὶ ποτέχθομαι.
κἤπειτα πολλὰ καταφαγὼν, πόλλ' ἐμπιὼν
ἄπειμι. λύχνον δ' οὐχ ὁ παῖς μοι συμφέρει·
ἕρπω δ' ὀλισθάζων τε καὶ κατάσκοτος,
ἔραμος. αἴ κα δ' ἐντύχω τοῖς περιπόλοις,
τούτοις ἀγαθὸν ἐπιλέγω τοῖς θεοῖς, ὅτι
οὐ λῶντι παίειν, ἀλλὰ μαστιγῶντί με.
Ἐπεὶ δέ χ' ἥκω οἴκαδες καταφθαρεὶς,
ἄστρωτος εὕδω· καὶ τὰ μὲν πρῶτ' οὐ κοῶ,
ἇς κά μοι ἄκρατος οἶνος ἀμφέπῃ φρένας.

Epicharmus ap. Athen. VI. 235. e.

381. πρὸς πᾶν ἀναιδεύεται·

τὸν δ' ἰχθυόρρουν ποταμὸν Ὑπερείδην περᾷς,
ὃς ἠπίαις φωναῖσιν ἔμφρονος λόγου
κομψὸς παφλάζων αἱμύλοις πυκνώμασι
πρὸς πᾶν ἀναιδεύσαιτ' ἂν, εὐφυῶς δ' ἔχει
μισθωτὸς ἄρδειν πεδία τοῦ δεδωκότος.

Timocles ap. Dobree Advers. II. 318.

στησι τοῦ χρώματος τοῦ παρεστηκότος.
εἴ σε μὴ μισῶ, γενοίμην ἓν Κρατίνου κῴδιον,
καὶ διδασκοίμην προσᾴδειν Μορσίμου τραγῳδίαν.
ὦ περὶ πάντ' ἐπὶ πᾶσί τε πράγμασι
δωροδόκοισιν ἐπ' ἄνθεσιν ἵζων,
εἴθε φαύλως, ὥσπερ εὗρες, ἐκβάλοις τὴν ἔνθεσιν.

382. τοῦ χρώματος, sub. οὐδέν. Plat. Phæd. 117, c. διαφθείρας οὔτε τοῦ χρώματος οὔτε τοῦ προσώπου.

Ib. τοῦ παρεστηκότος, *qui semel illi obortus est.* Cas.

383. ἓν κῴδιον. Bek. Dind. Oxf. Ed. "I question whether this can signify *una de pellibus Cratini*; Bos's emendation ἐν Κρατίνου (Animadv. p. 8.) seems to me to admit of no doubt." Porson's Review of Brunck's Aristophanes ἓν here, as elsewhere, is little more than our indefinite article *a*.

Ib. κῴδιον, a fleece used for the purposes of sleeping in. From habits of intemperance, the fleeces of the comic poet Cratinus, it appears, were not of the most delicate description. Bergler compares Alexis in Athen. VIII, 340, c.

> εἴ τινας μᾶλλον φιλῶ
> ξένους ἑτέρους ὑμῶν, γενοίμην ἔγχελυς,
> ἵνα Καλλιμέδων ὁ Κάραβος πρίαιτό με.

384. For another attack upon the tragic writer, Morsimus, see Pac. 803. Among those plunged into the stercoraceous marsh described in Ran. 115, we find εἰ Μορσίμου τις ῥῆσιν ἐξεγράψατο.

385. περὶ πάντα. Dobree refers to Athenæus 278, e. Χρύσιππος, ὁ ὄντως φιλόσοφος καὶ περὶ πάντα ἀνήρ.

386. ἵζων. Isoc. 13, b. ὥσπερ γὰρ τὴν μέλιτταν ὁρῶμεν ἐφ' ἅπαντα μὲν τὰ βλαστήματα καθιζάνουσαν, ἀφ' ἑκάστου δὲ τὰ βέλτιστα λαμβάνουσαν, οὕτω δεῖ κ. τ. λ. The language of some dithyrambic part of the day is no doubt imitated here.

387. ἔνθεσιν (ἐντιθέναι), *a mouthful*, which, with Cleon's habits, must be considered a very large one. Cf. infr. 699, 700.

> κοσμίως ποιῶν τὴν ἔνθεσιν
> μικρὰν μὲν ἐκ τοῦ πρόσθε, μεστὴν δ' ἐνδόθεν
> τὴν χεῖρα, καθάπερ αἱ γυναῖκες, κατέφαγε
> πάμπολλα καὶ ταχύτατα. Antiphanes in Phil. Mus. i. 572.

The Thebans, great innovators in language, it appears used to say ἄκολος instead of ἔνθεσις, much to the indignation of the comic poets.

> Ξυνίετ' οὐδὲν, πᾶσα Θηβαίων πόλις,
> οὐδέν ποτ' ἄλλ'· οἳ πρῶτα μὲν τὴν σηπίαν
> ὀπιτθοτίλαν, ὥς λέγουσ', ὀνομάζετε·
> τὸν ἀλεκτρυόνα δ' ὀρτάλιχον, τὸν ἰατρὸν δὲ
> σακτὰν, βλέφυραν δὲ τὴν γέφυραν, τῦκα δὲ

ᾄσαιμι γὰρ τότ' ἂν μόνον·
"πῖνε πῖν' ἐπὶ συμφοραῖς·"
τὸν Ἰουλίου τ' ἂν οἴομαι, γέροντα πυρροπίπην,

τὰ σῦκα, κωτιλάδας δὲ τὰς χελιδόνας,
τὴν ἔνθεσιν δ' ἄκολον, τὸ γελᾶν δ' ἐκκριδδέμεν,
νεασπάτωτον δ', ἥν τι νεοκάττυτον ᾖ.

Strattis ap. Athen. XIV. 622, a.

See also Athen. 268, c. f.

Ib. φαύλως, *easily*.

389. συμφοραῖς. Quotation from Simonid. Fr. 120. The word συμφορὰ applies first to an event indifferent to itself. Thus in The Frogs, when Euripides objects to a senarius of Æschylus (1128. ἥκω γὰρ εἰς γῆν τήνδε καὶ κατέρχομαι), Æschylus defends the phraseology as not merely correct, but excellent in its kind. (ἄριστ' ἐπῶν ἔχον.) On what grounds? Because the word ἐλθεῖν, says he, is altogether independent of accident (χωρὶς ἄλλης συμφορᾶς), and simply means to come to the land of which we are a native; whereas κατέρχομαι implies return to a land from which one has been exiled. (See Thiersch on the passage.) The strict translation therefore of the present passage would be, "Drink, drink for what has occurred." The word συμφορὰ implying a *joyful* occurrence, as in the present instance, the countenance or tone of voice would evince the same, without adding, as was sometimes done, the word ἀγαθὴ (infr. 636. Lysist. 1276.); where it betokens a melancholy one (Lysist. 1078. Th. 198), the same faithful indices would discover it, without adding any such epithet as τάλαινα. (Ach. 1204.)

390. πυρροπίπην. The application of this epithet to the aged son of Julius, (whoever he might be,) has given the commentators no small trouble; and it is perhaps impossible at this distance of time to come to a satisfactory solution of the question; but the following explanation will at least enable the student to continue the text with some ease. For πυρροπίπην let us imagine the actor's voice, by one of those substitutions which prevail so much throughout this play, to have given πυροπίπην (πυρὸς, ὀπιπτεύω), *a wheat-looker*. We have then only to suppose that the son of Julius had been engaged in some of those fraudulent transactions of the corn-market, by which so many fortunes were made in Athens, (Lysias, Orat. 22.) and that through Cleon's means he had been made to disgorge some of his guilty gains, and the joy is accounted for, with which he is seized at a similar disgorging on the part of Cleon himself. As to the word πυρροπίπης it belongs to a Homeric class of words, such as παρθενοπίπης (Il. XI. 385.), οἰνοπίπης, γυναικοπίπης, παιδοπίπης, &c. which easily explain themselves.

391. ἰηπαιωνίζειν, to sing the hymn Ἰηπαιήων, to sound the ἰὴ παιὰν in honour of Apollo. H. Hom. Ap. 500. 517.

Ib. Βακχέβακχον ᾆσαι. Zonaras II. p. 326.

ἡσθέντ' ἰηπαιωνίσαι καὶ Βακχέβακχον ᾆσαι.
ΚΛ. οὔ τοί μ' ὑπερβαλεῖσθ' ἀναιδείᾳ μὰ τὸν Ποσειδῶ,
ἢ μή ποτ' ἀγοραίου Διὸς σπλάγχνοισι παραγενοίμην.
ΑΛ. ἔγωγε νὴ τοὺς κονδύλους, οὓς πολλὰ δὴ 'πὶ πολλοῖς
ἠνεσχόμην ἐκ παιδίου, μαχαιρίδων τε πληγὰς,

392. ὑπερβάλλεσθαι, *to surpass*. Infr. 396. Nub. 1035. εἴπερ τὸν ἄνδρ' ὑπερβαλεῖ. Instead of multiplying instances from other authors, with acc. or without, (Herodot. I. 61. II. 175. IX. 71. Eurip. Orest. 683. Soph. Trach. 584.) I transcribe a characteristic passage from our author's Pax, where Mercury accounts to Trygæus for certain proceedings on the part of the gods to the Greeks.

> Τρυγ. τοῦ δ' οὕνεχ' ἡμᾶς ταῦτ' ἔδρασαν; εἰπέ μοι.
> Ἑρμ. ὁτιὴ πολεμεῖν ᾑρεῖσθ' ἐκείνων πολλάκις
> σπονδὰς ποιούντων· κεἰ μὲν οἱ Λακωνικοὶ
> ὑπερβάλοιντο μικρὸν, ἔλεγον ἂν ταδί·
> "ναὶ τὼ σίω, νῦν ὡττικίων δώσει δίκην."
> εἰ δ' αὖ τι πράξαιντ' ἀγαθὸν ἀττικωνικοὶ
> κἄλθοιεν οἱ Λάκωνες εἰρήνης πέρι,
> ἐλέγετ' ἂν ὑμεῖς εὐθύς· "ἐξαπατώμεθα
> νὴ τὴν Ἀθηνᾶν, νὴ Δί', οὐχὶ πειστέον·
> ἥξουσι καὖθις, ἢν ἔχωμεν τὴν Πύλον." Pac. 210–19.

393. ἀγοραίου Διός. Cf. infr. 483.
Ib. σπλάγχνοισι. For the exact meaning of this word, see a former play (Wasps 660). Those who wish to carry their ideas beyond the mere word will consult the chapter of Paley's Natural Theology (c. 11.), where the writer treats of what he calls the *package* of the animal mass.

394. πόλλ' ἐπὶ πολλοῖς. πολλὰ, *frequently*. Ran. 697. οἱ μεθ' ὑμῶν πολλὰ δὴ | χοἱ πατέρες ἐναυμάχησαν. Plat. Phæd. 61, d. πολλὰ γὰρ ἤδη ἐντετύχηκα τῷ ἀνδρί. Lach. 197, d. ὁ δὲ Δάμων τῷ Προδίκῳ πολλὰ πλησιάζει. ἐπὶ πολλοῖς, *on many accounts*. As illustrations of this and similar reduplications of words, Elmsley in Herac. p. 142. quotes Eur. Med. 579. ἦ πολλὰ πολλοῖς εἰμὶ διάφορος βροτῶν. Ion. 381. πολλαί γε πολλοῖς εἰσι συμφοραὶ βροτῶν. Æsch. Supp. 459. δεῖ κάρτα θύειν, καὶ πεσεῖν χρηστήρια | θεοῖσι πολλοῖς πολλὰ, πημονῆς ἄκη.
Ib. κονδύλους (κόνδος), *cuffs, boxes on the ear, blows*.

395. ἐκ παιδίου, *from childhood*. Thes. 747. ἐκ Διονυσίων, from the time of the Dionysiac festival. Paul. Ep. ad Rom. i. 4. ἐξ ἀναστάσεως νεκρῶν, *from the time that he rose from the dead*: not as the common translation reads: *by the resurrection from the dead*. See Schoetgen in loco.

Ib. μαχαιρίδων, *small knives*. Pollux 10, 104. μαγειρικὰ δὲ καὶ κοπίδες, καὶ δορίδες, καὶ μαχαιρίδες.

ὑπερβαλεῖσθαί σ' οἴομαι τούτοισιν, ἢ μάτην γ' ἂν
ἀπομαγδαλίας σιτούμενος τοσοῦτος ἐκτραφείην.
ΚΛ. ἀπομαγδαλίας ὥσπερ κύων; ὦ παμπόνηρε, πῶς οὖν
κυνὸς βορὰν σιτούμενος μαχεῖ σὺ κυνοκεφάλλῳ;
ΑΛ. καὶ νὴ Δί' ἄλλα γ' ἐστί μου κόβαλα παιδὸς ὄντος.
ἐξηπάτων γὰρ τοὺς μαγείρους ἐπιλέγων τοιαυτί· 401

396. γ' ἄν. See Dobree's Porson, p. 58.

397. ἀπομαγδαλίας. It has been already partly seen 'On what our Cæsar fed, that he had grown so great:' but in this new strife for precedence, viz. superior infamy of education, the speaker descends into further minutiæ respecting his table. The ἀπομαγδαλίαι (ἀπομάσσω, *to wipe upon*), were pieces of bread, on which the lower Athenians wiped their hands, and then threw them to the dogs. As the word is an unusual one, no apology seems necessary for inserting the following extract from Plutarch's Lycurg. 12. Δοκιμάζεσθαι δὲ τὸν βουλόμενον τοῦ συσσιτίου μετασχεῖν οὕτω φασί. λαβὼν τῶν συσσίτων ἕκαστος ἀπομαγδαλίαν εἰς τὴν χεῖρα, τοῦ διακόνου φέροντος ἀγγεῖον ἐπὶ τῆς κεφαλῆς, ἔβαλλε σιωπῇ καθάπερ ψῆφον· ὁ μὲν δοκιμάζων ἁπλῶς, ὁ δ' ἐκκρίνων σφόδρα τῇ χειρὶ πιέσας. ἡ γὰρ πεπιεσμένη τῆς τετρημένης ἔχει δύναμιν. κἂν μίαν εὕρωσι τοιαύτην, οὐ προσδέχονται τὸν ἐπεισιόντα, βουλόμενοι πάντας ἡδομένους ἀλλήλοις συνεῖναι.

Ib. ἀπομαγδαλίας σιτούμενος. Æschyl. Ag. 1658. ἐλπίδας σιτούμενοι.

> στρατιῶτα κοὐκ ἄνθρωπε, καὶ σιτούμενε
> ὡς τά γ' ἱερεῖ', ἵν' ὁπότ' ἂν ᾖ καιρὸς, τυθῇς. Philem. Fr. p. 346.

399. κυνοκεφάλλῳ or κυνοκεφᾱλῳ. (Cf. Dobree's Advers. II. p. 180.) For the wild and ferocious nature of this species of ape, Dindorf refers to Pliny. Plat. Theæt. 161, d. ὗς ἢ κυνοκέφαλος. 166, d. ὗς καὶ κυνοκεφάλους λέγων. Ib. βορὰ (βιβρώσκω) *food*.

400. κοβᾱλα, *tricks of a low buffoon*. Ran. 104. ἦ μὴν κόβαλά γ' ἐστὶν, ὡς καὶ σοὶ δοκεῖ. (Said of the sophistic tricks played by Euripides both in diction and ideas.)

401. To appreciate fully the triumph of intellect evinced in these proceedings, we must be conversant with the tricks of the persons over whom this superiority is displayed.

(*Coqui loquuntur.*)

> Ὅταν ἐρανισταῖς, Καρίων, διακονῇς,
> οὐκ ἔστι παίζειν, οὐδ' ἃ μεμάθηκας ποιεῖν.
> Ἐχθὲς κεκινδύνευκας. οὐδεὶς εἶχέ σοι
> κωβιὸς ὅλως γὰρ ἧπαρ, ἀλλ' ἦσαν κενοί·
> ἐγκέφαλος ἠλλοίωτο. Δεῖ δὲ, Καρίων,
> ὅταν μὲν ἔλθῃς εἰς τοιοῦτον συρφετὸν,

Δρόμωνα, καὶ Κέρδωνα, καὶ Σωτηρίδην,
μισθὸν διδόντας ὅσον ἂν αἰτήσαις, ἁπλῶς
εἶναι δίκαιον· οὗ δὲ νῦν βαδίζομεν,
εἰς τοὺς γάμους, ἀνδροφόνον. ἂν τοῦτ᾽ αἰσθάνῃ,
ἐμὸς εἶ μαθητὴς, καὶ μάγειρος οὐ κακός.
ὁ καιρὸς εὐκτός· ὠφελοῦ· φιλάργυρος
ὁ γέρων· ὁ μισθὸς μικρός· εἴ σε λήψομαι
νῦν μὴ κατεσθίοντα καὶ τοὺς ἄνθρακας,
ἀπόλωλας. εἴσω (πάραγε)· καὶ γὰρ αὐτὸς οὑτοσὶ
προσέρχεθ᾽ ὁ γέρων. ὡς δὲ καὶ γλίσχρον βλέπει!

Euphron ap. Athen. IX. 377, d.

Ἄγε δὴ, Δρόμων, νῦν, εἴ τι κομψὸν ἢ σοφὸν
ἢ γλαφυρὸν οἶσθα τῶν σεαυτοῦ πραγμάτων,
φανερὸν ποίησον τοῦτο τῷ διδασκάλῳ.
νῦν τὴν ἀπόδειξιν τῆς τέχνης αἰτῶ σ᾽ ἐγώ.
Εἰς πολεμίαν ἄγω σε· θαρρῶν κατάτρεχε·
ἀριθμῷ διδόασι τὰ κρέα, καὶ τηροῦσί σε.
τακερὰ ποιήσας ταῦτα, καὶ ζέσας σφόδρα
τὸν ἀριθμὸν αὐτῶν, ὡς λέγω σοι, σύγχεον.
ἰχθὺς ἁδρὸς πάρεστι. τἀντὸς ἔστι σά.
κἂν τέμαχος ἐκκλίνῃς τι, καὶ τοῦτ᾽ ἔστι σὸν,
ἕως ἂν ἔνδον ὦμεν· ὅταν δ᾽ ἔξω γ᾽, ἐμόν.
* * * * *
λαφύρων πυλωρῷ παντάπασι μεταδίδου,
τὴν πάροδον ἵν᾽ ἔχῃς τῶν θυρῶν εὐνουστέραν.
Τί δεῖ λέγειν με πολλὰ πρὸς συνειδότα;
Ἐμὸς εἶ μαθητὴς, σὸς δ᾽ ἐγὼ διδάσκαλος.
μέμνησο τῶνδε, καὶ βάδιζε δεῦρ᾽ ἅμα.

Dionysius ap. Athen. IX. 381, d.

Ἐγὼ δ᾽ ὁρῶν τὰ πολλὰ προκατειλημμένα
εὗρον τὸ κλέπτειν πρῶτος, ὥστε μηδένα
μισεῖν με διὰ τοῦτ᾽, ἀλλὰ πάντας λαμβάνειν.
Ὑπ᾽ ἐμοῦ δ᾽ ὁρῶν σὺ τοῦτο προκατειλημμένον,
ἴδιον ἐφεύρηκάς τι, καὶ τοῦτ᾽ ἐστὶ σόν.
Πέμπτην ἔθυον ἡμέραν οἱ Τήνιοι,
πολιοὶ γέροντες, πλοῦν πολὺν πεπλευκότες,
λεπτὸν ἔριφον καὶ μικρόν. οὐκ ἦν ἐκφορὰ
Λύκῳ τότε κρεῶν, οὐδὲ τῷ διδασκάλῳ.
ἑτέρους πορίσασθαι δύ᾽ ἐρίφους ἠνάγκασας·
τὸ γὰρ ἧπαρ αὐτῶν πολλάκις σκοπουμένων,
καθεὶς κάτω τὴν χεῖρα τὴν μίαν λαθὼν
ἔρριψας εἰς τὸν λάκκον ἰταμῶς τὸν νεφρόν.
πολὺν ἐποίησας θόρυβον. οὐκ ἔχει νεφρὸν,
ἔλεγον. ἔκυπτον οἱ παρόντες ἀπυβολῇ,
ἔθυσαν ἕτερον. τοῦ δὲ δευτέρου πάνυ
τὴν καρδίαν εἶδόν σε καταπίνοντ᾽ ἐγώ.
Πάλαι μέγας εἶ, γίνωσκε· τοῦ γὰρ μὴ χανεῖν
λύκον διακενῆς σὺ μόνος εὕρηκας τέχνην.

Euphron ap. Athen. IX. 379, f.

"σκέψασθε, παῖδες· οὐχ ὁρᾶθ'; ὥρα νέα, χελιδών."
οἱ δ' ἔβλεπον, κἀγὼ 'ν τοσούτῳ τῶν κρεῶν ἔκλεπτον.
ΧΟ. ὦ δεξιώτατον—κρέας, σοφῶς γε προὐνοήσω·

402. ὥρα νέα, *the young year, the spring.* Il. II. 468. Od. IX. 51. The swallow, as the harbinger of spring, was a favourite bird among the Greeks; his first appearance making a holiday for the Greek boys. A song, by which the little mendicants used to levy contributions on the good nature of their fellow-citizens, has been preserved in Athenæus (VIII. 360.).

The swallow, the swallow has burst on the sight;
He brings us gay seasons of vernal delight:
His back it is sable, his belly is white.
Have you nothing to spare,
That his palate may please,
A fig, or a pear,
Or a slice of rich cheese?
Mark, he bars all delay:
At a word, my friend, say,
Is it yes—is it nay?
Do we go? do we stay?
One gift, and we're gone:
Refuse, and anon
On your gate and your door
All our fury we pour:
Or our strength shall be tried
On your sweet little bride;
From her seat we will tear her:
From her home we will bear her:
She is light, and will ask
But small hands to the task.
Let your bounty then lift
Help and aid to our mirth;
And whatever the gift,
Let its size speak its worth.
The swallow, the swallow
Upon you doth wait:
An almsman and suppliant
He stands at your gate:
Set open, set open
Your gate and your door;
Neither giants nor grey-beards
Your bounty implore. Mitchell's Aristoph.

404. —κρέας, i. e. σῶμα. Cf. infr. 440. (Ran. 191. νεναυμάχηκε τὴν περὶ τῶν κρεῶν.) The Chorus, during this short pause, contemplate with admiration the enormous bulk of the sausage-seller.

ὥσπερ ἀκαλήφας ἐσθίων πρὸ χελιδόνων ἔκλεπτες.
ΑΛ. καὶ ταῦτα δρῶν ἐλάνθανόν γ'· εἰ δ' οὖν ἴδοι τις αὐτῶν,
ἀποκρυπτόμενος ἐς τὰ κοχώνα τοὺς θεοὺς ἀπώμνυν·
ὥστ' εἶπ' ἀνὴρ τῶν ῥητόρων ἰδών με τοῦτο δρῶντα·
"οὐκ ἔσθ' ὅπως ὁ παῖς ὅδ' οὐ τὸν δῆμον ἐπιτροπεύσει."
ΧΟ. εὖ γε ξυνέβαλεν αὔτ'· ἀτὰρ δῆλόν γ' ἀφ' οὗ ξυνέγνω·
ὁτιὴ 'πιώρκεις θ' ἡρπακὼς, [καὶ κρέας ὁ πρωκτὸς εἶχεν.]
ΚΛ. ἐγώ σε παύσω τοῦ θράσους, οἶμαι δὲ μᾶλλον ἄμφω.
ἔξειμι γάρ σοι λαμπρὸς ἤδη καὶ μέγας καθιεὶς,

405. *Nettles* (ἀκαλῆφαι) in their tender state, i. e. before the commencement of spring, were considered a delicacy at Greek tables; nor is the common nettle even now despised by them. "Our guides made nosegays of the fragrant leaves of the fraxinella; the common nettle was not forgotten as a potherb, but the imperatoria seemed to be the favourite sallad." Sibthorp's Journey in the Morea. The observation of the Chorus implies that the sausage-seller, in making his thefts, was as observant of the approach of the spring as those who eat nettles. To other dramatic illustrations of the word (Athen. 90, a. ἀκαλήφαις . . ἐσταφανῶσθαι. b. ὄστρε', ἀκαλήφας, λεπάδας παρέθηκέ μοι) add,

εἰκὸς δήπου πρῶτον ἁπάντων
ἴφυα φῦναι
καὶ τὰς κραναὰς ἀκαλήφας. Fragm. Arist. 473. Dind.

407. κοχώνα, dual of κοχώνη, *the hip* or *haunch*. "Pars illa, quam insistimus, quum equo vehimur. Metaplasmus generis factus in hac voce. Quemadmodum autem parum honestus locus est, qui hoc nomine denotatur; sic legimus inter probrosa nomina fuisse illud κοχώνας." Cas.

Ib. ἀπομνύναι, to swear an oath, but always in reference to a negative declaration. Od. X. 345. Herodot. II. 179. Lysist. 903. Av. 705. θεοὺς ἀπομνύναι. Nub. 1232. Soph. Phil. 1289. ἀπώμοσα . . μὴ Eurip. Cycl. 266.

408. ἀνὴρ τῶν ῥητόρων, *a certain orator*. Cf. infr. 454.

413. λαμπρὸς, *fresh*. Infr. 739. Herodot. II. 96. ταῦτα τὰ πλοῖα, ἀνὰ μὲν τὸν ποταμὸν οὐ δύνανται πλέειν, ἢν μὴ λαμπρὸς ἄνεμος ἐπέχῃ.

πρότερον μὲν εἰ πνεύσειε Βορρᾶς ἢ Νότος
ἐν τῇ θαλάττῃ λαμπρὸς, ἰχθὺς οὐκ ἂν ἦν
οὐδενὶ φαγεῖν.
Alexis ap. Athen. VIII. 338, d. Porson's Advers. p. 102.

ὁμοῦ ταράττων τήν τε γῆν καὶ τὴν θάλατταν εἰκῇ. 414
ΑΛ. ἐγὼ δὲ συστείλας γε τοὺς—ἀλλᾶντας εἶτ' ἀφήσω
κατὰ κῦμ' ἐμαυτὸν οὔριον, κλάειν σε μακρὰ κελεύσας.
ΔΗ. κἄγωγ', ἐάν τι παραχαλᾷ, τὴν ἀντλίαν φυλάξω.
ΚΛ. οὔτοι μὰ τὴν Δήμητρα καταπροίξει τάλαντα πολλὰ

413. *καθιεὶς* sc. *ἐμαυτὸν, demittens me.* Plat. Theæt. 168, b. *ἵλεῳ τῇ διανοίᾳ συγκαθείς.* 174, a. *εἷς τῶν ἐγγὺς οὐδὲν αὐτὴν συγκαθιεῖσα.* Protag. 336, a. *ἀλλ' εἴ τι δέει θεάσασθαι ἐν τῷ αὐτῷ ἐμέ τε καὶ Κρίσωνα θέοντας, τούτου δέου συγκαθεῖναι.* Aristot. Hist. Anim. V. 2. *ὀχεύεται μὲν ἡ θήλεια συγκαθιεῖσα καὶ διαβαίνουσα.*

Ib. *μέγας.* Ach. 922. *βορέαν ἐπιτηρήσας μέγαν.* Vesp. 1124. *ὅθ' ὁ βορέας ὁ μέγας ἐπεστρατεύσατο.*

414. Wieland considers this verse as a quotation. Ib. *εἰκῇ,* without care or thought for consequences. Pl. 300. Nub. 44. Lysist. 471. Lysias 109, 20. *οὐδὲν εἰκῇ καὶ ἀλογίστως ποιεῖν.*

415. The nautical imagery of Cleon is returned by his opponent, but in a tone of calm composure, admirably contrasting with the boisterous fury of the first speaker. And why so? "There is a tide in the affairs of men;" and the sausage-seller discovers by the faces of his audience that that tide is now wholly in his favour. He therefore draws in (*συστείλας*) the sails or sausages which the rude gales threatened by his opponent might damage, commits himself to the stream (*κατὰ κῦμ' οὔριον*) of popular favour, and snaps his fingers in utter contempt at the threatened storm. The sausage-seller had perhaps learned this wisdom in the school of Euripides. Med. 522. *δεῖ μ' . . . ὥστε ναὸς κεδνὸν οἰακοστρόφον | ἄκροισι λαίφους κρασπέδοις ὑπεκδραμεῖν | τὴν σὴν στόμαργον, ὦ γύναι, γλωσσαλγίαν.*

Ib. *συστείλας.*

> *ἀλλὰ συστείλας,*[k] *ἄκροισι*
> *χρώμενος τοῖς ἱστίοις,*
> *εἶτα μᾶλλον μᾶλλον ἄξεις*
> *καὶ φυλάξεις,*
> *ἡνίκ' ἂν τὸ πνεῦμα λεῖον*
> *καὶ καθεστηκὸς λάβῃς.* Ran. 999.

Ib. *ἀφήσω.* Herodot. V. 42. *ἀπίει ἐς τὴν Λιβύην τὰ πλοῖα.*

417. *παραχαλᾶν, to let water through, to be leaky.* Pass. *τὴν ἀντλίαν, the sink* or *ship's pump.*

418. *μὰ τὴν Δήμητρα.* Does this oath, so frequently found in Cleon's mouth (infr. 444. 680. 791.), and which must have been among the most solemn at Athens, mean to imply an affectation of superior sanctity on the part of the demagogue? Not unlikely. Sotion mentions (Diog. Laert. 2. §. 12.) that it was by Cleon that the

[k] *ἄκροισι.* Schol. *τοῖς ἐν ἄκρῳ δεχομένοις τὸ πνεῦμα καὶ μὴ κατὰ τὸ μέσον.*

κλέψας Ἀθηναίων. ΧΟ. ἄθρει, καὶ τοῦ ποδὸς παρίει·
ὡς οὗτος ἤτοι καικίας ἢ—συκοφαντίας πνεῖ.

philosopher Anaxagoras, the tutor of Pericles, was brought to his trial for impiety.

Ib. καταπροίξεσθαι (κατὰ προῖκα ποιεῖν), *to do a thing with impunity.* Vesp. 1366. οὔ τοι καταπροίξει μὰ τὸν Ἀπόλλω τοῦτο δρῶν. Thes. 566. Herodot. V. 105. οὐ καταπροΐξονται ἀποστάντες. VII. 17. οὔτε . . καταπροΐξεαι ἀποτρέπων τὸ χρεὸν γενέσθαι.

419. πόδες, cables, by means of which a sail is turned to the wind, drawn up, stretched, or loosened. Od. V. 260. ἐν δ' ὑπέρας τε, κάλους τε, πόδας τ' ἐνέδησεν ἐν αὐτῇ. X. 32. αἰεὶ γὰρ πόδα νηὸς ἐνώμων. Bergler quotes Eurip. Orest. 705. καὶ ναῦς γὰρ, ἐνταθεῖσα πρὸς βίαν ποδὶ | ἔβαψεν, ἔστη δ' αὖθις, ἢν χαλᾷ πόδα. Soph. Antig. 726. αὔτως δὲ, ναὸς ὅστις ἐγκρατὴς πόδα | τείνας ὑπείκει μηδὲν, ὑπτίοις κάτω | στρέψας τὸ λοιπὸν σέλμασιν ναυτίλλεται. The sense of the passage, as Dindorf remarks, is *relax the sails' cable;* i. e. *give way to him in some measure, do not inveigh against him too bitterly.*

Ib. τοῦ ποδὸς παρίεναι = ποδὸς χαλάσαι. Pass.

420. καικίας. In the beautiful octogonal tower of the Winds at Athens, the Kaikias lies between Boreas (the north) and Apeliotes (the east wind): consequently it is the N. E. wind. (On its nature see the Pseudo-Aristot. de Mundo IV. 12. also Plutarch in Sertor. 17. Townsend's New Testament II. 441.) The remaining five compartments are assigned to Eurus, Notus, Libs, Zephyrus, [l] Skiron.

Ib. —συκοφαντίας (sc. ἄνεμος) [m] *a sycophant-wind.* Cf. ὀρνιθίας

[l] The following elegant description of this tower, which served the Athenians as an index of the winds, as a picture of their character, and also as a chronometer, is contained in a most valuable accession to Classical Literature, a copy of which has reached the Editor just as this sheet is going to press. "This octogonal tower is to the Athenian winds what Spenser's Shepherds' Calendar is to the British months. All the eight figures of the winds are represented as winged and floating through the air in a position nearly horizontal. Only two, the two mildest, Libs and Notus, have the feet bare; none have any covering to the head. Beginning at the north side, the observer sees the figure of Boreas, the wind to which that side corresponds, blowing a twisted cone, equipped in a thick and sleeved mantle, with folds blustering in the air, and high-laced buskins: as the spectator moves eastward, the wind on the next side of the octogon presents him with a plateau containing olives, being the productions to which its influence is favourable. The east wind exhibits to his view a profusion of flowers and fruits: the next wind, Eurus, with stern and scowling aspect, his right arm muffled in his mantle, threatens him with a hurricane: the south wind, Notus, is ready to deluge the ground from a swelling urceus, which he holds in his bared arms, with a torrent of shower. The next wind, driving before him the form of a ship, promises a rapid voyage. Zephyrus floating softly along, showers into the air a lapful of flowers; while his inclement neighbour bears a bronze vessel of charcoal in his hands, in order to dispel the cold, which he himself has caused." Wordsworth's Athens and Attica, p. 151.

[m] Instead of this comic fabrication, Passow observes that the verse may be read κᾳκίας καὶ συκοφαντίας πνεῖ: συκοφαντίας being the genitive of συκοφαντία

ΑΛ. σὲ δ' ἐκ Ποτιδαίας ἔχοντ' εὖ οἶδα δέκα τάλαντα.
ΚΛ. τί δῆτα; βούλει τῶν ταλάντων ἓν λαβὼν σιωπᾶν;
ΧΟ. ἁνὴρ ἂν ἡδέως λάβοι. τοὺς τερθρίους παρίει.
ΑΛ. τὸ πνεῦμ' ἔλαττον γίγνεται.
ΚΛ. φεύξει γραφὰς ἑκατονταλάντους τέτταρας.
ΑΛ. σὺ δ' ἀστρατείας γ' εἴκοσιν,
κλοπῆς δὲ πλεῖν ἢ χιλίας.
ΚΛ. ἐκ τῶν ἀλιτηρίων σέ φη-

(Br. Acharn. 877.) and ἐκνεφίας (νέφος) *a hurricane*, in the following fragment.

πρότερον μὲν εἰ πνεύσειε Βορρᾶς ἢ Νότος
ἐν τῇ θαλάττῃ λαμπρὸς, ἰχθὺς οὐκ ἂν ἦν
οὐδενὶ φαγεῖν. Νυνὶ δὲ πρὸς τοῖς πνεύμασι
τούτοις Φάϋλλος προσγέγονε χειμὼν τρίτος.
ἐπὰν γὰρ ἐκνεφίας καταιγίσας τύχῃ
ἐς τὴν ἀγορὰν, τοὖψον πριάμενος οἴχεται
φέρων ἅπαν τὸ ληφθέν· ὥστε γίγνεται
ἐν τοῖς λαχάνοις τὸ λοιπὸν ἡμῖν ἡ μάχη.

Alexis ap. Athen. VIII. 338, d.

Ib. πνεῖ, *is blowing*. Od. V. 469. αὔρη δ' ἐκ ποταμοῦ ψυχρὴ πνέει. Xen. de Venat. c. VI. §. 2. ἐξάγειν δὲ τὰς κύνας οὐ χρὴ ἐπὶ τὰ κυνηγέσια, . . . ὅταν ἄνεμος πνέῃ μέγας. 421. Ποτῖδαιας.

422. The former fierce tone of Cleon (soon to be resumed) here drops into one of confidence and intimacy. The first part of the Chorus's answer is addressed to Cleon, the second to the sausage-seller.

423. τερθρίους παρίει. "Proprie erat funis, qui, sedata tempestate, in prora remittebatur, ut velum expanderetur. Contra pedes (nam duo fuerunt in quavis navi funes, quibus vela regebantur) laxabantur tempestate orta, ut velum contraheretur." Dind.

425. "You shall be a defendant in four suits, in each of which the assessment shall be laid at a hundred talents."

427. πλεῖν, i. e. πλέον. Corinthus de Dial. p. 59. Ἀττικὸν καὶ τὸ πλεῖν ἀντὶ τοῦ πλέον, δεῖν ἀντὶ τοῦ δέον.

428. ἀλιτηρίων . . τῆς θεοῦ, *sinners against the goddess*, i. e. Minerva, the tutelary divinity of Athens. The sinners here alluded to were those who had polluted her temple in the affair of Cylon. See Thucyd. I. 126. Herodot. V. 71. Mitford, III. 67. Andoc. 7, 44. ἀναγραφέντες ἐν στήλαις ὡς ὄντες ἀλιτήριοι τῶν θεῶν. Æsch. 72, 20. ὦ τῆς Ἑλλάδος ἀλιτήριε. Lysias, 107, 44. εἴργεσθαι τῶν ἱερῶν ὡς

and following the usual regimen after πνεῖ. Matthiæ, §. 362: also Townsend's New Testament, 2. p. 88.

μι γεγονέναι τῶν τῆς θεοῦ.
ΑΛ. τὸν πάππον εἶναί φημί σου
τῶν δορυφόρων . . . ΚΛ. ποίων; φράσον.
ΑΛ. τῶν Βυρσίνης τῆς Ἱππίου.
ΚΛ. κόβαλος εἶ. ΑΛ. πανοῦργος εἶ.
ΧΟ. παῖ' ἀνδρικῶς. ΚΛ. ἰοὺ ἰοὺ,
τύπτουσί μ' οἱ ξυνωμόται.
ΧΟ. παῖ' αὐτὸν ἀνδρικώτατα, καὶ
γάστριζε καὶ τοῖς ἐντέροις
καὶ τοῖς κόλοις,
χὤπως κολᾷ τὸν ἄνδρα.
ὦ γεννικώτατον κρέας ψυχήν τ' ἄριστε πάντων,
καὶ τῇ πόλει σωτὴρ φανεὶς ἡμῖν τε τοῖς πολίταις,

ἀλιτήριον ὄντα. Athen. 108. d. The etymology of the word leads us eventually to *ἄλη*, *mental aberration;* the ancients apparently considering all sin against the gods as a departure from right reason.

Ib. Dimeter Iambics appear to admit anapæsts into every place, but more frequently into the first and third, than into the second and fourth. The quantity of the last syllable of each dimeter is not indifferent. See further Hermann. de Met. p. 100.

431. *δορυφόρος*, prop. a soldier armed with a spear. Xen. An. V. 2. 4. Hellen. III. 1. 23. IV. 5. 8. Hence also like *δορυφόρημα* (Plut. Alex. M. 77), the body-guard of a monarch. Athen. 213. a. *καὶ βασιλεῖς μὲν αὐτὸν Ἀρμενίων καὶ Περσῶν δορυφοροῦσι.* Herodot. II. 168. On the formation of the word, see Blomfield in Ag. v. 115.

432. *Βυρσίνης.* A fictitious name derived from *βύρσα*, to cause a laugh at Cleon's trade as a tanner. The real person meant was Myrrhine, or Myrsine, (Dobree I. 89.) the wife of Hippias. As Cleon had endeavoured to throw a religious taint upon the sausage-seller, the latter retorts by endeavouring to fix an anti-democratical feeling upon his opponent. 433. *πανοῦργος* and *κόβαλος* are also joined Ran. 1015.

435. *ἀνδρικώτατ' εὖ.* Elms. *ἀνδρικώτατ' αὖ.* Reisig. 439. *χὤπως κολᾷ*, (*and see that you punish,*) cf. infr. 480. *κολᾷ* for *κολάσῃ*, as *ἐλῶ* for *ἐλάσω*. Schneid. The play of words between *κόλοις* and *κολᾷ* will not escape the student. The nice distinction between the *ἔντερον* and the *κόλον*=*κῶλον*, must be learnt in the shambles. The sausage-seller is here to be understood as taking the exhortation of the Chorus literally, and inflicting a severe *punishment* on Cleon with his various intestines. The theatre convulsed with laughter.

ὡς εὖ τὸν ἄνδρα ποικίλως τ' ἐπῆλθες ἐν λόγοισιν.
πῶς ἄν σ' ἐπαινέσαιμεν οὕτως ὥσπερ ἡδόμεσθα;
ΚΛ. *ταυτὶ μὰ τὴν Δήμητρά μ' οὐκ ἐλάνθανεν*
τεκταινόμενα τὰ πράγματ', ἀλλ' ἠπιστάμην
γομφούμεν' αὐτὰ πάντα καὶ κολλώμενα.
ΧΟ. *οἴμοι, σὺ δ' οὐδὲν ἐξ ἁμαξουργοῦ λέγεις;*
ΑΛ. *οὔκουν μ' ἐν Ἄργει οἷα πράττει λανθάνει.*

442. *ἐπέρχεσθαι, to come upon, to reach.* with dat. Il. XX. 91. Thucyd. IV. 32. VI. 34. or acc. Il. VII. 262. *ἐπῆλθες* Oxf. Ed. *ὑπῆλθες* Dind.

445–6. *τεκταινόμενα, fabricated, γομφούμενα, nailed, κολλώμενα, glued.* Wieland supposes these terms to have been used for the purpose of throwing ridicule on the popular orators, who by such affected metaphors endeavoured to gain the favour of the lower classes in Athens. Wieland could have had no great intimacy with the remains of ancient Greek oratory, whether that addressed to the people in the ecclesia, or that heard in the dicasteria, to hazard such a remark. Those speeches were addressed almost exclusively to the common people of Athens, but with the exception of one single speech, and a few personal allusions in others, the finest taste of the most cultivated society in Europe will hardly find a single word among them at which to take offence. In an intellectual point of view, few things deserve more consideration, than the difference of language addressed precisely to the same class of people at Athens, in their comic theatre, and in their deliberative assemblies and courts of justice.

447. *ἐξ, after the fashion of.* Ran. 1281. *στάσις μελῶν | ἐκ τῶν κιθαρῳδικῶν νόμων εἰργασμένη.* Evan. Johan. viii. 44. *ὅταν λαλῇ (τις) τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ.* 'When *a man* speaketh falsehood, he speaketh after the manner of his kindred.' See professor Scholefield and bishop Middleton on the passage.

Ib. *ἁμαξουργὸς, (ἅμαξα, ἔργω,) a wheelwright.* Casaubon, like Wieland, thinks that the allusion is to the vulgar metaphors which the Greek orators were accustomed to address to their illiterate audiences. If any satirical allusion is intended, I should think it addressed to the occasional imagery of the tragic writers, rather than of the orators. See among other passages Eurip. in Med. 1314. Hec. 600. Soph. Trach. 712. 781.

448. To the false charges of Cleon, the sausage-seller opposes some true ones. The frequent journeys of his rival into the Peloponnesus, ostensibly for the purpose of reconciling the Argives with the Athenians, but in reality with the design of making the most he could out of the Spartan captives, whom the chances of war had thrown into his hands.

πρόφασιν μὲν Ἀργείους φίλους ἡμῖν ποιεῖ·
ἰδίᾳ δ' ἐκεῖ Λακεδαιμονίοις ξυγγίγνεται.
καὶ ταῦτ' ἐφ' οἷσίν ἐστι συμφυσώμενα
ἐγᾦδ'· ἐπὶ γὰρ τοῖς δεδεμένοις χαλκεύεται.
ΧΟ. εὖ γ' εὖ γε, χάλκευ' ἀντὶ τῶν κολλωμένων.

449. *πρόφασιν, κατὰ* (Herodot. I. 29.) or *διὰ* (Herodot. IV. 145. VII. 230.) to be understood. Il. XIX. 301. *ἐπὶ δὲ στενάχοντο γυναῖκες | Πάτροκλον πρόφασιν.* Dem. 251, 6. *ἐξαπεστάλη ταῦτα τὰ πλοῖα πρόφασιν μὲν ὡς τὸν σῖτον παραπέμψοντα κ. τ. λ.* Lysias, 130, 39. *εἰς ἀγῶνα Κλεοφῶντα καθιστᾶσι, πρόφασιν μὲν ὅτι, κ. τ. λ.*

451. *συμφυσώμενα* (*συμφυσᾶν, conflare*). The metaphors are now derived from the forge and the smithy.

452. *ἐπὶ τοῖς δεδεμένοις, on account of the* (Spartan) *prisoners.* The text now nearly takes leave of these unhappy men, but not so their chains or their sufferings. After languishing a long time in Athenian dungeons, the objects of continual anxiety and [n] intrigue, and the eventual cause of that feverish pause in the Peloponnesian war, which Aristophanes endeavoured to make permanent by his comedy of 'Peace,' these men were restored to their country, where a fate awaited them, not difficult to account for, even upon principles different from those assigned by Thucydides (V. 34.) That these men ought to have died with arms in their hands, and that the Spartan name, then first tainted, and with it the Spartan influence, had exceedingly deteriorated in Greece, in consequence of their conduct, there can be no doubt; hence perhaps the decree of degradation passed, rendering the restored captives incapable of office, and also *of buying and selling.* As many of them however were men of high rank, we shall not be surprised to find them subsequently restored to their former rights and privileges.

Ib. *χαλκεύεται, cuduntur,* Br.

> Τρυγ. ἀλλ' οἱ Λάκωνες, ὠγάθ', ἕλκουσ' ἀνδρικῶς.
> Χορ. ἆρ' οἶσθ' ὅσοι γ' αὐτῶν ἔχονται τοῦ ξύλου,
> μόνοι προθυμοῦντ'· ἀλλ' ὁ χαλκεὺς οὐκ ἐᾷ. Pax, 478.

453. *εὖ γ' εὖ γε.* A term of encouragement to dogs as well as men. (It is hardly fair, with so much metaphorical language already upon our hands, to crowd the page with more, but the important feature in Athenian habits, referred to in vv. 1167. 1333, justifies such incidental illustration as the text will allow.) Hence Xenophon on *hare-hunting*: *καὶ ἐὰν πάλιν ἀπαντῶσι διώκουσαι αὐτὸν, ἀναβοᾶν, "εὖγε, εὖγε, ὦ κύνες, ἕπεσθε ὦ κύνες."* (*well done, dogs: to him dogs!*) . . . *πρὸς δὲ τοῖς ἄλλοις κελεύμασιν, ἐὰν ὦσιν ἐν* [o] *ὄρει αἱ μεταδρο-*

[n] The political intrigues of that extraordinary person, whose whole life in fact was but one great intrigue, viz. Alcibiades, appear to have commenced with these unhappy captives. (Thucyd. V. 43. VI. 89.

[o] As distinguished from *ἐν ἔργοις, cultivated land.*

ΑΛ. καὶ ξυγκροτοῦσιν ἄνδρες αὔτ' ἐκεῖθεν αὖ,
καὶ ταῦτά μ' οὔτ' ἀργύριον οὔτε χρυσίον
διδοὺς ἀναπείσεις, οὔτε προσπέμπων φίλους,
ὅπως ἐγὼ ταῦτ' οὐκ Ἀθηναίοις φράσω.
ΚΛ. ἐγὼ μὲν οὖν αὐτίκα μάλ' ἐς βουλὴν ἰὼν
ὑμῶν ἁπάντων τὰς ξυνωμοσίας ἐρῶ,

μαι, ἐπικελεύειν τόδε, "εὖ κύνες, εὖ ὦ κύνες" de Venat. 6. §. 19, 20. So also Arrian on *coursing* observes: "If the dog has caught the hare, or otherwise shewn mastery in the course, the sportsman should dismount, and speak the animal well, at the same time patting him, stroking (*φιλεῖν*) his head, and pulling back his ears, and addressing him by name, "*Well done Cirrha, well done Bonna, excellent Hormë!*" (*εὖγε, ὦ Κιρρὰ, εὖγε, ὦ Βόννα, καλῶς γε, ὦ Ὁρμὴ*), and each in the same way by his name, for they love to be praised, as well as men of a noble spirit." Arrian. de Venat. §. 19.

Ib. *χάλκευ'* (*hammer away*) *ἀντὶ* (*in return for*) *τῶν κολλωμένων, the taunts about glueing from the other party.*

454. *συγκροτέω* (*κροτέω*), *to assist in soldering, to beat or hammer together.*

Ib. *ἄνδρες, certain persons,* (see examples in Dobree's Advers. I. 108.)

Ib. *ἐκεῖθεν*, sc. *from Sparta:* indicating that Cleon had already found those who were willing to give money for the liberation of the captives.

458. *ἰὼν . . . ἐρῶ.* See Dobree's Advers. II. 313.

459. *ξυνωμοσίας.* "There were at Athens societies called [p] Synomosies, which bore considerable resemblance to our political clubs; with this difference principally, that as property, liberty, and life itself were incomparably less secure there than under the mild firmness of our mixed government, the interests of individuals, which bound them to those societies, were much more pressing than what commonly lead to any similar establishments among us. The sanction of a solemn oath to their engagements was therefore always required of the members; whence the society obtained their name, signifying sworn brotherhoods. The objects proposed were principally two; private security, and political power; and for the sake of one or both of these, most men of rank or substance in Athens were members of some Synomosy. Against the oppression of democratical despotism, which was often, as we shall see more particularly hereafter, very severely excercised against the rich, the

[p] Of the extent to which these societies prevailed, an incidental passage in Plato's Defence of Socrates gives a lively view. Speaking of his great preceptor, he observes, (Apol. 36, c.) *ἀμελήσας ὧν περ' οἱ πολλοὶ, χρηματισμοῦ τε καὶ οἰκονομίας καὶ στρατηγιῶν καὶ δημηγοριῶν καὶ τῶν ἄλλων ἀρχῶν καὶ ξυνομοσιῶν καὶ στάσεων τῶν ἐν τῇ πόλει γιγνομένων, κ. τ. λ.*

καὶ τὰς ξυνόδους τὰς νυκτερινὰς ἐν τῇ πόλει,
καὶ πάνθ' ἃ Μήδοις καὶ βασιλεῖ ξυνόμνυτε,
καὶ τἀκ Βοιωτῶν ταῦτα—συντυρούμενα.
ΑΛ. πῶς οὖν ὁ τυρὸς ἐν Βοιωτοῖς ὤνιος;
ΚΛ. ἐγώ σε νὴ τὸν Ἡρακλέα—παραστορῶ.
ΧΟ. ἄγε δὴ σὺ τίνα νοῦν ἢ τίνα ψυχὴν ἔχεις;
νυνὶ διδάξεις, εἴπερ ἀπεκρύψω ποτὲ
ἐς τὰ κοχώνα τὸ κρέας, ὡς αὐτὸς λέγεις.
θεύσει γὰρ ᾄξας ἐς τὸ βουλευτήριον,
ὡς οὗτος ἐσπεσὼν ἐκεῖσε διαβαλεῖ

collected influence of a body of noble and wealthy citizens might give protection, when the most respectable individual, standing single on his merits, would be overwhelmed: and the same union of influence which could provide security against oppression, with a little increase of force would dispose of the principal offices of the state." Mitford, IV. 219.

460. *ξυνόδους.* So in the declaration of the assassin of Phrynichus, Thucyd. VIII. 92. *ὅτι εἰδείη πολλοὺς ἀνθρώπους καὶ ἐς τοῦ περιπολάρχου καὶ ἄλλοσε κατ' οἰκίας ξυνιόντας.*

462. *συντυρούμενα=συγκυκώμενα.* Casaubon refers to Dem. 436, 5. *ὁ δ' ἔνδον ἐτύρευε, malas fraudes machinabatur, summa imis miscuit.* Reiske.

463. *πῶς, at what price?* (implying that this wholesale corruptionist knew the price of every thing and every where). Ach. 758. *Μεγαροῖ πῶς ὁ σῖτος ὤνιος;*

464. *παραστορεῖν, distendere,* a metaphor derived from hides. Schol. Suid. *παραστορῶ* present for fut. *παραστορέσω.* Cleon here leaves the stage.

465. As Cleon is out of the way, Ranke ingeniously suggests that the following admonitions might be put into the mouth of Nicias. Ib. *γνώμην,* Dind. Rav. *ψυχὴν,* Oxf. ed. Ven.

468. *θεύσει ᾄξας, you must run with all speed. ᾄξας* (quasi adverb. *celeriter.* Cas.) for *ἀΐξας.* See Hemster. Plut. v. 732.

Ib. *βουλευτήριον.* Cleon meaning to proceed against his opponent by a *μήνυσις,* his first appeal was necessarily to the senate. See Plattner, I. 362.

469. *εἰσπεσὼν* Dind. *ἐσπεσὼν* Oxf. ed. *ἐμπεσὼν* Br. and from the metaphoric language which runs throughout this play, it may be doubted whether Brunck is not right, and whether *θεύσει,* (Eccl. 109. Il. I. 483.) *ᾄξας,* (Ran. 999. *μᾶλλον μᾶλλον ᾄξεις, magis magisque insurges:* see Thiersch.) and *ἐμπεσὼν* are not all terms applicable to winds and waves.

ὅς (Boreas sc.) *τε διὰ Θρῄκης ἱπποτρόφου εὐρέϊ πόντῳ*

ἡμᾶς ἅπαντας καὶ κραγὸν κεκράξεται.
ΑΛ. ἀλλ' εἶμι· πρῶτον δ', ὡς ἔχω, τὰς κοιλίας
καὶ τὰς μαχαίρας ἐνθαδὶ καταθήσομαι.
ΧΟ. ἔχε νυν, ἄλειψαι τὸν τράχηλον τουτῳί,
ἵν' ἐξολισθάνειν δύνῃ τὰς—διαβολάς.
ΑΛ. ἀλλ' εὖ λέγεις καὶ παιδοτριβικῶς ταυταγί.
ΧΟ. ἔχε νυν, ἐπέγκαψον λαβὼν ταδί. ΑΛ. τί δαί;
ΧΟ. ἵν' ἄμεινον, ὦ τᾶν, ἐσκοροδισμένος μάχῃ.
καὶ σπεῦδε ταχέως. ΑΛ. ταῦτα δρῶ. ΧΟ. μέμνησό νυν
δάκνειν, διαβάλλειν, τοὺς λόφους κατεσθίειν,
χὤπως τὰ κάλλαι' ἀποφαγὼν ἥξεις πάλιν.
"ἀλλ' ἴθι χαίρων, καὶ πράξειας
κατὰ νοῦν τὸν ἐμὸν," καί σε φυλάττοι

ἐμπνεύσας ὤρινε· μέμυκε δὲ γαῖα καὶ ὕλη·
πολλὰς δὲ δρῦς ὑψικόμους, ἐλάτας τε παχείας,
οὔρεος ἐν βήσσῃς πιλνᾷ χθονὶ πουλυβοτείρῃ
ἐμπίπτων. Hes. Op. 505.

470. κραγὸν, adv. *with loud cries.*

471. ὡς ἔχω, *forthwith, on the spot.* Duk. Thuc. III. 30. Locell. Xen. Eph. p. 194. 287.

473. τουτῳὶ, gives him some *lard,* instead of the *oil,* used by wrestlers. Cf. Xen. Anab. IV. 4. 13.

474. ἐξολισθάνειν, *to slip from, to escape.* Pac. 141. πῶς ἐξολισθεῖν πτηνὸς ὢν δυνήσεται; Eccl. 286. ὡς μή ποτ' ἐξολίσθῃ. Eurip. Phœn. 1398. ὅπως σίδηρος ἐξολισθάνοι μάτην. (where see Porson. See also Kidd's Dawes, p. 602.) Ib. —διαβολάς. The word expected was λαβάς.

475. παιδοτριβικῶς, in a manner suitable to a παιδοτρίβης, or *master of a wrestling school.* Cf. infr. 1202.

476. ἐπεγκάπτειν (κάπτω), *swallow in addition.* ταδὶ, sc. σκόροδα, gives him some garlic, with which food the Athenians fed their fighting cocks. Xen. Sympos. εἰς μὲν γὰρ μάχην ὁρμωμένῳ καλῶς ἔχει κρόμμυον ὑποτρώγειν, ὥσπερ ἔνιοι τοὺς ἀλεκτρυόνας σκόροδα σιτίσαντες συμβάλλουσι.

480. τὰ κάλλαια, a cock's gills. Nicias, Demosthenes, and the sausage-seller here leave the stage.

481. Quotation from the Iolaus of Sophocles. See Dindorf's Fragments, and compare infr. 531.

Ib. ἴθι χαίρων, *go and farewell.* See Monk's Hippol. 1438. Alcest. 282. For a translation of the ensuing parabasis, see Appendix (G).

Ζεὺς ἀγοραῖος· καὶ νικήσας
αὖθις ἐκεῖθεν πάλιν ὡς ἡμᾶς
ἔλθοις στεφάνοις κατάπαστος.
ὑμεῖς δ' ἡμῖν πρόσχετε τὸν νοῦν
τοῖς ἀναπαίστοις,

483. *Ζεὺς ἀγοραῖος.* To the Jupiter of the Agora was assigned the office of presiding over all acts of dealing and barter, and seeing that all engagements of this kind were performed honestly and uprightly. He also appears to have been considered as the guardian of that eloquence, which displayed itself in the public assemblies held in or near the Agora. In the latter case we find his daughters, the Muses, as his associates: in the former he shares the duties of the Apollo *ἐπικωμαῖος*, by whom, in the purchase of a house or real estate, it had been usual for both parties to swear, that the sale and purchase had been uprightly transacted on both sides, the authorities not being at liberty to register the deed, till this solemn obligation had been performed. Creuzer, II. 507. See also Æsch. Eum. 973. Agam. 89. (with Blomfield's note). Eurip. Heracl. 70. (with Elmsley's note). Herodot. V. 47.

484. *αὖθις πάλιν.* To the examples of this pleonasm, given in Monk's Alcestis, v. 189. add Arist. Pl. 859. Lysist. 1239. Pac. 845. 861. Pind. Olymp. I. 106–8. The oldest example of this pleonasm is in Hesiod's Theog. 772. *ἐξελθεῖν δ' οὐκ αὖτις ἐᾷ πάλιν.*

485. *στεφάνοις κατάπαστος.* Infr. 931. *ἁλουργίδα | ἔχων κατάπαστον.* Hesych. *κατάπαστος, πεποικιλμένος.* Suidas: *κατάπαστος, κατάμεστος, πλήρης, καταπεποικιλμένος.* The sausage-seller here quits the stage, and the chorus address the audience.

486. Nub. 575. *ὦ σοφώτατοι θεαταὶ, δεῦρο τὸν νοῦν πρόσχετε.* (See Kidd's Dawes, p. 356.) *προσέχετε*, Br. which proceleusmatic is defended by Hermann ad Nub. 914. See also the same writer, de Metr. p. 376. Ib. *ἡμῖν* is pleonastic.

487. *τοῖς ἀναπαίστοις.* That the word "anapæsts" was more particularly applied to the tetrameter catalectic measure, see the learned editor of Hephæstion, to whom also the student is indebted for the following note. "Jure autem *Laconicum* nominatum fuisse ex locis deinceps subjectis satis patebit. Polycrates in Laconicis de secunda Hyacinthiorum die, apud Athenæum IV. p. 139. E. *τῇ δὲ μέσῃ τῶν τριῶν ἡμερῶν γίνεται θέα ποικίλη, καὶ πανήγυρις ἀξιόλογος, καὶ μεγάλη. Παῖδες τε γὰρ κιθαρίζουσιν, ἐν χιτῶσιν ἀνεζωσμένοι, καὶ πρὸς αὐλὸν ᾄδοντες πάσας ἅμα τῷ πλήκτρῳ τὰς χορδὰς ἐπιτρέχοντες, ἐν ῥυθμῷ μὲν ἀναπαίστῳ, μετ' ὀξέος δὲ τόνου τὸν θεὸν ᾄδουσιν.* Cic. Tusc. Disp. II. 15. *Spartiatarum mora procedit ad tibiam, nec adhibetur ulla sine anapæstis pedibus hortatio.* Marius Victorinus, p. 2522. *Idem et ἐμβατήριον dicitur, quod est proprium carmen Lacedæmoniorum. Id in prœliis ad incentivum virium per tibias canunt, incedentes ad pedem, ante ipsum pugnæ initium.*" Gaisford's Hephæstion, p. 277, 8.

ὦ παντοίας ἤδη μούσης
πειραθέντες καθ' ἑαυτούς.
εἰ μέν τις ἀνὴρ τῶν ἀρχαίων κωμῳδοδιδάσκαλος ἡμᾶς

488. *παντοίας μούσης.* Philetas in Floril. Stob. p. 343. *μύθων παντοίων οἶμον ἐπιστάμενος.*

489. *μούσης πειραθέντες.* Lucian III. 213. *οὐκ αὐτὸς, μὰ Δία, τοῦ τοιούτου πειραθείς.*

Ib. *καθ' ἑαυτοὺς, exclusively.*

490. This parabasis (and a nobler strain is not to be found among the whole remains of antiquity) presents two important subjects for consideration; the one local and temporary, the other of permanent and universal interest. If any human compositions might be supposed to have been of quick and almost instant birth, those now before us would certainly be thought to belong to that class: light, rapid, sparkling, they would seem to have been written as fast as their author could put pen to paper; and yet we hear Aristophanes continually speak (as all who write for posterity must speak), not only of the labour bestowed on his own individual pieces, but of the extreme difficulty connected with the art itself. In what did these difficulties consist? Those belonging to the modern dramatist, who brings to his task the spirit of a great artist, are more easily told than overcome: novelty and invention in the choice of fable—characters boldly conceived, nicely discriminated, and fully developed—language strictly appropriate to the situation of him who uses it—a plot which becomes more involved as it proceeds—and a nice thread in the author's hand for bringing all parties easily and skilfully out of the labyrinth in which he has involved them, are among the most trying of his labours. That these difficulties did not press upon the writers of the Old Comedy, as they do upon the modern caterer for the stage, is obvious enough. In what then did his weightier responsibility consist? I answer, in the magnitude and importance of his subject, in the adaptation of his art to public, not to private life. The world of the Old Comedy was the world of political events; and the poet who looked to make a figure in it, was bound to unite in himself the character of statesman as well as bard. Whatever turn the march of public events or national interests was taking, there his eye was bound to follow; keen, inquisitive, and searching; scrutinizing what was doubtful, detecting what was hollow, false, and treacherous; exposing what was hurtful, and pressing, in season and out of season, all that was useful and honourable. In the discharge of this high duty he was to be uninfluenced by fear or favour; he was neither to be awed by place nor power; and the most capricious and despotic of masters, a sovereign mob, was from his lips at least, to hear the most unwelcome and stubborn truths. Hence, amid all the levities which a Dionysiac festival enforced, a loftiness of character necessarily belonged to the old dramatist, and a dignity sat round

ἠνάγκαζεν λέξοντας ἔπη πρὸς τὸ θέατρον παραβῆναι, 491

his art, which the modern stage has never reached. In comparison with this, the arts of composition were almost a secondary consideration ; and yet, if any should deem lightly of them, as exhibited in the few specimens come down to us, let him take the fragments of some lost play of Aristophanes, and endeavour to fill up the sketch with what is now understood to be the staple ingredients of an Aristophanic comedy, not forgetting that those rich effusions of humour, wit, and poetry, were literally but to supply the demands of a day, and that in a country where dramatists counted their works by decades, not by units, a prolific muse was full as necessary as a powerful one. For myself, I know but one among the living or the dead, who could have come clean out of the task ; and supposing the author of Faust to have achieved the feat more than once, could he have kept up the ball, as Aristophanes was wont to do? A question still more important is suggested by the present strain, but it is beset with delicacies and difficulties, and is one which the limits of a work like this allow rather to start than to discuss : and yet looking at the general tenour of literary history, from the present parabasis down to that most melancholy of all melancholy books, Johnson's Lives of the British Poets, who can forbear putting the question to himself, Is it then in the order of Providence, that indigence and the highest of intellectual gifts should generally go together, or is the rectification of that general principle among the trials to which nations as well as individuals are subjected, and by a right dealing with which, the first secure their temporary, as the others do their eternal interests? Difficult as the solution of such a problem may be, it is one which the turn and progress of society will not long suffer to be evaded : and it cannot be here adverted to without doing homage to that wiser and more generous spirit, in which it has of recent day been met. In this country at least, it may now be considered as a recognised principle, that the arts of Peace as well as War have their claim upon a nation's gratitude, and that those who do honour to their country's name by intellectual endowments and achievements, may as surely reckon upon her liberality and munificence, as those who shed their best blood for her on the ocean or in the tented field.

Ib. τῶν ἀρχαίων. The immediate predecessors of Aristophanes are mentioned in the following parabasis; their precursors were, Euxenides, Myllus, Chionides, Ecphantides, Tolynus, and others.

Ib. κωμῳδοδιδάσκαλος. The origin of this term has been explained in a former play. The reader who wishes to see a large collection of phrases, growing out of the practice itself, will consult Ranke's Life of Aristophanes, 139—143. The difference between a *taught* drama and a *published* drama, as well as the whole subject of the ancient διδασκαλίαι, will come better under consideration hereafter.

491. ἠνάγκαζεν ἔπη λέξοντας. Br. See Herm. de Metr. p. 400.

οὐκ ἂν φαύλως ἔτυχεν τούτου· νῦν δ' ἄξιός ἐσθ' ὁ ποιητής,
ὅτι τοὺς αὐτοὺς ἡμῖν μισεῖ, τολμᾷ τε λέγειν τὰ δίκαια,
καὶ γενναίως πρὸς τὸν Τυφῶ χωρεῖ καὶ τὴν ἐριώλην.

492. οὐκ ἂν φαύλως ἔτυχεν τούτου, *he would not easily have obtained this;* viz. that we should come forward to address the audience.

493. τοὺς αὐτοὺς ἡμῖν μίσει. The great objects of the *political* hatred of Aristophanes, at this time, were preeminently three: those who wished to perpetuate a war, which his prophetic mind saw would ultimately end in the misery and degradation of his country—those, who instead of devoting their talents gratuitously to the service of the state, made places of office and magistracy a means of private profit; and those, who without the advantages of birth or education, presumed to thrust themselves into situations, which, in the poet's opinion, ought to be exclusively filled by *gentlemen*. On all these points the Knights give sufficient indication that their opinions and proceedings had been in accordance with those advocated by the poet. *Their* services to their country had been gratuitous (559.), and their dispositions were evidently inclined to a peace (561): of their aristocratic feelings and bearings generally, and their concentrated hatred to the demagogue, whose object it was to remove every vestige of the old nobility, it is unnecessary to speak. Whether the Knights as a body cooperated with the poet in a point of not less consequence than any which has yet been mentioned, it will be time to consider when the most important of all his dramas, viz. the Clouds, comes before us.

Ib. τολμᾷ λέγειν τὰ δίκαια. These protestations, the effect of an honourable pride on the part of the poet, were called for from the aberrations into which others of his profession too frequently fell. Hence such complaints as the following. Isoc. 161, d. ἐγὼ δ' οἶδα μὲν ὅτι πρόσαντές ἐστιν ἐναντιοῦσθαι ταῖς ὑμετέραις διανοίαις, καὶ ὅτι δημοκρατίας οὔσης οὐκ ἔστι παρρησία, πλὴν ἐνθάδε μὲν τοῖς ἀφρονεστάτοις καὶ μηδὲν ὑμῶν φροντίζουσιν, ἐν δὲ τῷ θεάτρῳ τοῖς κωμῳδοδιδασκάλοις (ὃ καὶ πάντων ἐστὶ δεινότατον, ὅτι τοῖς μὲν ἐκφέρουσιν εἰς τοὺς ἄλλους Ἕλληνας τὰ τῆς πόλεως ἁμαρτήματα τοσαύτην ἔχετε χάριν, ὅσην οὐδὲ τοῖς εὖ ποιοῦσι, πρὸς δὲ τοὺς ἐπιπλήττοντας καὶ νουθετοῦντας ὑμᾶς οὕτω διατίθεσθε δυσκόλως, ὥσπερ πρὸς τοὺς κακόν τι τὴν πόλιν ἐργαζομένους.) κ. τ. λ. Lysias fr. 31. θαυμάζω δὲ εἰ μὴ βαρέως φέρετε ὅτι Κινησίας ἐστὶν ὁ τοῖς νόμοις βοηθὸς, ὃν ὑμεῖς πάντες ἐπίστασθε ἀσεβέστατον ἁπάντων καὶ παρανομώτατον ἀνθρώπων γεγονέναι. οὐχ οὗτός ἐστιν ὁ τοιαῦτα περὶ θεοὺς ἐξαμαρτάνων, ἃ τοῖς μὲν ἄλλοις αἰσχρόν ἐστι καὶ λέγειν, τῶν κωμῳδοδιδασκάλων δ' ἀκούετε καθ' ἕκαστον ἐνιαυτόν; From persons of this description Aristophanes might well think it proper to separate himself (as he continually does) by as wide a mark as possible.

494. Τυφὼς, ῶ, ῷ, ῶ. (Cf. Lysist. 974. Æsch. Ag. 639.) The

ἃ δὲ θαυμάζειν ὑμῶν φησιν πολλοὺς αὐτῷ προσιόντας,
καὶ βασανίζειν, ὡς οὐχὶ πάλαι χορὸν αἰτοίη καθ' ἑαυτόν, 496

lexicographers, necessarily confined to small limits, describe this as a [q] whirlwind springing up from the earth with great violence, raising clouds of dust, and demolishing entire houses (Soph. Antig. 418); its name being derived from the giant Typhœus, whose work all this mischief was supposed to be. When it rose from the sea, whirling up water instead of sand, the word answered to the modern water-spout. Among later writers, the word signifies thunder and lightning, accompanied with violent storms. For fuller and far more interesting accounts of this Principle of Evil, for such it was in Egyptian mythology, the reader will consult Creuzer, I. §. 8, 9. pp. 269, sq. 277. II. 440. 813. IV. 129.

Ib. *ἐριώλην*. Hesych. *ἐριώλαι, ἀνέμων συστροφαὶ, αὖραι, πνοαί.* Under this imagery the poet, as Dindorf observes, expresses his determined opposition to all turbulent persons in the state.

496. *χόρον αἰτεῖν.* The expense of paying and equipping the choruses was one of the *λειτουργίαι*, or state burdens, imposed upon the richer members of the commonwealth. The charge was called *χορηγία*, and the person who bore it *χορηγός*. The *demand for a chorus* was made to the first archon, who was said *to give a chorus*, when he appointed a choragus to pay the theatrical expenses. Cratinus (ap. Athen. XIV. p. 638. F.) complains of some archon who refused a chorus to Sophocles, and gave it to one Cleomachus, an obscure poet.

> ὃς οὐκ ἔδωκ' αἰτοῦντι Σοφοκλέει χορὸν,
> τῷ Κλεομάχῳ δ', ὃν οὐκ ἂν ἠξίουν ἐγὼ
> ἐμοὶ διδάσκειν οὐδ' ἂν εἰς Ἀδώνια.

See further, Mus. Crit. II. 84. Boeckh's Economy of Athens, l. III. §. 22.

Ib. *καθ' ἑαυτόν.* If Aristophanes was, as there is every appearance for believing, a man of rank and competence, there must have been an additional reason, besides those already stated, for giving away his dramatic pieces, as he commonly did. To have defrayed all the expenses of their exhibition at his own cost, would have

q The following account, which meets my eye in one of the public journals as I write, shews that the original term is in some degree naturalized among us. "Accounts have been received from Macao, that his majesty's sloop Raleigh was upset in a tremendous typhon which she encountered on the 4th and 5th of August last, in lat. 21., 18., lon. 118. 38., 150 miles from the land of Formosa. . . . . . The typhon was of unexampled violence, and was felt severely at Macao on the 5th, unroofing or otherwise injuring almost every house in the place. Crews of merchant-ships which had been wrecked on the coast were arriving daily, while others, it was feared, would never be heard of. Of the number of Chinese drowned during this fearful hurricane, it is impossible to form any just calculation, as whole families live altogether in boats. The barometer on board the Raleigh fell during the typhon to 28. 20."

ἡμᾶς ὑμῖν ἐκέλευσε φράσαι περὶ τούτου. φησὶ γὰρ ἁνὴρ
οὐχ ὑπ' ἀνοίας τοῦτο πεπονθὼς διατρίβειν, ἀλλὰ νομίζων
κωμῳδοδιδασκαλίαν εἶναι χαλεπώτατον ἔργον ἁπάντων·
ὑμᾶς τε πάλαι διαγιγνώσκων ἐπετείους τὴν φύσιν ὄντας,
καὶ τοὺς προτέρους τῶν ποιητῶν ἅμα τῷ γήρᾳ προδιδόντας·
τοῦτο μὲν εἰδὼς ἅπαθε Μάγνης ἅμα ταῖς πολιαῖς κατιούσαις,
ὃς πλεῖστα χορῶν τῶν ἀντιπάλων νίκης ἔστησε τροπαῖα·
πάσας δ' ὑμῖν φωνὰς ἱεὶς καὶ ψάλλων καὶ πτερυγίζων

been ruinous to his private fortune, and to have thrown the expense upon others, would, under such circumstances, have been invidious. The middle course which he pursued, and which thus becomes perfectly explicable, was at once prudent and generous.

498. *διατρίβειν*, *loiter, idle, dilly dally*. Cf. infr. 523. Lysias 170, 11. *ὥστ' εἴ τις ὑμῶν πονηρίαν καταγνώσεται τῶν ὡς ἐμὲ εἰσιόντων, δῆλον ὅτι καὶ τῶν παρὰ τοῖς ἄλλοις διατριβόντων· εἰ δὲ κἀκείνων, ἁπάντων Ἀθηναίων· ἅπαντες γὰρ εἴθισθε προσφοιτᾶν καὶ διατρίβειν ἁμοῦ γέ που.*

499. *κωμῳδοδιδασκαλίαν*, on the omission of the article, see Elmsley, Ach. 500. and Porson ad Hec. 782.

500. *ἐπέτειος*, prop. *yearly;* here *changeable in their natures.*

502. *τοῦτο μὲν* (*partly*), and *τοῦτο δὲ*, are often found in opposition in the prose writers of Greece. (Antiph. 130, 30, 32. 137, 17. 139, 5. et alibi). The opposition in the present instance, seems to be made by the word *εἶτα*, v. 508.

Ib. *ἅμα ταῖς πολιαῖς κατιούσαις*, *with the descent of grey hairs.* "Cani descendere dicuntur, cum de summo capite vel de temporibus, qua parte primum canescimus ex sententia quorundam veterum, mentum et barbam occupant. Theoc. Id. XIV. 68. *ἀπὸ κροτάφων πελόμεσθα πάντες γηραλέοι.* Hom. Il. VIII. 518. *πολιοκρόταφοί τε γέροντες.* Cas.

503. *τροπαῖα ἱστάναι.* Lysias 193, 6. *τροπαῖα τῶν βαρβάρων ἔστησαν.* Isoc. 72, a. *τροπαῖον ἱστάναι τῶν πολεμίων. τροπαῖα ἵστασθαι.* Pl. 453. Thes. 696. Xen. Hell. VII. 2. 4. 15. Sympos. The preposition *κατὰ*, or *ἀπὸ*, is to be understood. Lysias 149, 27. *τροπαῖα πολλὰ καὶ καλὰ ἔστησε κατὰ τῶν πολεμίων.* Æsch. 75, 41. *ἱκετεύω ὑμᾶς ... μὴ τροπαῖον ἵστατε ἀφ' ὑμῶν αὐτῶν.* Ib. *τῶν ἀντιπάλων χορῶν*, *over the rival choruses.*

504, 5. The comedies of Magnes are described in these two

καὶ λυδίζων καὶ ψηνίζων καὶ βαπτόμενος βατραχείοις
οὐκ ἐξήρκεσεν, ἀλλὰ τελευτῶν ἐπὶ γήρως, οὐ γὰρ ἐφ' ἥβης,
ἐξεβλήθη πρεσβύτης ὤν, ὅτι τοῦ σκώπτειν ἀπελείφθη·
εἶτα Κρατίνου μεμνημένος, ὃς πολλῷ ῥεύσας ποτ'—ἐπαίνῳ

verses in a very characteristic manner. He had written one, called βαρβίτιδες, the chorus apparently consisting of women playing on the *barbitus*: hence the word ψάλλων. (Herodot. I. 155. παιδεύειν τοὺς παῖδας κιθαρίζειν τε καὶ ψάλλειν. Another was termed the Birds: hence the word πτερυγίζων. His drama of "the Lydians" furnishes a clue to the third word λυδίζων: the two others will require a little more detail.

Ib. ψηνίζειν (ψῆνες, *gall-flies*); prop. to hang the wild fig, with the gall-flies which live in them, on the tame fig, in order that the flies may prick the fruit and ripen it. The fruit of the male palm is for the same purpose laid on the female palm; Herodot. I. 193. . . . τούτων τὸν καρπὸν περιδέουσι τῇσι βαλανηφόροισι τῶν φοινίκων, ἵνα πεπαίνῃ τέ σφι ὁ ψὴν τὴν βάλανον ἐσδύνων, καὶ μὴ ἀπορρέῃ ὁ καρπὸς ὁ τοῦ φοίνικος. ψῆνας γὰρ δὴ φορέουσι ἐν τῷ καρπῷ οἱ ἔρσενες, κατάπερ δὴ οἱ ὄλυνθοι. Here, to write a play, called the ψῆνες.

Ib. βατραχεῖον (with, or without χρῶμα), *a frog-colour*. A robe of this colour (infr. 1353.) appears to have been worn by the state-banqueters in the Prytaneum, or town-hall. The allusion is to a play of Magnes, called Βάτραχοι. (Did Aristophanes condescend to imitate this production of his precursor in the drama?)

506. οὐκ ἐξήρκεσεν, *was inadequate*: οὐκ ἀντήρκεσε, *was unable to bear up against*, would perhaps have suited the sense better. The language of the palæstra seems to be still in the poet's thoughts. Ib. τελευτῶν ἐπὶ γήρως, *at last, in the time of old age.*

507. ἐκβάλλειν and ἐκπίπτειν, words applied to unsuccessful dramas and actors. Dem. 315, 10. ἐξέπιπτες, ἐγὼ δ' ἐσύριττον. Cf. infr. 522. Ib. ἀπολείπεσθαι, said properly of one, who is conquered in running.

508. —ἐπαίνῳ. The word expected was ῥοθίῳ. "Multa laude fluens, h. e. abundans." Dind. The Scholiast considers the metaphor to have been derived from the following boast of Cratinus, respecting his own powers of language.

> Ἄναξ Ἄπολλον, τῶν ἐπῶν τῶν ῥευμάτων·
> καναχῶσι πηγαί· δωδεκάκρουνον τὸ στόμα
> Ἰλισσὸς ἐν [r] φάρυγγι. τί ἂν εἴποιμί σοι;
> εἰ μὴ γὰρ ἐπιβύσει τις αὐτοῦ τὸ στόμα,
> ἅπαντα ταῦτα κατακλύσει ποιήμασιν.

[r] His mouth's a conduit of twelve gushing pipes
That pour a loud Ilissus down his throat. Wordsworth.

διὰ τῶν ἀφελῶν πεδίων ἔρρει, καὶ τῆς στάσεως παρασύρων
ἐφόρει τὰς δρῦς καὶ τὰς πλατάνους καὶ τοὺς ἐχθροὺς προθελύμνους.
ᾆσαι δ' οὐκ ἦν ἐν ξυμποσίῳ πλὴν, "Δωροῖ συκοπέδιλε,"
καὶ, "τέκτονες εὐπαλάμων ὕμνων·" οὕτως ἤνθησεν ἐκεῖνος.
νυνὶ δ' ὑμεῖς αὐτὸν ὁρῶντες παραληροῦντ' οὐκ ἐλεεῖτε,
ἐκπιπτουσῶν τῶν ἠλέκτρων, καὶ τοῦ τόνου οὐκ ἔτ' ἐνόντος,

509. ἀφελῆ (φελλεὺς) πέδια, *smooth plains, without stones,* or *hills.* Ib. στάσεως παρασύρων, *tearing up violently from their abiding-place.* "Tria verba sunt diligenter distinguenda: ἄγειν, *volentem ducere;* ἕλκειν, *nolentem trahere;* σύρειν, *renitentem velut obtorto collo trahere.*" Cas.

510. προθελύμνους (θέλυμνον) *from the foundation.* Il. IX. 537. πολλὰ δ' ὅγε προθέλυμνα χαμαὶ βάλε δένδρεα μακρὰ | αὐτῇσιν ῥίζῃσι. (Many grammarians, however, as Dindorf remarks, interpret the word by ἄλλα ἐπ' ἄλλοις, συνεχῆ.) Ib. On the word ἐφόρει, see Porson's Advers. p. 210.

511. Δωρὼ quasi *Dea Muneraria.* Ib. συκοπέδιλος (pro συκοφάντης) formed from the χρυσοπέδιλος of Homer. A satirical choral-song of Cratinus appears to have begun with these words. Schutz refers to this passage, and to one in the Clouds (1367.), as proofs that passages which had given delight upon the stage were usually sung at convivial meetings.

512. τέκτονες εὐπαλάμων ὕμνων. The beginning of another choral song from the Eumenides of Cratinus. Zonar. Lex. I. 901. εὐπαλάμων ὕμνων ἀντὶ τοῦ εὖ διακεχωρισμένων ἢ συντεταγμένων, *fabricators of cleverly elaborated hymns.* On the etymology of the word ὕμνος, see Proclus' Chrestomathia in Gaisford's Hephæstion, p. 381. Eurip. Androm. 476. τεκτόνοιν θ' ὕμνου συνεργάταιν | δυοῖν ἔριν Μοῦσαι φιλοῦσι κραίνειν. Ib. ἤνθησεν. Cf. Nub. 897. 962.

514. ἠλέκτρων. The *electrum* of the ancients appears to have been a metallic mixture, about four parts gold, and one silver. (See Passow in voc.) The pegs of lyres seem to have been made of this metal. Hence Wieland translates

Nun, da ihr ihn faseln seht, da ihm, wie einer alten Leyer, die Wirbel
Ausgefallen sind, und er keinen Klang mehr hat und die Fugen aus einander
Sich gegeben.

-ῶν θ' ἁρμονιῶν διαχασκουσῶν· ἀλλὰ γέρων ὢν περι-
ἐρρεῖ,
ὥσπερ Κοννᾶς, στέφανον μὲν ἔχων αὗον, δίψῃ δ' ἀπολωλώς,
ὃν χρῆν διὰ τὰς προτέρας νίκας—πίνειν ἐν τῷ πρυτανείῳ,
καὶ μὴ ληρεῖν, ἀλλὰ θεᾶσθαι λιπαρὸν παρὰ τῷ Διονύσῳ.
οἵας δὲ Κράτης ὀργὰς ὑμῶν ἠνέσχετο καὶ στυφελιγμούς·

515. ἁρμονιῶν (ἁρμόζω), *joints, fastenings.* Od. V. 248. γόμφοισιν δ' ἄρα τήν γε καὶ ἁρμονίῃσιν ἄρηρεν. 361. ὄφρ' ἂν μέν κεν δούρατ' ἐν ἁρμονίῃσιν ἀρήρῃ.

Ib. διαχασκουσῶν, *gaping asunder.*

καὶ Λαῒς ὀρθῶς γοῦν νομίζοιτ' ἂν τέρας.
αὕτη γὰρ, ὁπότ' ἦν μὲν νεοττὸς καὶ νέα,
ὑπὸ τῶν στατήρων ἦν ἀπηγριωμένη,
εἶδές τ' ἂν αὐτῆς Φαρνάβαζον θᾶττον ἄν.
ἐπεὶ δὲ δολιχὸν τοῖς ἔτεσιν ἤδη τρέχει,
τὰς ἁρμονίας τε διαχαλᾷ τοῦ σώματος,
ἰδεῖν μὲν αὐτὴν ῥᾷόν ἐστι καὶ πτύσαι.

Epicrates ap. Athen. XIII. 570, c.

516. Connas, a once celebrated flute-player, but who had fallen into such poverty that he was master of nothing but the chaplets which he had formerly won in the musical contests.

Ib. δίψῃ δ' ἀπολωλώς. The allusion is to the intemperate habits of the old bard. "Prisco si credis, Mæcenas docte, Cratino, Nulla placere diu nec vivere carmina possunt, Quæ scribuntur aquæ potoribus." Horat. The death of the bard is thus pleasantly accounted for in our author's Pax.

Ἑρμ. τί δαί; Κρατῖνος ὁ σοφὸς ἔστιν; Τρυγ. ἀπέθανεν,
ὅθ' οἱ Λάκωνες ἐνέβαλον. Ἑρμ. τί παθών; Τρυγ. ὅ τι;
ὡρακιάσας· οὐ γὰρ ἐξηνέσχετο
ἰδὼν πίθον καταγνύμενον οἴνου πλέων. 701.

517. —πίνειν. The word expected was δειπνεῖν. 518. ληρεῖν for καταφρονεῖσθαι ὡς ληροῦντα. Ib. θεᾶσθαι, *to be a spectator, to have a seat in the theatre.* λιπαρὸν, *nitidus, pinguis, lautus.*

518. παρὰ τῷ Διονύσῳ. ἀντὶ τοῦ ἐν τῷ θεάτρῳ. Schol. aliorum fabulas in Dionysiis spectare. Schutz. παρὰ τῷ (ἱερεῖ) Διονύσου. Elmsley in Acharn. 1086. The high-priest of Bacchus had, it is well known, one of the most conspicuous seats in the theatre: may not the god be here put παρ' ὑπόνοιαν for his priest? Theophrast. περὶ ἀρεσκείας. τοῦ δὲ θεάτρου καθῆσθαι, ὅτ' ἂν ᾖ θέα, πλησίον τῶν στρατηγῶν. 519. στυφελισμοὺς Schneid. Pass. Schol. λοιδορίας, ὕβρεις, μέμψεις.

ὃς ἀπὸ σμικρᾶς δαπάνης ὑμᾶς ἀριστίζων ἀπέπεμπεν,
ἀπὸ κραμβοτάτου στόματος μάττων ἀστειοτάτας ἐπι-
νοίας· 521

520. ἀπὸ σμικρᾶς δαπάνης, *at a small expense.* (Plut. 377. ἐγώ τοι τοῦτ' ἀπὸ σμικροῦ πάνυ (sc. ἀναλώματος) | ἐθέλω διαπρᾶξαι. Xen. Mem. I. 2. 14. ἀπ' ἐλαχίστων μὲν χρημάτων αὐταρκέστατα ζῶν. Also Hell. IV. 2–7. Anab. I. 1. 9. Isoc. p. 446, 118.) By these words Schutz understands the trifle originally paid for admission to the theatre; Crates being thus compared to a cook, who for a small remuneration treats his guests very handsomely.

Ib. ἀριστίζων. Cf. Av. 659. 788. Ran. 376.

(*A parasite magnifies his profession.*)

τὸ γὰρ παρασιτεῖν εὗρεν ὁ Ζεὺς ὁ φίλιος,
ὁ τῶν θεῶν μέγιστος ὁμολογουμένως.
οὗτος γὰρ εἰς τὰς οἰκίας εἰσέρχεται,
οὐχὶ διακρίνας τὴν πενιχρὰν ἢ πλουσίαν.
οὗ δ' ἂν καλῶς ἐστρωμένην κλίνην ἴδῃ,
παρακειμένην τε τὴν τράπεζαν, πάνθ' ἃ δεῖ
ἔχουσαν· ἤδη συγκατακλιθεὶς κοσμίως,
ἀριστίσας ἑαυτὸν, ἐντραγὼν, πιὼν,
ἀπέρχετ' οἴκαδ', οὐ καταβαλὼν συμβολάς.
κἀγὼ ποιῶ νῦν τοῦτ'· ἐπὰν κλίνας ἴδω
ἐστρωμένας, καὶ τὰς τραπέζας εὐτρεπεῖς,
καὶ τὴν θύραν ἀνεῳγμένην, εἰσέρχομαι
ἐνθάδε σιωπῇ, καὶ ποιήσας εὐσταλῆ
ἐμαυτὸν, ὥστε μὴ 'νοχλεῖν τὸν συμπότην.
πάντων ἀπολαύσας τῶν παρατεθέντων, πιὼν,
ἀπέρχομ' οἴκαδ', ὥσπερ ὁ Ζεὺς ὁ φίλιος.
. . . .
εἶθ' ὕστερον τὸν Ἡρακλέα μιμούμενοι
τῶν εὐπόρων τινὲς, παρασίτους ἑλόμενοι
τρέφειν, παρεκάλουν οὐχὶ τοὺς χαριεστάτους
ἐκλεγόμενοι, τοὺς δὲ κολακεύειν δυναμένους,
καὶ πάντ' ἐπαινεῖν. οἷς ἐπειδὴ προσερύγοι,
ῥαφανίδα καὶ σαπρὸν σίλουρον καταφαγὼν,
ἴα καὶ ῥόδ' ἔφασαν αὐτὸν ἠριστηκέναι.

Diodorus ap. Athen. VI. 239, b.

521. κραμβότατον στόμα=καπυρὸν στόμα, *clear and sound.* Pass.

Ib. μάττειν (*pinsere*). The word makes a conspicuous figure in a busy culinary scene described by Mnesimachus.

πᾶς δὲ κατ' οἴκους μάττει, πέττει,
τίλλει, κόπτει, τέμνει, εὕει,
χαίρει, παίζει, πηδᾷ, δειπνεῖ,
πίνει, σκιρτᾷ, λοιδοῖ, κεντεῖ.

Athen. IX. 403, c.

οὗτος μέντοι μόνος ἀντήρκει, τοτὲ μὲν πίπτων, τοτὲ δ' οὐχί.
ταῦτ' ὀρρωδῶν διέτριβεν ἀεὶ, καὶ πρὸς τούτοισιν ἔφασκεν
ἐρέτην χρῆναι πρῶτα γενέσθαι, πρὶν πηδαλίοις ἐπιχειρεῖν,
κᾆτ' ἐντεῦθεν πρῳρατεῦσαι, καὶ τοὺς ἀνέμους διαθρῆσαι,

Ib. *μάττων ἐπινοίας, ornans sua scripta inventionibus.* Cas.

> ἀλλ' ὥσπερ δειπνοῦ γλαφυροῦ ποικίλην εὐωχίαν
> τὸν ποιητὴν δεῖ παρέχειν τοῖς θεαταῖς τὸν σοφὸν,
> ἵν' ἀπίῃ τις τοῦτο φαγὼν, καὶ πιὼν, ὅπερ λαβὼν
> χαίρει τις, καὶ σκευασία μὴ μί' ᾖ τῆς μουσικῆς.

Astydamas ap. Athen. X. p. 411, a. Gaisford's Hephæstion, p. 358.

522. ἀντήρκει. Plat. 3 Epist. 317, c. ὡς οὐχ οἷός τ' ἔσοιο ἀνταρκέσαι τοῖς διαβάλλουσιν ἡμᾶς. Ib. πίπτων. Casaubon understands this word in the same sense as ἐκβάλλειν, ἐκπίπτειν. Cf. sup. 507. Coupled as it is here with the word ἀνταρκεῖν, I should rather understand it as a term of the palæstra. Ib. τοτὲ μὲν, τοτὲ δέ. Cf. Av. 1398. Ran. 290.

524. ἐρέτην . . . γενέσθαι. The train of reflexions which follow will be better understood by the following observations of the English historian of Greece. "The seas, which nearly surround Greece, are singularly adverse to improvements upon that vast scale which oceans require, and which modern times have produced. Broken by innumerable headlands and islands, with coasts mostly mountainous, and in some parts of extraordinary height, the Grecian seas are beyond others subject to sudden and violent storms. These united circumstances, which have made the Greeks of all ages excellent boatmen, have contributed much to prevent them from becoming seamen." Vol. I. 167.

525. πρῳρατεύειν, to perform the part of the πρῳράτης or πρῳρεὺς, i. e. the *prow-man.* This officer took his post on the fore part of the vessel, but received his orders from the κυβερνήτης. Plut. in Thes. 17. Φιλόχορος δὲ παρὰ Σκίρου φησὶν ἐκ Σαλαμῖνος τὸν Θησέα λαβεῖν κυβερνήτην μὲν Ναυσίθοον, πρῳρέα δὲ Φαίακα, μηδέπω τότε τῶν Ἀθηναίων προσεχόντων τῇ θαλάσσῃ. Id. in Cleom. 27. καὶ Δημάδης, τὰς τριήρεις μὲν καθέλκειν καὶ πληροῦν ποτε τῶν Ἀθηναίων κελευόντων, χρήματα δ' οὐκ ἐχόντων, πρότερόν ἐστιν, ἔφη, τοῦ πρῳρατεῦσαι τὸ φυρᾶσαι. Id. in Agide, 1. καθάπερ γὰρ οἱ πρῳρεῖς τὰ ἔμπροσθεν προορώμενοι τῶν κυβερνητῶν, ἀφορῶσι πρὸς ἐκείνους, καὶ τὸ προστασσόμενον ὑπ' ἐκείνων ποιοῦσιν· οὕτως οἱ πολιτευόμενοι, καὶ πρὸς δόξαν ὁρῶντες, ὑπηρέται μὲν τῶν πολλῶν εἰσὶν, ὄνομα δ' ἀρχόντων ἔχουσιν.

Ib. διαθρεῖν (θρέω), *to watch thoroughly.* Thes. 658. τὰς διόδους διαθρῆσαι. Nub. 700. φρόντιζε δὴ καὶ διάθρει.

κᾆτα κυβερνᾶν αὐτὸν ἑαυτῷ. τούτων οὖν οὕνεκα πάντων,
ὅτι σωφρονικῶς κοὐκ ἀνοήτως ἐσπηδήσας ἐφλυάρει, 527
αἴρεσθ' αὐτῷ πολὺ τὸ—ῥόθιον, παραπέμψατ'—ἐφ' ἕν-
δεκα κώπαις

526. κυβερνᾶν, to act the part of the κυβερνήτης, *steersman and master*. Od. III. 282. ὃς ἐκαίνυτο φῦλ' ἀνθρώπων | νῆα κυβερνῆσαι. Pind. Ol. 12. 4. ἐν πόντῳ κυβερνῶνται θοαὶ | νᾶες. Dem. 929, 14. Ἐρασικλῆς μαρτυρεῖ κυβερνᾶν τὴν ναῦν ἣν Ὑβλήσιος ἐναυκλήρει. The value of the κυβερνήτης is significantly expressed in the speech of Pericles, when explaining their resources to the Athenians at the outbreak of the Peloponnesian war. Thucyd. I. 143. καὶ ὅπερ κράτιστον, κυβερνήτας ἔχομεν πολίτας καὶ τὴν ἄλλην ὑπηρεσίαν πλείους καὶ ἀμείνους ἢ πᾶσα ἡ ἄλλη Ἑλλάς. For moral and political reflexions derived from this word, see Dem. 801, 10–20. Lucian VI. 280–3.

527. σωφρονικῶς. "Sensus est: σωφρονικῶς προσῆλθεν ὑμῖν, *modeste accessit ad vos*. Cas." An easier explanation would perhaps arise by repeating ἐσεπήδησε. Dobree reads σωφρονικὸς, and compares Xen. Mem. I. 3. 9. οὐ σὺ Κριτόβουλον ἐνόμιζες εἶναι τῶν σωφρονικῶν ἀνθρώπων μᾶλλον ἢ τῶν . . . . ἀνοήτων.

528. τὸ ῥόθιον. It was the well-known opinion of Dawes, that in the Attic poets a final short vowel was universally made long before an inceptive ῥ in the following word. Hence he accounted for the following metrical appearances in Aristophanes:

Nub. 343. κοὐχὶ γυναιξὶν, μὰ Δί', οὐδ' ὁτιοῦν· αὗται δὲ ῥῖνας ἔχουσιν.
415. μήτε ῥιγῶν ἄχθει λίαν, μήτ' ἀριστᾶν ἐπιθυμεῖς.
Ach. 1145. σοὶ δὲ ῥιγῶντι προφυλάττειν.
Pac. 698. κέρδους ἕκατι κἂν ἐπὶ ῥιπὸς πλέοι.
739. εἰς τὰ ῥάκια σκώπτοντας ἀεὶ, καὶ τοῖς φθειρσὶν πολεμοῦντας.

To which may be added from the same author:

Ran. 1058. μεγάλων γνωμῶν καὶ διανοιῶν ἴσα καὶ τὰ ῥήματα τίκτειν.
Pl. 1065. ὄψει κατάδηλα τοῦ προσώπου τὰ ῥάκη.

That this opinion, though embraced by Brunck and other critics, was like many other of Dawes' canons, delivered in too hasty and unqualified terms, the following proofs, collected by the learned editor of Hephæstion (p. 220), sufficiently prove:

Æsch. Prom. 711. χρίμπτουσα ῥαχίαισιν ἐκπερᾶν χθόνα.
991. πρὸς ταῦτα ῥιπτέσθω μὲν αἰθαλοῦσσα φλόξ.
Soph. O. T. 72. τήνδε ῥυσαίμην πόλιν.
Eurip. Bacch. 59. τύμπανα Ῥέας τε μητρός.
Helen. 1129. ὃς ἔδραμε ῥόθια. (Antist. ὅτ' ἔσυτο πατρίδος.)
1140. ἀμφὶ ῥυτάν.
Simylus Stob. Flor. p. 231. κριτὴν, τὸ ῥηθὲν δυνάμενον συναρπάσαι.
Simonides Gnom. Br. p. 99. οὐδὲ ῥίγιον κακῆς.

"We shall venture to state what appears to us to be the metrical

θόρυβον χρηστὸν ληναΐτην,
ἵν' ὁ ποιητὴς ἀπίῃ χαίρων,

law respecting the inceptive ῥ, actually observed by the writers of *iambics*. When the final short vowel is in the second syllable of the foot, the power of the ῥ, in the following word, coinciding with the metrical ictus, makes the syllable long; as Æsch. Prom. 1059. διαρταμήσει σώματος μέγᾱ ῥάκος: but where it is in the first syllable of the foot, it continues short." Quart. Rev. V. 225. The following examples of both instances were, with the exception of the first two, communicated to the present bishop of Durham by Dr. Parr:

Œd. T. 1289. Br. τὸν μητρὸς . . . αὐδῶν ἀνόσι', οὐδὲ ῥητά μοι.
Diph. ap. Athen. p. 55, d. ῥόδᾱ, ῥαφανίδας, θερμοκυάμους . . . στέμφυλα.
Eriph. ibid. p. 84, c. τίθημι, λογιοῦμαι γάρ· αὗται δὲ ῥοαί.
Eubul. ibid. p. 557, f. (al. Schw.) δύο ῥέουσαι μέλανος, ἐκ δὲ τῶν γνάθων.
Macho ibid. p. 579, c. τὸν αὐτόμολον ἔσκωπτε, ῥίψασπίν τ' ἔφη.
Timon ibid. 445, e. ἐκ δὲ ῥυτᾱ [s] ῥίπτασκεν, ἀπληστοίνους τ' ἀρυταίνας.

To these examples add from Porson's Correct. in Advv.

Soph. Antig. 317. τί δὲ ῥυθμίζεις τὴν ἐμὴν λύπην ὅπου;
Scyriis ap. Stob. p. 376. λεπτῆς ἐπῖ ῥοπῆσιν ἐμπολὰς μακράς.
Com. Fragm. p. 301. ἀντῖ ῥαφανῖδος ὀξυθύμι' εἰσορῶν.

Ib. τὸ—ῥόθιον=ῥόθος, prop. the noise made by oars and helms: here meant for the clapping of hands. Pass. Eustath. ad Odyss. E. p. 1540. ἐλέγετο δὲ ῥοθιάζειν καὶ ὅτε οἱ ναῦται ἐπὶ κώπαις δέκα τυχὸν ἢ καὶ πλείοσι παίοντες, εἶτα ἅμα πανσάμενοι, ὡς ἐκ συνθήματος, ἅπαξ ἀνεφώνουν.

Ib. παραπέμπειν, a processional word, synonymous with our escorts, convoys, guards of honour, &c. Xen. Hell. VII, 2. 18. Χάρητα διεπράξαντο σφίσι παραπέμψαι τὴν παραπομπήν. Lucian IV. 245. συνέπεμπε δὲ ἡμῖν καὶ Ἱππογύπους χιλίους, παραπέμψοντας ἄχρι σταδίων πεντακοσίων. See also Blomfield in Choeph. p. 113. Translate: *send forth by way of honour.*

Ib. —ἐφ' ἕνδεκα κώπαις, *in eleven-oar fashion.* A large ship, according to Casaubon, was rowed by 22 marines. On joyous occasions it was not improbably the custom for half the crew to suspend their oars, and raise a shout; the other half taking their turn, when their companions had ceased.

529. χρηστόν: to distinguish it from the θόρυβος of a different kind, so often heard in Athenian theatres.

Ib. ληναΐτης = ληναϊκὸς, belonging to the λήναια, or feast of the wine-press.

[s] "Hic in uno eodemque versu vocalem *sine ictu metrico* correptam habes, *cum ictu* vero productam." Maltby. See also Monk in Hippol. 461.

κατὰ νοῦν πράξας,
φαιδρὸς λάμποντι μετώπῳ.
ἵππι' ἄναξ Πόσειδον, ᾧ

531. *κατὰ νοῦν πράξας. Ex animi sententia aliquid perficiens.* Dind. Pac. 762. *πράξας κατὰ νοῦν.* 940. *χωρεῖ κατὰ νοῦν.* Plat. 3 Rep. 399, b. *πράξας κατὰ νοῦν.* Cratyl. 428, c. *χρησμῳδεῖν κατὰ νοῦν.* 2 Rep. 366, b. *κατὰ νοῦν ζῶντες.* 7 Epist. 339, c. 8 Epist. 353, d. *κατὰ νοῦν γιγνόμενα.*

532. *φαιδρὸς λάμποντι μετώπῳ.* Though this is perhaps said generally, it is certain that Aristophanes took no small pride in his bald but ample forehead. Hence the conclusion of a set of anapæsts in his Pax:

πρὸς ταῦτα χρεὼν εἶναι μετ' ἐμοῦ
καὶ τοὺς ἄνδρας καὶ τοὺς παῖδας·
καὶ τοῖς φαλακροῖσι παραινοῦμεν
ξυσπουδάζειν περὶ τῆς νίκης.
πᾶς γάρ τις ἐρεῖ νικῶντος ἐμοῦ
κἀπὶ τραπέζῃ καὶ ξυμποσίοις,
φέρε τῷ φαλακρῷ, δὸς τῷ φαλακρῷ
τῶν τρωγαλίων, καὶ μὴ ἀφαίρει
γενναιοτάτου τῶν ποιητῶν
ἀνδρὸς τὸ μέτωπον ἔχοντος. Pac. 765–774.

For oh! if success
These my rhymes to-day bless,
When the table and board
With rich viands are stor'd,
The talk and the cry
Will be—Charge bumper high,
And carouse of the best
To our bald-headed guest;
And the cates, that are sweetest,
And the cup, that is neatest,
And the banquet's best part
Bear we there hand and heart;
Carouse to the flower
Of Phœbus's mansion;
To him with the forehead
Of matchless expansion. Quart. Rev. vol. xxiii.

533. Possessing as we do so small a portion of the Old Comedy, it is impossible to speak with any precision as to the rules of art, on which its several portions were formed, though there can be little doubt that in these minor departments, as well as in the entire play, there existed many general rules, for which the minds of the audience had been prepared by previous experience, and by which they decided the comparative merits of the performances before

them. When we observe the strong and even coarse humour of the old drama, shall we err in considering one object of such lyric effusions as now come before us, to have been a sort of resting-place for the minds of the audience, by furnishing them with a train of serious and even solemn ideas in strong contrast with the lighter ones, which had previously occupied them? What have been the main ideas presented to us in the preceding scenes? Of the two leading characters, one has been selected from the very dregs of society, and the elements of his character are those of the class to which he belongs. The other, to much of his opponent's coarseness and vulgarity, adds in his personal character violence, braggardism, and cowardice; while his public one necessarily embraces the concomitant ideas of disorder, confusion, disorganisation of society, and political perishability. What can be in higher relief with all this, than the train of choral songs which now ensue? They bring us at once among the habits and pursuits of the higher classes of Attic society: horses are neighing, chariot-wheels are glowing, the foam of rival oars is on the waters, and all Athens is crowding to hail the return of the triumphant trireme, as Oxford pours forth her thousands to hail the little summer triumphs of the Isis. And the change from earth to heaven is of the same dignified description. Instead of the Cobalus of the sausage-seller, and the Typhon of the demagogue, two fine lyric effusions bring before us the two patron deities of Attica—Neptune, the god of the aristocratic order (Nub. 83.), as well as of naval superiority, and the virgin-goddess, whose worship presented the mind not only with ideas of personal purity and refinement, but with those of heavenly as well as earthly order and regularity, with the union of valour and wisdom in the same person, and with a promise as it were of the eternal duration of such states, as based their political institutions on ideas connecting themselves with the Pallas Polieuchos of Athens. The shouts and vociferations attending the former scenes are here suspended; the theatre is to be considered as hushed in deep silence: "e'en the noisiest holds his breath For a while."

Ib. Ἵππιε . . Πόσειδον. The horse, the dolphin, and the trident (infr. 541, 2.) are the three well-known attributes of Neptune, the first being to the god on land what the second was to him at sea. (Creuz. II. 602–5.) The Attic legends connected with Neptune and the horse are too numerous and detached to find a place here. Böttiger (Andeut. zur Kunstmythol des Neptun) supposes that Neptune was originally worshipped in the native land of horses, viz. Barbary; that the Phœnicians with the worship of Neptune brought also the horse into their own country, and afterwards introduced both into Attica and the Peloponnesus, as also into Thessaly, where the worship of Neptune more particularly flourished.

Ib. "ἱππικὸς, *equinus*, ἵππιος *ab equo dictus*, as ἵππιος Κόλωνος, ἵππιος Ποσειδῶν, and the like." Quart. Rev. IX. 363. See also Blomfield's Sept. c. Theb. v. 116. Pers. p. 195. Soph. Œd. Col. 700. 745. 1125.

χαλκοκρότων ἵππων κτύπος
καὶ χρεμετισμὸς ἁνδάνει,
καὶ κυανέμβολοι θοαὶ
μισθοφόροι τριήρεις,
μειρακίων θ' ἅμιλλα λαμ-
πρυνομένων ἐν ἅρμασιν
καὶ—βαρυδαιμονούντων,
δεῦρ' ἔλθ' ἐς χορὸν, ὦ χρυσοτρίαιν', ὦ
δελφίνων μεδέων, Σουνιάρατε,

534. Χαλκόκροτοι (κροτέω) ἵπποι, horses, whose hoofs brass-shod sound when they stamp. Compare Xen. de Re Equestri 1. §. 3.

535. ἁνδάνειν with dat. Il. I. 24. Herodot. V. 39. Theog. 24. 34. 730. 800–3. Porson, (Orest. 1623.) doubting whether an accus. is to be found after this verb, corrects Theog. 26. substituting πάντεσσ' for πάντας or πάντως. But, as Passow observes, why should not ἁνδάνει follow the same rule as ἀρέσκει? See also Elmsley on this point. (Eurip. Med. p. 79.)

535. χρεμετισμὸς, *neighing*. Cf. Il. XII. 51. Lucian. IV. 298.

536. κυανέμβολοι (ἔμβολος), *with dark blue beaks*. See Blomf. Pers. p. 109. 130. 148. 163.)

537. μισθοφόροι, *receiving pay*, and large pay, if we may judge from a quotation to be made forthwith from Lysias.

Ib. τριήρεις. Here, I imagine, triremes for mock sea-fights, or sailing-matches. (See Boeckh. II. 204.) Lysias 162, 5. νενίκηκα δὲ τριήρει μὲν ἁμιλλώμενος ἐπὶ Σουνίῳ, ἀναλώσας πεντεκαίδεκα μνᾶς.

538. " λαμπρύνεσθαι ἐν ἅρμασιν dicuntur, qui curribus splendent, se ostentant in illis certaminibus." Dind.

540. —βαρυδαιμονούντων (βαρυδαίμων), *afflicted with an evil dæmon*. Met. *to be most unfortunate*. Eccl. 1102. ἆρ' οὐ κακοδαίμων εἰμί; βαρυδαίμων μὲν οὖν . . . ἀνὴρ καὶ δυστυχής. The poet satirically alludes either to the expenses incurred by the combatants in these games, (cf. the opening scene in The Clouds), or to the destruction and wreck of their chariots in them. Dem. 1410, 8. ἐν τοῖς ἱππικοῖς ἀγῶσιν ἡδίστην θέαν παρέχεται τὰ ναυαγοῦντα.

541, 2. Similar verses, consisting of a spondee, two choriambics, and a catalectic syllable, occur as Porson observes (Hecub. 1161.) Soph. Aj. 628. 640. Philoct. 710. 722. Œd. Col. 696. 701. 703. 709. 714. 716.

542. Σουνιάρᾱτε (Σούνιον, ἀράομαι), *invoked or honoured at Sunium*. Leake and others, inferring from this expression that Neptune was particularly worshipped at Sunium, have cast many an anxious look to see if they could find a temple of Neptune there, in addition to that of the Minerva Sunias. The expression I imagine

ὦ Γεραίστιε παῖ Κρόνου,
Φορμίωνί τε φίλτατ', ἐκ
τῶν ἄλλων τε θεῶν Ἀθη-
ναίοις πρὸς τὸ παρεστός.
εὐλογῆσαι βουλόμεσθα τοὺς πατέρας ἡμῶν, ὅτι
ἄνδρες ἦσαν τῆσδε τῆς γῆς ἄξιοι καὶ τοῦ πέπλου,

refers solely to the invocations used in the naval contests or games, which took place in this neighbourhood, (see the quotation from Lysias at v. 537.) and which, in ships doubling this cape, often proved so destructive. "The promontory of Sunium is lofty, steep, and rugged on every side, except the south-west, where is a beach and small bay, with an island at the entrance." Leake's Demi of Attica, p. 38. See also Kruse's Hellas, II. 242.

543. Geraestus, a promontory of Eubœa, where Neptune was worshipped.

544. Φορμίωνι. The compliment here paid to this excellent officer and man, (Thucyd. I. 117. II. 84. 85. 92.) is, if I understand the spirit of the old comedy correctly, a more delicate and valuable one than might at first sight be imagined. Referring little either in the way of praise or censure to by-gone deeds, the old comedy confined itself, as might be expected from its ephemeral nature, to the passing events of the day; and under such circumstances, a compliment, if any, should have been paid to the fresher exploits of Phormion's gallant son, or the achievements of the excellent Nicostratus, (Thuc. III. 73. sq.) But Phormion was the founder of a naval school, not altogether unlike that of our own immortal Nelson, and the poet, a zealous admirer of what was excellent, as well as a keen satirist of what was the reverse, goes more than once out of his way (Pac. 348. Lysist. 804.) to pay a compliment to this most meritorious servant of the republic.

546. Metre of the above Chorus. 1–8. Choriambic, with Iambic syzygy, acatalectic or catalectic. 9, 10. Antispas. Trim. catal. 11, 12, 13. Glyconic. 14. Pherecratean.

Ib. πρὸς τὸ παρεστὸς, in the present condition of things. Cf. Plato Polit. 262, b. ἐν τῷ παρεστηκότι.

548. ἄξιοι τοῦ πέπλου, *worthy of enrolment in the peplus.* The πέπλος (πετάννυμι, πέπταμαι, *Damm.* πέλλα, *pellis*, *palla*, *pallium*, *Riemer*) was a large, broad, richly folded garment, peculiar to the female sex, made of the finest and lightest stuff, and generally richly embroidered. It was thrown over the rest of the clothing, covering the head as well as the entire body. A peplus or drapery of this kind is generally found upon the statues of Minerva, when she appears as the healing goddess, or as the companion of the Muses. But her pepli, most famous in ancient history, are those which were carried in procession at the two Panathenaic festivals,

the greater and the less. The former appears to have had embroidered on it the whole of the war of the giants; the latter confined itself to the triumph achieved over the giant Aster or Asterides. On the border of the first peplus were represented the combatants in the Gigantomachia; but what occupied its centre? Cudworth suggests the visible world (*κόσμος*): and to this opinion the learned mythologist Creuzer assents, understanding, however, by the word *κόσμος* the ordered world of light, the struggle with the giants being whether the Olympic order should be preserved or perish. At the greater Panathenæa the peplus was, during part of the ceremony, fastened as a sail to a ship, which by means of machinery passed over the dry [t] ground, and for which various symbolical reasons have been [u] given. As soon as the procession, coming out of the Cerameicus, and taking a certain [x] route, had arrived at the temple of the Pythian Apollo, the peplus was loosed from the ship, and the first ladies in the state carried it to the temple of Minerva Polias in the Acropolis. It was there thrown over the statue of the goddess which then reposed upon a bed of flowers. To have the name embroidered upon this peplus was an honour which only the highest state-services could command; hence among the extravagant honours paid to Antigonus and Demetrius (Plut. Dem. 11.) we find *ἐνυφαίνεσθαι δὲ τῷ πέπλῳ μετὰ τῶν*

t "The magnificent ship-like car, with all its splendid accoutrements, in which Santa Rosalia now makes her annual solemn procession through the gates and streets of the maritime city of Palermo, presents no doubt a striking resemblance of that which once sailed through the city of Athens at the Panathenaïc festival." Wordsworth.

u No one, however, has yet coupled Minerva with the Egyptian Neith, and referred to the holy ships so common in Egyptian mythology. See Creuzer I. 249. 283. (note) 305. 390. 410. 413.

x In conducting the peplus along this route, Mr. Wordsworth speaks of 'the splendid streets,' and 'noble squares' of Athens. This is surely to write more like a novelist, who consults only the imagination of his readers, than like a scholar, such as Mr. W. unquestionably is, and whose business it is to speak the plain truth, whether that truth be palatable or the reverse. We may safely perhaps affirm, that at no time, certainly not when The Knights was acted, had Athens either splendid streets or noble squares. Magnificent public buildings, filled with the choicest specimens of art, unquestionably there were; but the private buildings were uniformly mean and insignificant. Upper stories projecting over the streets (the streets themselves narrow and crooked); staircases, balustrades, and doors opening outwards, and thus obstructing and narrowing the way; such was the scene which Athens presented at all events till the time of Demosthenes (Boeckh. I. c. 12. De Pauw's Recherches Philosophiques, I. §. 8.); and any single person attempting to be superior to his neighbours on these points, would no doubt have been thought to entertain a design against the commonwealth. (Cf. Eurip. Hippol. 470.) In this union of greatness and littleness, magnificence and meanness, consists much of the singularity of ancient Athens; and no attempt can be made wholly to dissociate the two, without a corresponding defect in the picture presented to the reader's mind. If a writer wishes to give a loose to his imagination in describing the private residences of the wealthier citizens of Athens, he had better follow them, as De Pauw has done, into those rural retreats, where they were more out of view of 'the tyrant,' and where they could indulge their taste for magnificence with more safety. (Recherches Phil. I. §. 3.)

οἵτινες πεζαῖς μάχαισιν ἔν τε ναυφράκτῳ στρατῷ
πανταχοῦ νικῶντες ἀεὶ τήνδ᾽ ἐκόσμησαν πόλιν·
οὐ γὰρ οὐδεὶς πώποτ᾽ αὐτῶν τοὺς ἐναντίους ἰδὼν
ἠρίθμησεν, ἀλλ᾽ ὁ θυμὸς εὐθὺς ἦν—ἀμυνίας·
εἰ δέ που πέσοιεν ἐς τὸν ὦμον ἐν μάχῃ τινὶ,
τοῦτ᾽ ἀπεψήσαντ᾽ ἂν, εἶτ᾽ ἠρνοῦντο μὴ πεπτωκέναι,
ἀλλὰ διεπάλαιον αὖθις. καὶ στρατηγὸς οὐδ᾽ ἂν εἷς
τῶν πρὸ τοῦ σίτησιν ᾔτησ᾽ ἐρόμενος—Κλεαίνετον·

θεῶν αὐτοὺς ἐψηφίσαντο. See Creuz. II. 811. sqq. Boeckh's Græcæ Trag. Princ. 192–204. Wordsworth's Athen. pp. 126, 7. and chap. 23.

549. ἔν τε. To the examples given by Monk (Alcest. v. 114.) of a preposition belonging to two members of a sentence, but expressed only in the second, add Mosch. Id. II. 138. σὺ δὲ χθόνα καὶ κατὰ πόντον | ἄβροχος ἀΐσσεις. Passow (II. 1101.) classes the particle τε in this verse among such formulæ as the following. Soph. Aj. 53. καὶ πρός τε ποίμνας ἐκτρέπω σύμμικτά τε | λείας ἄδαστα βουκόλων φρουρήματα. Electr. 599. ἔκ τε σοῦ κακοῖς | πολλοῖς ἀεὶ ξυνοῦσα τοῦ τε συννόμου. Plato Menex. 243, e. ἔκ τε γὰρ τοῦ Πειραιῶς καὶ τοῦ ἄστεος κ. τ. λ.

Ib. ναύφρακτος (φράσσω), *beset* or *defended with ships*. στράτος = στράτευμα Schneid. 550. πανταχοῦ ἀεί. This pleonasm has been illustrated by Porson, Phœniss. 1422.

Ib. τήνδε πόλιν for τήνδε τὴν πόλιν. See Reisig. p. 182.

552. ἠρίθμησεν; of course to see whether they outnumbered themselves. Casaubon refers to Theophrastus' character on cowardice for illustration.

Ib. ἀμυνίας. Hesych. ἀμυνίας ὁ ἀμυντικὸς, παρὰ τὸ ἀμύνειν, *capable of self-defence*. In thus using ἀμυνίας for ἀμυντικὸς, some allusion, not now easy to explain, is probably directed at a living person of that name.

554. ψᾶν, *tergere*, ἀποψᾶν, *abstergere*. We have again the language and the customs of the palæstra, in which combatants thrown to the ground were accustomed to wipe off the dust, and assert that they had not fallen.

Ib. ἀρνεῖσθαι μή. Soph. Ant. 442. φὴς ἢ καταρνεῖ μὴ δεδρακέναι τάδε. Arist. Plut. 241. ἔξαρνός ἐστι μηδ᾽ ἰδεῖν με πώποτε.

555. διαπαλαίειν, *to fight a matter out* or *through*,

556. πρὸ τοῦ, i. e. πρὸ τούτου, *before this*. Infr. 1290. Herodot. I. 122. φὰς πρὸ τοῦ μὲν οὐκ εἰδέναι. III. 62. V. 56. Plato Sympos. 173, e. Thucyd. II. 58. 73. Lysias 120, 16. ἐν τῷ πρὸ τοῦ χρόνῳ. "Jam quum eandem legem etiam in ceteris vocabulis, quæ conjuncta unam notionem exprimant, valuisse grammatici testentur, vereor, ne barbare pronuntiemus et scribamus, si scissim profera-

νῦν δ' ἐὰν μὴ προεδρίαν φέρωσι καὶ τὰ σιτία,

mus, quæ Græci conjuncta esse voluerunt. . . . . Ubi τὸ λοιπὸν, ἐξ ἀρχῆς, et similia substantivi munere funguntur, subunio omnino evitanda est; sin autem meram adverbiorum significationem induunt, necessario per subunionem scribenda et pronuntianda sunt καὶ τόνῳ καὶ σημαινομένῳ, ut grammatici dicunt." Thiersch.

Ib. σίτησιν. Ran. 761. νόμος τις ἐνθάδ' ἐστὶ κείμενος . . . τὸν ἄριστον ὄντα τῶν ἑαυτοῦ συντέχνων | σίτησιν αὐτὸν ἐν πρυτανείῳ λαμβάνειν. Cf. Isæus 55, 40. Dem. 489, 25. 1210, 22. Æsch. 79, 17. 82, 7. Demad. 95, 33. 103, 10. Lycurg. 158, ult. Andoc. 7, 13. 33, 14. Plat. Apol. 37, a.

Ἔπειτ' ἐγὼ παράσιτον ἐπιτρέψω τινὶ
κακῶς λέγειν; ἥκιστα. οὐδέν ἐστι γὰρ
ἐν τοῖς τοιούτοις χρησιμώτερον γένος.

* * *

ἵνα μὴ δὲ πολλὰ μακρολογῶ δι' ἡμέρας,
τεκμήριόν τι παμμέγεθες οἶμαι γ' ἐρεῖν,
ὁ τῶν παρασίτων ὡς τετίμηται βίος.
γέρα γὰρ αὐτοῖς ταὐτὰ τοῖς τ' Ὀλύμπια
νικῶσι δίδοται, χρηστότητος εἵνεκα,
σίτησις. οὗ γὰρ μὴ τίθενται συμβολαὶ,
πρυτανεῖα ταῦτα πάντα προσαγορεύεται.

Timocles ap. Athen. VI. 237, d.

σιτήσεις in the Prytaneum were either granted for life, in which case the enjoyers of them were termed ἀείσιτοι, (Pollux, IX. 40. St. Croix, I. 236.) or were occasional entertainments given to [y] ambassadors, &c.

Ib.—Cleænetus, the father of Cleon, (Thucyd. III. 36. IV. 21.) who of course came in for his crumbs of adulation from all those who wished to gain the favour of the great demagogue himself. The diastole has been prefixed to prepare the reader for the actor's brief pause, and the tone of bitter contempt and indignation in which it would be insinuated, that the highest honour the state had to grant was at the bestowal of the ignoble father of a base son.

Ib. ἐρόμενος Κλεαίνετον. Lysist. 1067. εἴσω βαδίζειν, μηδ' ἐρέσθαι μηδένα. Plat. Polit. 285, c. εἴ τις ἀνέροιτο ἡμᾶς τὴν περὶ γράμματα συνουσίαν τῶν μανθανόντων.

557. προεδρία, precedency and seat of honour in the theatre, at the public games, &c. Cf. infr. 684–5. Herodot. I. 54. VI. 57.

[y] An honorary σίτησις of a different kind at Sparta is thus described by Plutarch: τῶν δὲ ἐπιτηδείων ἕκαστος αὐτῷ δεῖπνον παρατιθεὶς ἔλεγεν, ὅτι ταύτῃ ἡ πόλις σε τιμᾷ τῇ τραπέζῃ. Περιελθὼν δὲ, εἰς τὸ συσσίτιον ἀπῄει· καὶ τὰ μὲν ἄλλα ἐγίνετο συνήθως, δευτέρας δὲ μερίδος αὐτῷ παρατεθείσης, ἐφύλαττεν ἀράμενος. καὶ μετὰ τὸ δεῖπνον, ἐπὶ ταῖς θύραις τοῦ φιδιτίου τῶν οἰκείων παρουσῶν γυναικῶν, ἣν μάλιστα τυγχάνοι τιμῶν, προσεκαλεῖτο. καὶ διδοὺς τὴν μοῖραν ἔλεγεν, ὅτι ταύτην αὐτὸς λαβὼν ἀριστεῖον, ἐκείνῃ δίδωσιν, ὥστε κἀκείνην, ζηλουμένην ὑπὸ τῶν ἄλλων προπέμπεσθαι γυναικῶν. Lycurg. 26.

οὐ μαχεῖσθαί φασιν. ἡμεῖς δ' ἀξιοῦμεν τῇ πόλει
προῖκα γενναίως ἀμύνειν καὶ θεοῖς ἐγχωρίοις.

IX. 73. Dem. 256, 5. Æsch. 38, 36. 42, 31. 64, 28. 75,34. Aristot. Polit. 5. 8. ad fin. Xen. de Vect. 3. 4. Plutarch in Thes. 25. ad fin. Lucian, I. 64. 69. Rose's Inscriptions, pp. 284. 288. 292. On this practice of antiquity are founded the satirical remarks of a female chorus in the Thesmophoriazusæ, a version of which is here subjoined.

More perchance might we advance, sirs, to the men's disgrace and shame;
But the fault the most unseemly and the foulest is to name.
What befitted that proud mother, who had borne a man of story
(Matters not if troop or regiment, foot or horse had earn'd him glory)?—
Had her meeds been due rewarded, foremost seat and chair of state
Would on solemn feast have seen her high above her peers elate.
But if cowardice or malice marked her offspring for their own,
Through the fleet a dastard captain, or a skilless pilot known;
Then should scorn and disrespect, sirs, shaven head and hindmost place
To each eye the fount discover of the base and coward race.
Tell me, sons of Athens, tell me, is it for our city's pride,
That the town's disgrace and mischief, Hyperbolus's father's bride,
Should with hair in pomp all flowing, and in vest of peerless sheen
Sidelong seated by the mother of bold Lamachus be seen?
Is it fitting, just or seemly, that a dame, ill-whelp'd, like this
Should at usury lend her money, nor enormous profits miss?
Better were it, to her debtor when her suit and claim's preferr'd,
That the principle were questioned, and this biting taunt be heard:
"What does she with usury, and interest, and cent per cent,
She whose increase is our [z] decrease, and her gain our detriment."

Arist. Thes. 830–845.

559. προῖκα, *gratuitously.*

> παῖς δ' ὢν κακὸν μὲν δρᾶν τι προῖκ' ἐπίσταται,
> αὐτὸς παρ' αὑτῶν μανθάνων ἄνευ πόνου·
> τὰ χρηστὰ δ', οὐδ' ἢν τὸν διδάσκαλον λάβῃ,
> ἐμνημόνευσεν, ἀλλὰ κέκτηται μόλις.
> ταῦτ' οὖν φυλαξώμεσθα, καὶ μοχθητέον,

[z] ἀξία γοῦν εἶ τόκου, τεκοῦσα τοιοῦτον τόκον. It was impossible to preserve the play of words in the original. The text implies that as the state had gained nothing by the addition of such a member as Hyperbolus, his mother had no right to any gain upon the money which she had lent at interest.

καὶ πρὸς οὐκ αἰτοῦμεν οὐδὲν, πλὴν τοσουτονὶ μόνον·
ἤν ποτ' εἰρήνη γένηται καὶ πόνων παυσώμεθα,
μὴ φθονεῖθ' ἡμῖν κομῶσι μηδ' ἀπεστλεγγισμένοις.
ὦ πολιοῦχε Παλλὰς, ὦ

> ὦ παῖδες, ὡς ἂν μήτ' ἀπαιδεύτων βροτῶν
> δοκῶμεν εἶναι κἀποδημοῦντος πατρός.
>
> Fragm. Sophocl. ap. Dind. 779.

Ib. θεοὶ ἐγχώριοι. "*Dii indigetes*, vel, *indigenæ*. Vett. Gloss. ἐγχώριος. *Gentilis. Indigena.* Vid. Heyn. ad Virgil. Georg. I. 498." Blomf. Gloss. in Sept. c. Theb. 560. πρὸς οὐκ αἰτοῦμεν pro οὐ προσαιτοῦμεν. REISKE.

562. κομᾶν, *to wear the hair long.* (Herodot. I. 82. Ἀργεῖοι μέν νυν ἀπὸ τούτου τοῦ χρόνου κατακειράμενοι τὰς κεφαλὰς, πρότερον ἐπάναγκες κομῶντες, ἐποιήσαντο νόμον τε καὶ κατάρην, μὴ πρότερον [a] θρέψειν κομὴν Ἀργείων μηδένα . . . πρὶν ἂν Θυρέας ἀνασώσωνται. Λακεδαιμόνιοι δὲ τὰ ἐναντία τούτων ἔθεντο νόμον, οὐ γὰρ κομῶντες πρὸ τούτου, ἀπὸ τούτου κομᾶν.) In Athens the practice of wearing long hair was peculiar to the Equestrian order. Hence the allusions in such dramatic characters as were evidently selected from the equestrian ranks. Nub. 14. (said of Phidippides,) ὁ δὲ κόμην ἔχων | ἱππάζεται. Vesp. 465. (of Bdelycleon) ὦ πόνῳ πονηρὲ καὶ κομηταμυνία. 1069. The martial feeling connected with wearing the hair long, will be best understood from Plutarch in Lycurg. 22. As the chorus pronounces the word κομῶσι, they point to their locks, braided and arranged in the most tasteful manner. Cf. infr. 1084.

Ib. ἀποστλεγγίζω (στλεγγίζω, στλεγγὶς, a broad instrument, with which in the bath, as well as in the palæstra, the cleansing ointment was rubbed from the skin). The excess to which the Knights were carrying their indulgence of the bath is expressed by a strong word, applied to the young knight in the Clouds (838. σὺ δὲ | ὥσπερ τεθνεῶτος καταλόει μου τὸν βίον). Translate generally: *Do not let us incur your anger, if we wear our locks in a tasteful manner, or indulge too much in the pleasures of the bath.*

563. πολιοῦχε (πόλιν, ἔχω, Arist. Nub. 602. Thes. 1136–42. Cf. Æschyl. Eumen. 953. Herodot. I. 160. V. 82.) Παλλὰς, Pallas, possessor of the Acropolis, and looking down from that eminence in the spirit of [b] protection and security. It is far beyond the

[a] Athen. IX. 374, a. Ἀναξανδρίδης διδάσκων ποτὲ διθύραμβον Ἀθήνησιν, εἰσῆλθεν ἐφ' ἵππου, καὶ ἀπήγγειλέν τι τῶν ἐκ τοῦ ᾄσματος. ἦν δὲ τὴν ὄψιν καλὸς καὶ μέγας, καὶ κόμην ἔτρεφε, καὶ ἐφόρει ἁλουργίδα (cf. infr. 931.) καὶ κράσπεδα χρυσᾶ. (Cf. Vesp. Br. 475). That Aristophanes did not, like this coxcomb knight, teach *his* dramas on horseback, his hair arranged in the highest aristocratic fashion, and a purple robe with gold fringes thrown over his back, we may be pretty certain. We may also rest assured, that when his dramas did not command success, (however they might deserve it,) he was not the man to act as this same Anaxandrides did on similar occasions (infr. 1327).

[b] Whether the colonization of Greece came primarily from Egypt or Phœnicia,

τῆς ἱερωτάτης ἁπα-
σῶν πολέμῳ τε καὶ ποιη-
ταῖς δυνάμει θ' ὑπερφερού-
σης μεδέουσα χώρας,
δεῦρ' ἀφικοῦ λαβοῦσα τὴν
ἐν στρατιαῖς τε καὶ μάχαις
ἡμετέραν ξυνεργὸν
Νίκην, ἣ χορικῶν ἐστιν ἑταίρα,

limits of such a work as this to enter into a full exposition of the various attributes of the patron-goddess of Athens. Considered as the emblem of order, the student will read Creuz. II. 641. 715. 718. 788–9. 802–5. As the representative of imperishability, see II. 728, as light, II. 761, as the healing power, II. 743. To the same learned writer (II. 647. 685. sq.) I must refer the reader for the etymology and legends, connected with the word Πάλλας.

565–7. ἁπασῶν (χωρῶν) ὑπερφερούσης (excelling) χώρης. Herod. VIII. 138. ῥόδα . . . ὀδμῇ ὑπερφέροντα τῶν ἄλλων. IX. 96. Τιγράνης, κάλλεϊ τε καὶ μεγάθεϊ ὑπερφέρων Περσέων. Soph. Œd. Tyr. 380. ὦ πλοῦτε, καὶ τυραννὶ, καὶ τέχνη τέχνης | ὑπερφέρουσα τῷ πολυζήλῳ βίῳ.

569. στρατίαις. Ammonius: στρατεία, ἐκτεταμένως, τὸ πρᾶγμα· στρατιὰ, συνεσταλμένως, τὸ τῶν στρατιωτῶν πλῆθος. ἐναλλάσσει δὲ πολλάκις ἐν τῇ χρήσει.

571. Νίκην. To feel the enthusiasm which this little lyrical effusion was likely to create, we must throw ourselves as much as possible into the situation of the audience to whom it was addressed. The immense advantages, actual as well as ideal, which the Athenians had gained by the successes at Pylus, have more than once been expressed in the course of these notes. Nearly simultaneous with the proud events at Pylus, came the news of a great victory over the hateful Corinthians, gained chiefly by the exertions of the Equestrian order. First in arms and first in arts, (and two or three words skilfully slipped in by the poet, remind the audience of this dazzling fact,) the exultation of Athens was at its highest; and now first, we may well believe the contemporary historian, (Thucyd. IV. 41.) began that thirst for universal empire, which in the present play is characterised as an eagle's flight, and which is more fully developed in our author's "Birds." If the practice of encoring was not unknown to a Greek audience, more than one repetition of this flattering little ode was no doubt called for.

whether Cadmus belonged originally to the Egyptian Thebais or to Phœnicia, are doubts not likely to be solved, till a deeper view has been thrown into the land of the Pharaohs, than has yet been done. Minerva as the Neith of the one, or Onka of the other, seems alike to be the personification of protection. Creuz. II. 701. 741.

τοῖς τ' ἐχθροῖσι μεθ' ἡμῶν στασιάζει.
νῦν οὖν δεῦρο φάνηθι· δεῖ
γὰρ τοῖς ἀνδράσι τοῖσδε πά-
σῃ τέχνῃ πορίσαι σε νί-
κην εἴπερ ποτὲ καὶ νῦν.
ἃ ξύνισμεν τοῖσιν ἵπποις, βουλόμεσθ' ἐπαινέσαι.

On 'Victory' as an abstract personification, the reader will consult Creuzer II. 531. 915. On the Νίκη–'Αθηνᾶ, see the same writer II. 722. 805–7. IV. 205; also Wordsworth's Athens, p. 107.

Ib. *χορικῶν.* Under this word is comprehended all connected with the chorus; the actors, the poet, and the choregus himself. Cas.

572. *τοῖς τ' ἐχθροῖσι μεθ' ἡμῶν στασιάζει. Hostibus nostris una nobiscum adversatur.* Schutz. Herod. IV. 160. *ὃς βασιλεύσας πρῶτα τοῖσι ἑωυτοῦ ἀδελφεοῖσι ἐστασίασε.* Xen. Anab. II. 5, 28. *εἰδὼς αὐτὸν καὶ συγγεγενημένον Τισσαφέρνει μετὰ 'Αριαίου, καὶ στασιάζοντα αὐτῷ.*

573. *φάνηθι, conspicere,* i. e. *adesto.* Dind. 575. *πάσῃ τέχνῃ, quovis modo, omnibus rationibus.* Id. cf. Lysist. 412. Nub. 885. Eccl. 366. Ran. 1235. Herodot. I. 112. *μηδεμιῇ τέχνῃ.* Lysias 156, 37. *πάσῃ τέχνῃ καὶ μηχανῇ.* Thes. 430. *μιᾷ γέ τῳ τέχνῃ.* 271. *πάσαις τέχναις.*

576. The English historian of Greece, having detailed the operations at Pylus with his usual force and dignity of language, proceeds to observe, (III. 264. cf. Thucyd. IV. 42.) "Passion seems to have dictated the next undertaking of the Athenians: they would take revenge on the Corinthians the first instigators of the [c] war, and, upon all occasions, the most zealous actors in it." A force, consisting of two thousand Athenian heavy-armed foot, and two hundred horse, with the auxiliary troops of Miletus, Andrus and Carystus, was accordingly dispatched for that purpose under the command of Nicias; an obstinate action between the contending parties ensued, and after various efforts and some turns of fortune, the exertions of the Athenian horse decided the event of

c The following quotation from the same able historian will still further enable the reader to enter into the spirit of the present chorus. "Among those Greeks who were not held in subjection, the Corinthians appear to have been most affected by the rising power of Athens: their commerce was checked, and their colonial dependencies, not absolutely taken from them, were however compelled to acknowledge a degree of sovereignty in the Athenian people, and to pay a tribute; nominally for the common purposes of Greece, but more really for the particular benefit of Athens. The irritation excited by the check given to their ambition in former wars, and particularly by the loss of friends and relations in the unfortunate action in which Myronides commanded against them, was thus kept alive, and the Corinthians nourished the sharpest animosity against the Athenians." III. 49.

ἄξιοι δ' εἴσ' εὐλογεῖσθαι· πολλὰ γὰρ δὴ πράγματα
ξυνδιήνεγκαν μεθ' ἡμῶν, ἐσβολάς τε καὶ μάχας.
ἀλλὰ τὰν τῇ γῇ μὲν αὐτῶν οὐκ ἄγαν θαυμάζομεν,
ὡς ὅτ' ἐς τὰς ἱππαγωγοὺς εἰσεπήδων ἀνδρικῶς,
πριάμενοι κώθωνας, οἱ δὲ καὶ σκόροδα καὶ κρόμμυα·

the day. As the Knights could not with much propriety chaunt their own praises, the poet very adroitly throws the whole business upon the horses themselves.

579. *συνδιαφέρειν, to bear in company with to the end.* Herodot. I. 18. V. 99. καὶ γὰρ δὴ πρότερον οἱ Μιλήσιοι τοῖσι Χίοισι τὸν πρὸς Ἐρυθραίους πόλεμον συνδιήνεικαν. V. 79. καὶ οὗτοί γε ἅμα ἡμῖν αἰεὶ μαχόμενοι, προθύμως συνδιαφέρουσι τὸν πόλεμον.

Ib. *ἐσβολαὶ, irruptions made into an enemy's country.* Thucyd. II. 31. ἐγένοντο δὲ καὶ ἄλλαι ... ἐσβολαὶ Ἀθηναίων ἐς τὴν Μεγαρίδα, καὶ ἱππέων καὶ πανστρατιᾷ. Cf. Ran. 1102.

581. ἱππαγωγοὺς sc. ναῦς, *horse-transports.* Thucyd. IV. 42. τοῦ δ' αὐτοῦ θέρους μετὰ ταῦτα εὐθὺς Ἀθηναῖοι ἐς τὴν Κορινθίαν ἐστράτευσαν ναυσὶν ὀγδοήκοντα καὶ δισχιλίοις ὁπλίταις ἑαυτῶν, καὶ ἐν ἱππαγωγοῖς ναυσὶ διακοσίοις ἱππεῦσιν. II. 56. ἦγε δὲ (Pericles) . . . καὶ ἱππέας τριακοσίους ἐν ναυσὶν ἱππαγωγοῖς πρῶτον τότε ἐκ τῶν παλαιῶν νεῶν ποιηθείσαις. Herodot. VI. 48. ἱππαγωγὰ πλοῖα. 95. ἱππαγωγοὶ νέες.

582. *κώθων, a Lacedæmonian drinking-vessel.* Critias ap. Athen. XI. 483, b. κώθων Λακωνικὸς, ἔκπωμα ἐπιτηδειότατον εἰς στρατείαν, καὶ εὐφορώτατον ἐν γυλίῳ. Being made of iron, it was much used on ship-board, because it stood firm, like the *sessilis obba* of Persius (V. 148.) The word is first found, I believe, in a fragment of Archilochus.

> Ἀλλ' ἄγε, σὺν κώθωνι θοῆς διὰ σέλματα νηὸς
> φοίτα, καὶ κοίλων πώματ' ἄφελκε κάδων,
> ἄγρει δ' οἶνον ἐρυθρὸν ἀπὸ τρυγὸς, οὐδὲ γὰρ ἡμεῖς
> νήφειν ἐν φυλακῇ τῇδε δυνησόμεθα. Fr. 5.

For further examples of the word [d] κώθων, see Athen. XI. c. 10. Xen. in Cyrop. p. 9. Porson's Advers. p. 147.

[d] The decorous habits of the present day, as far as wine-drinking is concerned, render any admonition on that point unnecessary: otherwise the following account of *cothonising* among the ancients would effectually act as such. To medical students the account cannot but be valuable and interesting. Athen. XI. 483, f. περὶ δὲ τοῦ κωθωνίζεσθαι, καὶ ὅτι χρήσιμός ἐστι διὰ χρόνου ὁ κωθωνισμὸς, Μνησίθεος ὁ Ἀθηναῖος ἰατρὸς, ἐν τῇ περὶ Κωθωνισμοῦ ἐπιστολῇ, φησὶν οὕτως· "συμβαίνει τοὺς μὲν πολὺν ἄκρατον ἐν ταῖς συνουσίαις πίνοντας μεγάλα βλάπτεσθαι, καὶ τὸ σῶμα καὶ τὴν ψυχήν. τὸ μέντοι κωθωνίζεσθαι διά τινων ἡμερῶν δοκεῖ μοι ποιεῖν τινα καὶ τοῦ σώματος κάθαρσιν, καὶ τῆς ψυχῆς ἄνεσιν. γίγνονται γάρ τινες ἡμῖν ἐκ τῶν καθ' ἡμέραν συμποσίων ἐπιπόλαιοι δριμύτητες. ταύταις οὖν ἐστὶ τῶν μὲν πόρων οἰκειότατος ὁ διὰ τῆς οὐρήσεως· τῶν δὲ καθάρσεων ὁ διὰ τῶν κωθωνισμῶν πρέπει μάλιστα. κατανίζεται γὰρ τὸ σῶμα τοῖς οἴνοις· ὑγρὸν γὰρ καὶ θερμὸν ὁ οἶνος. τὸ δὲ ἀφ' ἡμῶν διηθούμενον οὖρόν ἐστι δριμύ. τὰ γοῦν ἱμάτια τούτῳ χρωμένοι ῥύμματι

εἶτα τὰς κώπας λαβόντες ὥσπερ ἡμεῖς οἱ βροτοὶ
ἐμβαλόντες ἀνεβρύαξαν, "ἱππαπαῖ, τίς ἐμβαλεῖ;
ληπτέον μᾶλλον. τί δρῶμεν; οὐκ ἐλᾷς, ὦ σαμφόρα;"
ἐξεπήδων τ' ἐς Κόρινθον· εἶτα δ' οἱ νεώτατοι 586
ταῖς ὁπλαῖς ὤρυττον εὐνὰς καὶ μετῇσαν στρώματα·

Ib. *οἱ δὲ* answers to *οἱ μὲν*, suppressed in the preceding member of the sentence. Hom. Il. —. *τῇ ῥα παραδραμέτην, φεύγων, ὁ δ' ὄπισθε διώκων.* Eurip. Herc. Fur. 635. *χρήμασιν δὲ διάφοροι· | ἔχουσιν, οἱ δ' οὔ.* Iph. T. 1350. *κοντοῖς δὲ πρῷραν εἶχον· οἱ δ' ἐπωτίδων | ἄγκυραν ἐξανῆπτον.* Plat. Soph. 248, a. *γένεσιν, τὴν δὲ οὐσίαν χωρίς που διελόμενοι λέγετε;* Theæt. 181, d. *δύο δὴ λέγω τούτω εἴδη κινήσεως, ἀλλοίωσιν, τὴν δὲ περιφοράν.* Protag. 355, d. *ὅταν τὰ μὲν μείζω, τὰ δὲ σμικρότερα ᾖ, ἢ πλείω, τὰ δὲ ἐλάττω ᾖ.* Phileb. 56, d. *πῇ ποτε διορισάμενος οὖν ἄλλην, τὴν δὲ ἄλλην θείη τις ἂν ἀριθμητικήν;* Cratyl. 385, b. *οὐκοῦν εἴη ἂν λόγος ἀληθής, ὁ δὲ ψευδής;* Xen. Hell. I. 2, 14. *ἀποδράντες νυκτὸς, ᾤχοντο ἐς Δεκέλειαν, οἱ δ' ἐς Μέγαρα.* Dem. 127, 14. *εἰσφέρειν ἐκέλευον, οἱ δ' οὐδὲν δεῖν ἔφασαν· πολεμεῖν καὶ μὴ πιστεύειν, οἱ δ' ἄγειν εἰρήνην.* Also 816, 3.

Ib. *σκόροδα καὶ κρόμμυα.* *Coarse food of soldiers and sailors.* Cf. Xen. Anab. VII. 1. 37.

584. *ἐμβαλόντες* sc. *χεῖρας ταῖς κώπαις.* Od. X. 129. *αἶψα δ' ἐμοῖς ἑτάροισιν ἐποτρύνας ἐκέλευσα | ἐμβαλέειν κώπῃσ'.* Xen. Hellen. V. 1, 13. *οὐδὲ γὰρ τῷ Ἐτεονίκῳ ἤθελον οἱ ναῦται, καίπερ ἀναγκάζοντι ἐμβάλλειν, ἐπεὶ μισθὸν οὐκ ἐδίδου.* Cf. Ran. 206.

Ib. *ἱππαπαῖ* for *ῥυππαπαὶ*, the usual nautic exclamation. Ran. 1073.

584, 5. *τίς ἐμβαλεῖ; ληπτέον μᾶλλον.* "Quis remis incumbet? remi sunt magis capessendi; i. e. fortius tractandi." Dind. Ib. *ἐλῶ, ἐλᾷς* Attic fut. for *ἐλάσω, ἐλάσεις.* The English word *pull* will answer to the double sense, nautic and draught, in which the word seems here to be used.

585. *σαμφόρας* (*σαν, φέρω*), a horse, which as a mark of his race had the *σὰν*, or *σίγμα*, burnt into him. Cf. Nub. 1298.

586. *οἱ νεώτατοι*=*calones, military servants.* 587. *μετῇσαν*, *went after, sought earnestly.* Herodot. III. 15. 18, 28. *ἐν ᾧ δὲ τούτους μετήϊσαν.*

587. *ὁπλαῖς.* That we may leave no proper source of illustration untried, let the subject be our excuse for a moment's descent into the stable (*σταθμά*). Xen. de Re Equestri I. 3. *πόδας δ' ἂν τις δοκιμάζοι, πρῶτον μὲν τοὺς ὄνυχας σκοπῶν . . . ἔπειτα οὐδὲ τοῦτο δεῖ λανθάνειν,*

πλύνουσιν οἱ γναφεῖς. Τρία δὲ παραφύλαττε ὅταν κωθωνίζῃ· μὴ πονηρὸν οἶνον πίειν, μὴ δὲ ἄκρατον, μὴ δὲ τραγηματίζεσθαι ἐν τοῖς κωθωνισμοῖς. ὅταν δὲ ἱκανῶς ἔχῃς ἤδη, μὴ κοιμῶ, πρὶν ἂν ἐμέσῃς πλέον ἢ ἔλαττον. εἶτα, ἐὰν μὲν ἐμέσῃς ἱκανῶς, ἀναπαύου, μικρὸν περιχεάμενος. ἐὰν δὲ μὴ δυνηθῇς ἱκανῶς κενῶσαι σαυτὸν, πλείονι χρῆσαι τῷ λουτρῷ, καὶ εἰς τὴν πύελον κατακλίθητι σφόδρα εἰς θερμὸν ὕδωρ."

ἤσθιον δὲ τοὺς—παγούρους ἀντὶ—ποίας Μηδικῆς,
εἴ τις ἐξέρποι θύραζε, κἀκ βυθοῦ θηρώμενοι·
ὥστ' ἔφη Θέωρος εἰπεῖν καρκίνον Κορίνθιον·
"δεινά γ', ὦ Πόσειδον, εἰ μηδ' ἐν βυθῷ δυνήσομαι,
μήτε γῇ μήτ' ἐν θαλάττῃ διαφυγεῖν τοὺς—ἱππέας."
ΧΟ. ὦ φίλτατ' ἀνδρῶν καὶ νεανικώτατε,

πότερον αἱ ὁπλαί εἰσιν ὑψηλαὶ ἢ ταπειναὶ, καὶ ἔμπροσθεν καὶ ὄπισθεν, ἢ χαμηλαί. Id. IV. 3. Τὰ μὲν ὑγρά τε καὶ λεῖα τῶν σταθμῶν λυμαίνεται καὶ ταῖς εὐφυέσιν ὁπλαῖς. Δεῖ δὲ, ὡς μὲν μὴ ᾖ ὑγρὰ, εἶναι ἀπόρρυτα· ὡς δὲ μὴ λεῖα, λίθους ἔχοντα κατορωρυγμένους πρὸς ἀλλήλους, παραπλησίους ὁπλαῖς τὸ μέγεθος. V. 9. τήν γε μὴν τῶν σκελῶν κατάπλυσιν ἀφαιροῦμεν . . βλάπτει τὰς ὁπλὰς ἡ καθ' ἑκάστην ἡμέραν βρέξις.

588. "They made their meal upon sea-crabs ([e] πάγουροι), instead of Persian herbage." *Crab*, from a species of humour well known among ourselves, appears to have been a contemptuous soubriquet, applied by the Athenians to the maritime people of Corinth. Casaubon observes from the Scholiast, that Persian herbage, or trefoil, was particularly agreeable to horses. The text, not very clear, apparently affects to draw a contemptuous comparison between what was to be derived from warfare with the Medes, or Persians, and what from warfare with the Corinthians. On words like ποία, see Elmsley in Heracl. p. 93.

590. Theorus appears to have been a parasite-general. His grossest adulation was, as we have seen in a former play, paid to Cleon; but he had apparently a civil speech for all who were in fortune's way; and hence his compliment to the victorious Knights.

593. The sausage-seller returns to the stage, "a wiser and a gladder man." Why should he not? He has found himself possessed of those intellectual powers, which lay a whole senate prostrate at his feet, and, without having read Shakespeare, he knows "that there is a tide in the affairs, which taken at the flood leads on to fortune." Splendid visions begin of course to float before his eyes—an establishment for Mrs. sausage-seller—handsome provisions for the young sausage-sellers—snug berths for his friends of the quarter—and for himself high place in theatre, the public banquet in the Prytaneum, and other perquisites of official greatness. As the fingers of his jolly hand spread wide, his eye dwells upon that particular one, on which his prophetic soul

[e] εἶθ' ἁλιεὺς ὢν ἄκρος
σοφίαν, παγούροις μὲν θεοῖς ἐχθροῖσι καὶ
ἰχθυδίοις εὕρηκα παντοδαπὰς τέχνας·
γέροντα βούγλωττον δὲ μὴ ταχέως πάνυ
συναρπάσομαι; καλόν γ' ἂν εἴη.
Timocles ap. Athen. VII. 319, a.

ὅσην ἀπὼν παρεῦχες ἡμῖν φροντίδα·
καὶ νῦν ἐπειδὴ σῶς ἐλήλυθας πάλιν,
ἄγγειλον ἡμῖν πῶς τὸ πρᾶγμ' ἠγωνίσω.
ΑΛ. τί δ' ἄλλο γ' εἰ μὴ—νικόβουλος ἐγενόμην;
ΧΟ. νῦν ἄρ' ἄξιόν γε πᾶσίν ἐστιν ἐπολολύξαι.

tells him, that the ring of office will soon sit, transferred from Cleon's keeping (infr. 913.) to his own.

594. φροντίδα, *anxious thought.*

595. σῶς. This word must not go unnoticed. The ἔνδειξις, originally threatened against the sausage-seller (sup. v. 276.), had evidently, as the proceedings shew, been changed into a μήνυσις, the ground of denunciation being most probably the Chalcidian cup, found with the sausage-seller and his associates. The person of the denounced being usually secured on such occasions, till the Ecclesia had taken further cognizance of the matter, the safe return of their friend is naturally a subject of great joy to the anxious Chorus. The most memorable instance in Athenian history of a μήνυσις is that which took place at no great distance of time after "the Knights" was performed, and of which, if the limits of this work permit, a more detailed account will be found in the Appendix (H) than Mr. Mitford's pages contain.

596. πρᾶγμ' ἠγωνίσω, *fought out the matter.* "*Negotium contendendo perficere.*" Dind. 597. νικόβουλος, *senate-vanquisher.*

598. ἐπολολολύζειν (ὀλολύζειν) = ἐπαλαλάζειν; properly used of shouts uttered at religious solemnities (Il. VI. 301. Od. III. 450. Herodot. IV. 189.): hence applied to [f] shouts of joy (Od. XXII. 408. 411. Infr. 1278.), and sorrow (Od. IV. 767.). See Creuzer, II. 263. Wachsm. IV. 239. and Blomf. Choeph. p. 190. Sept. c. Th. 130. 176.

> Ὡς ἵμερός μ' ὑπῆλθε, γῇ τε κοὐρανῷ
> λέξαι μολόντι τοὖψον ὡς ἐσκεύασα.
> Νὴ τὴν Ἀθηνᾶν, ἡδύ γ' ἔστ' εὐημερεῖν
> ἐν ἅπασιν. Ἰχθὺς ἁπαλὸς οἷος γέγονέ μοι,
> οἷον παρατέθεικ', οὐ πεφαρμακευμένον
> τυροῖσιν, οὐδ' ἄνωθεν ἐξηνθισμένον·
> ἀλλ' οἷος ἦν ζῶν, κὤπτος ὢν τοιοῦτος ἦν.
> οὕτως ἁπαλὸν ἔδωκα καὶ πρᾶον τὸ πῦρ
> ὀπτῶν τὸν ἰχθὺν οὐδὲ πιστευθήσομαι.

f The loudness of these shouts seems to be implied in the following list of soubriquets:

> Ὑμεῖς γὰρ ἀλλήλους ἀεὶ χλευάζετ', οἶδ' ἀκριβῶς.
> ἂν μὲν γὰρ ᾖ τις εὐπρεπής, ἱερὸν γάμον καλεῖτε·
> ἐὰν δὲ μικρὸν παντελῶς ἀνθρώπιον, σταλαγμόν·
> λαμπρός τις ἐξελήλυθεν δ'; ὀλολυγμὸς οὗτός ἐστι.

Anaxandrides in Pors. Advers. p. 81.

ὦ καλὰ λέγων, πολὺ δ' ἀμείνον' ἔτι τῶν λόγων
ἐργασάμεν', εἴθ' ἐπέλ-
θοις ἅπαντά μοι σαφῶς·
ὡς ἐγώ μοι δοκῶ
κἂν μακρὰν ὁδὸν διελθεῖν
ὥστ' ἀκοῦσαι. πρὸς τάδ', ὦ βέλ-
τιστε, θαρρήσας λέγ', ὡς ἅ-
παντες ἡδόμεσθά σοι.
ΑΛ. καὶ μὴν ἀκοῦσαί γ' ἄξιον τῶν πραγμάτων.
εὐθὺς γὰρ αὐτοῦ κατόπιν ἐνθένδ' ἱέμην·
ὁ δ' ἄρ' ἔνδον ἐλασίβροντ' ἀναρρηγνὺς ἔπη
τερατευόμενος ἤρειδε κατὰ τῶν ἱππέων,

> ὅμοιον ἐγένετ', ὄρνις ὁπόταν ἁρπάσῃ
> τοῦ καταπιεῖν μεῖζόν τι· περιτρέχει κύκλῳ,
> τηροῦσα τοῦτο· κᾆτα περιεσπούδακεν
> ἑτέρα, διωκάθουσα ταύτην. ταὐτὸν ἦν.
> τὴν ἡδονὴν ὁ πρῶτος αὐτῶν καταμαθὼν
> τῆς λοπάδος, ἀνεπήδησε, κἄφευγεν κύκλῳ
> τὴν λοπάδ' ἔχων. ἄλλοι δ' ἐδίωκον κατὰ πόδας.
> ἐξῆν ὀλολύζειν· οἱ μὲν ἥρπασάν τι γάρ,
> οἱ δ' οὐδὲν, οἱ δὲ πάντα.
>
> Alexis ap. Athen. VII. 288, d.

600. ἐπέλθοις (ἐπέρχεσθαι, *to narrate*). Plato Polit. 279, c. διὰ βραχέων ταχὺ πάντ' ἐπελθόντες.

603. μακρὰν ὁδὸν διελθεῖν.

> μή ποτε, Κύρνε, κακῷ πίσυνος βούλευε σὺν ἀνδρὶ,
> εὖτ' ἂν σπουδαῖον πρῆγμ' ἐθέλῃς τελέσαι·
> ἀλλὰ μετ' ἐσθλὸν ἰὼν, βουλεύεο πολλὰ μογήσας,
> καὶ μακρὴν ποσσὶν, Κύρν', ὁδὸν ἐκτελέσας.
>
> Theogn. 67—73.

609. ἐλασίβροντος (ἐλαύνω, βροντή), *thunder-swinging*. Pind. Fr. Incert. 153. παῖ Ῥέας ἐλασίβροντε. Ol. IV. 1. ἐλατὴρ ὑπέρτατε βροντᾶς. Ib. ἀναρρηγνὺς ἔπη. Nub. 357. 960. οὐρανομήνη ῥήξατε φωνήν. 583. βροντὴ δ' ἐρράγη δι' ἀστραπῆς.

610. τέρατα and τερατεύματα, *portents, things strange, unnatural, unexpected*, &c. Ran. 1343. 1367. Vesp. 1036. Pac. 42. 759. Av. 280. Th. 701. Lysist. 763. τεράτεια, narratives of such portents; also the fabrication of them, and, consequently, lying. Nub. 316. Νεφέλαι . . αἵπερ γνώμην καὶ διάλεξιν καὶ νοῦν ἡμῖν παρέχουσιν | καὶ τερατείαν καὶ περίλεξιν καὶ κροῦσιν καὶ κατάληψιν. Hence τερατεύεσθαι,

κρημνοὺς ἐρείδων καὶ ξυνωμότας λέγων
πιθανώταθ᾽· ἡ βουλὴ δ᾽ ἅπασ᾽ ἀκροωμένη
ἐγένεθ᾽ ὑπ᾽ αὐτοῦ—ψευδατραφάξυος πλέα,
κἄβλεψε νᾶπυ, καὶ τὰ μέτωπ᾽ ἀνέσπασεν.
κἄγωγ᾽ ὅτε δὴ ᾽γνων ἐνδεχομένην τοὺς λόγους
καὶ τοῖς φενακισμοῖσιν ἐξαπατωμένην,
"ἄγε δὴ Σκίταλοι καὶ Φένακες, ἦν δ᾽ ἐγώ,
Βερέσχεθοί τε καὶ Κόβαλοι καὶ Μόθων,

to do something strange, and portentous. Ran. 832. ἀποσεμνυνεῖται πρῶτον, ἅπερ ἑκάστοτε | ἐν ταῖς τραγῳδίαισιν ἐτερατεύετο. (he will give himself airs, just as in his tragedies he is ever wont to be doing some strange, portentous thing.) Here, *to speak portentous things*. Aristæn. II. 18. καὶ πολλὰ τερατευσάμενος ἐπηγγείλατο κ. τ. λ.

Ib. ἤρειδε (ἐρείδειν). Schol. Ven. ad Il. XVI. 108. κυρίως τὸ ἐρεῖσαι τὸ ἐκ χειρὸς πατάξαι. εὕρηται δὲ καὶ ἐπὶ βολῆς. Hence metaph. *to thrust, to advance briskly upon, to inveigh against*. The Athenians appear to have used the word in regard to all actions done eagerly and hastily, one act following immediately upon another. Pac. 31. ἔρειδε, μὴ παύσαιο μηδέποτ᾽ ἐσθίων. Nub. 558. ἄλλοι τ᾽ ἤδη πάντες ἐρείδουσιν εἰς Ὑπέρβολον. (Query, ἤρειδε τερατευόμενος, proceeded instantly to utter strange portentous words; the verb and participle being joined, as in other Attic formulæ? So also, perhaps, Eccl. 434. κατεῖχε . . λέγων. Act. Apost. XVIII. 5. συνείχετο ... διαμαρτυρόμενος, *was constrained to witness*).

611. ἐρείδων (Schol. ἐπιπέμπων καὶ ἀκοντίζων) κρημνοὺς (Schol. τὰ μέρη τὰ ἀπὸ τῶν ὀρῶν ἀποσπώμενα), *launching, and hurling rock-fragments.* Nub. 1366, 7. Αἰσχύλον . . . στόμφακα, κρημνοποιόν. ἐρείδειν with acc. occurs, Ran. 912. ἤρειδεν ὁρμαθούς. Xen. Hell. V. 2. 5. ἀντερείδειν ξύλα. Nub. 1375. ἔπος πρὸς ἔπος ἠρειδόμεσθ᾽.

613. ψευδατράφαξυς (ψευδής, ἀτράφαξυς, a garden herb, as spinach, orach, &c.), = ψεῦδος, lies passed off as truths. (Query, does the sausage-seller derive his metaphor from technical experience?)

617. The sausage-seller invokes *his* gods after the fashion of the ancient orators. Cf. Dem. de Cor. I. See also infr. 742. where Cleon begins his pleadings before Demus, as the representative of the Ecclesia.

Ib. Σκίτᾱλοι, *demons of wantonness and immodesty.* To this class may perhaps be referred the companions of Bacchus in Cornutus, c. 36. Σκίρτοι ἀπὸ τοῦ σκαίρειν καὶ οἱ Σιληνοὶ ἀπὸ τοῦ σιλαίνειν καὶ οἱ Σευῖδαι ἀπὸ τοῦ σεύειν. Ib. Φένᾱκες.

618. Βερέσχεθοι, gods of Noodledom, (that wide domain, in which eyes seem made only for the purpose of having dust thrown into them, where ears multiply as they do on Rabelais' "Hearsay," and where the reign of Demagogism is absolute and without control. Zonaras, t. I. p. 385. Βερέσχεθοι· οἱ ἀνόητοι.

ἀγορά τ', ἐν ᾗ παῖς ὢν ἐπαιδεύθην ἐγὼ,
νῦν μοι θράσος καὶ γλῶτταν εὔπορον δότε
φωνήν τ' ἀναιδῆ." κᾆτα [τῇ πυγμῇ] θενὼν
τὴν κιγκλίδ' ἐξήραξα, κἀναχανὼν μέγα
ἀνέκραγον· "ὦ βουλή, λόγους ἀγαθοὺς φέρων
εὐαγγελίσασθαι πρῶτον ὑμῖν βούλομαι·

Ib. Κόβᾱλοι, *goblins*. The genii presiding over the κοβαλίκευματα, or such low buffooneries, as were described at v. 323. These also were companions of Bacchus, and by their monkey-tricks served to amuse the wine-god. They appear to have resembled in some degree the Puck of our own country, and still more the [g] Cobold of the Germans. In all literature some genii, or half-gods, are found, familiar to the lower classes of society, but unknown to the higher. How many biblical readers are familiar with the Cordicus and the Shibta of the ancient Jews, the one an evil spirit, which "if any touch his food with unwashen hands, that spirit sits upon the food, and there is danger from it" (Aruch); the other a demon ruling over them that drink new [h] wine?

Ib. Μόθων, *a rude unbecoming dance* (ὄρχημα φορτικὸν καὶ κορδακῶδες); hence, the genius of such a dance, or the person who performs it, (ἀπὸ δὲ τούτου καὶ ὁ ἀνάγωγος καὶ ὁ ἀκόλαστος ἄνθρωπος). Pl. 279. μόθων εἶ καὶ φύσει κόβαλος. In other words, the elements of a low demagogue were, in the mind of Aristophanes, lechery, deception, buffoonery, and wanton mischief; and the field of action for such precious attributes was—Noodledom.

621. θείνειν, *to push*. On its second aorist, ἔθενον, θενὼν, see Blomf. Sept. c. Theb. v. 378., and Elmsley in Herac. p. 79. Cf. Ran. 855. Vesp. 1384. Av. 54.

622. ἐξαράσσω, Att. —ττω (ἀράσσω), *to burst open*. Ælian, H. a. 15, 16. ἐξαράττειν πεφραγμένην εἴσοδον. Thes. 704. ἐξαράξω. Nub. 1373. ἐξαράττω. "Erat nefas causam in senatu agenti perrumpere cancellos. Propterea poeta ut argumentum magnæ impudentiæ tribuit Isiciario, quod cancellos perruperit." Cas. Ib. ἀναχαίνειν, *to open the mouth wide*. 623. ἀνέκρᾰγον.

624. εὐαγγελίζεσθαι (εὖ, ἄγγελος). Dem. 332, 9. τὴν δεξιὰν προτείνων καὶ εὐαγγελιζόμενος. Lycurg. 150, 8. τῇ πατρίδι εὐαγγελίζεσθαι μεγάλας εὐτυχίας. 625. Ach. 528. (Br.) κἀντεῦθεν ἀρχὴ τοῦ πολέμου κατερράγη.

[g] The Cobold twice makes his appearance in Goethe's Faust, in the scene when Faust himself uses the spell of the four elements, and in the scene in Auerbach's Cellar in Leipsic.

Zum Liebsten sey ein Kobold ihr bescheert!
Der mag mit ihr auf einem Kreuzweg schäkern.

[h] Hence perhaps the language of the mockers, Acts, ii. 13. ἕτεροι δὲ χλευάζοντες ἔλεγον· Ὅτι γλεύκους μεμεστωμένοι εἰσί.

ἐξ οὗ γὰρ ἡμῖν ὁ πόλεμος κατερράγη, 626
οὐπώποτ' ἀφύας εἶδον ἀξιωτέρας."

626. A pause of course takes place, before the good news contained in this verse. To enter into the effect produced upon the hearers, two things must be taken into consideration, the value of the fish proposed to their notice, and the race of men whom its extraordinary cheapness on this extraordinary occasion enabled the auditors for once to set at defiance. And first for the fishmongers, whose insolence, exorbitancy, and exactions, the comic poets evidently delighted in chastising: and surely not without reason, if the following representations are at all correct.

πρὸς τοὺς στρατηγοὺς ῥᾷόν ἐστι μυρίαις
μοίραις προσελθόντ' ἀξιωθῆναι λόγου,
λαβεῖν τ' ἀπόκρισιν, ἄν τι ἐπερωτᾷ τις, ἢ
πρὸς τοὺς καταράτους ἰχθυοπώλας ἐν ἀγορᾷ·
οὓς ἐὰν ἐπερωτήσῃ τις, ἢ λαβών τι τῶν
παρακειμένων ἔκυψεν ὥσπερ Τήλεφος
πρῶτον σιωπῇ· (καὶ δικαίως τοῦτό γε·
ἅπαντες ἀνδροφόνοι γάρ εἰσιν ἑνὶ λόγῳ·)
ὡσεὶ προσέχων ὅδ' οὐδὲν, οὐδ' ἀκηκοὼς,
ἔκρουσε πόλυπόν τιν'· ὁ δ' ἐπρήσθη, κοὐ λαλῶν
ὅλα ῥήματ', ἀλλὰ συλλαβὴν ἀφελὼν, "[i] τάρων
βολῶν γένοιτ' ἄν· ἡ δὲ [k] κέστρ' ὀκτὼ βολῶν."
τοιαῦτ' ἀκοῦσαι δεῖ τὸν ὀψωνοῦντά τι·

Amphis ap. Athen. VI. 224, d.

ἐγὼ τέως μὲν ᾤόμην τὰς Γοργόνας
εἶναί τι λογοποίημα· πρὸς ἀγορὰν δ' ὅταν
ἔλθω, πεπίστευκ'· ἐμβλέπων γὰρ αὐτόθι
τοῖς ἰχθυοπώλαις, λίθινος εὐθὺ γίγνομαι.
ὥστ' ἐξ ἀνάγκης ἔστ' ἀποστραφέντι μοι
λαλεῖν πρὸς αὐτούς. ἐὰν ἴδω γὰρ ἡλίκον
ἰχθὺν ὅσου τιμῶσι, πήγνυμαι σαφῶς.

Antiph. ap. eund. ibid.

Νὴ τὴν Ἀθηνᾶν, ἀλλ' ἐγὼ τεθαύμακα
τοὺς ἰχθυοπώλας, πῶς ποτ' οὐχὶ πλούσιοι
ἅπαντές εἰσι, λαμβάνοντες βασιλικοὺς
φόρους· οὐχὶ μόνον ἀποδεκατεύουσι γὰρ
τὰς οὐσίας ἐν ταῖς πόλεσι καθήμενοι,
ὅλας δ' ἀφαιροῦνται καθ' ἑκάστην ἡμέραν.

Alexis ap. Athen. VI. 226, a.

Ib. *ἀφύη*, a sort of small herring, or anchovy, thin, white, and

[i] i. e. *τεττάρων ὀβολῶν*; but the great man cannot pronounce the whole at full length.

[k] *κέστρα*, a fish, so called from its resemblance to an awl; a sort of pike.

οἱ δ' εὐθέως τὰ πρόσωπα διεγαλήνισαν·
εἶτ' ἐστεφάνουν μ' εὐαγγέλια· κἀγὼ 'φρασα
αὐτοῖς ἀπόρρητον ποιησάμενος ταχὺ,
ἵνα τὰς ἀφύας ὠνοῖντο πολλὰς τοὐβολοῦ,

large-eyed. The great gastronomist of antiquity thus delivers himself upon the subject of this much esteemed fish:

> Τὴν ἀφύην μίνθου πᾶσαν, πλὴν τὴν ἐν 'Αθήναις·
> τὸν γόνον ἐξαυδῶ, τὸν ἀφρὸν καλέουσιν Ἴωνες.
> καὶ λαβὲ πρόσφατον αὐτὸν ἐν εὐκόλποισι [1] Φαλήρου
> ἀγκῶσι ληφθένθ' ἱεροῖς· κἂν τῇ περικλύστῳ
> ἐστὶ 'Ρόδῳ γενναῖος, ἐάν γ' ἐπιχώριος ἔλθῃ.
> ἂν δέ που ἱμείρῃ αὐτοῦ γεύσασθαι, ὁμοῦ χρὴ
> κνίδας ὀψωνεῖν, τὰς ἀμφικόμους ἀκαλήφας·
> εἰς ταὐτὸν μίξας δ' αὐτὰς, ἐπὶ τηγάνου ὄπτα,
> εὐώδη τρίψας ἄνθη λαχάνων ἐν ἐλαίῳ.

Athen. VII. c. 8. or 22. (where see further on this fish.)

627. διαγαληνίζειν, *to make entirely serene, bright.* Schutz thinks the word is to be taken in an intransitive sense.

628. στεφανοῦν εὐαγγέλιά τινα = Plut. 764. εὐαγγέλια ἀνάδειν τινὰ, to bind a chaplet on a person's brow for the good news which he brings.

629. ἀπόρρητον ποιεῖσθαι. Herodot. IX. 45. Ἄνδρες 'Αθηναῖοι, παραθήκην ὑμῖν τὰ ἔπεα τάδε τίθεμαι, ἀπόρρητα ποιεύμενος πρὸς μηδένα λέγειν ὑμέας ἄλλον ἢ Παυσανίην. 94. οἱ δὲ 'Απολλωνιῆται, ἀπόρρητα ποιησάμενοι, προέθεσαν τῶν ἀστέων ἀνδράσι διαπρῆξαι. Xen. Anab. VII. 6, 43. ἐν ἀπορρήτῳ ποιησάμενος.

630. πολλὰς τοὐβολοῦ, i. e. πολλὰς ἀπὸ τοῦ ὀβολοῦ (cf. sup. 520.), *many for,* or *at a penny.* Av. 1079. σπίνους πωλεῖ καθ' ἑπτὰ τοὐβολοῦ. The fullest illustration of this genitive of price will be found in a fragment of Alexis (Athen. III. 117, e.), which represents two persons accounting together for the expenses of an entertainment; the caterer on the occasion being most probably the keeper of the tavern where the feast was held. By way of variety, the reader will perhaps accept of a version instead of the original:

A. I must have all accounted for:
Item by item, charge by charge; or look ye:—
There's not a stiver to be had from me.

[1] Hence the familiar and affectionate terms in which this dainty is mentioned:

> 'Η δὲ Φαληρικὴ ἦλθ' ἀφύη, Τρίτωνος ἑταίρη.

Matron ap. Athen. IV. 135, a.

> ὁμοῦ δὲ τευθὶς καὶ φαληρὶς ἡ κόρη,
> σπλάγχνοισιν ἀρνείοισι συμμεμιγμένη
> πηδᾷ, χωρεύει, πῶλος ὡς ὑπὸ ζυγοῦ.

Eubulus ap. Athen. III. 108, b.

τῶν δημιουργῶν ξυλλαβεῖν τὰ τρυβλία.
οἱ δ' ἀνεκρότησαν καὶ πρὸς ἔμ' ἐκεχήνεσαν.
ὁ δ' ὑπονοήσας, ὁ Παφλαγὼν, εἰδώς θ' ἅμα
οἷς ἥδεθ' ἡ βουλὴ μάλιστα ῥήμασιν,
γνώμην ἔλεξεν· "ἄνδρες, ἤδη μοι δοκεῖ
ἐπὶ συμφοραῖς ἀγαθαῖσιν εἰσηγγελμέναις
εὐαγγέλια θύειν ἑκατὸν βοῦς τῇ θεῷ."

B. 'Tis but a fair demand. *A.* What hoa! within there. (*Calls to his servant*).
My style and tablets. (*Style and tablets are brought.*) Now, sir, to your reckoning.
B. To a salt herring—price, two farthings. *A.* Good. (*Writes.*)
B. To muscles—three. *A.* No villainy as yet. (*Writes.*)
B. Item, to eels—one obol. *A.* Still you're guiltless. (*Writes.*)
B. Next came the radishes—yourselves allowed—
A. And we retract not—they were delicate
And good. *B.* For these I touch two obols. *A.* (*Aside.*) Tush!
The praise is in the bill—better our palates
Had been less riotous—Onward. *B.* To a rand
Of tunny-fish—this charge will break a sixpence.
A. Dealst on the square? no filching—no purloining?—
B. No, not a doit—thou'rt green, good-fellow, green;
And a mere novice yet in market-prices.
Why, man, the palmer-worms have fix'd their teeth
Upon the kitchen-herbs. *A.* *Ergo*—salt fish
Bears twice its usual price—call you that logic?
B. Nay, if you've doubts—to the fishmonger straight,
He lives, and will resolve them.—To a conger-eel—
Ten obols. *A.* I have nothing to object:
Proceed. *B.* Item, broil'd fish—a drachma. *A.* Fie on it!—
I was a man, and here's the fever come
With double force. *B.* There's wine too in the bill,
Bought when my masters were well half-seas over—
Three pitchers, at ten obols to the pitcher.

Mitchell's Aristoph. I. 83.

631. "Suasor iis exstiti, ut propere omnes trullas, quæ apud opifices, scilicet figulos, præstarent, colligerent, quo eo plures apuas uno obolo coemere possent, quum non deessent ad eas asportandas trullæ." Schutz. "Mens autem hujus commenti est: sublatis vasis, in quibus apuæ apponebantur mensis, fore ut cives reliqui iis abstineant, solus Senatus his fruatur." Cas.

632. *ἀνακροτῆσαι· ἐπαινέσαι, ὑμνῆσαι.* Zonar. II. 200. Dind. 633. *ὑπονοεῖν ἐστι τὸ μὴ τελείως νοεῖν τὸ προσκείμενον.* Zonar. II. 1772.

637. *εὐαγγέλια θύειν, to perform the evangelian sacrifice.* Xen.

ἐπένευσεν εἰς ἐκεῖνον ἡ βουλὴ πάλιν.
κἄγωγ᾽ ὅτε δὴ 'γνων τοῖς—βολίτοις ἡττημένος,
διακοσίαισι βουσὶν—ὑπερηκόντισα·
τῇ δ᾽ Ἀγροτέρᾳ κατὰ χιλίων παρῄνεσα
εὐχὴν ποιήσασθαι χιμάρων εἰσαύριον,

Hist. Gr. I. 6. 38. ἔθυε τὰ εὐαγγέλια. IV. 3. 14. ἐβουθύτει ὡς εὐαγγέλια. Isoc. 142, a. ἐπὶ τοσαύταις πράξεσιν εὐαγγέλια μὲν δὶς ἤδη τεθύκαμεν. Plut. in Demet. 12. εὐαγγέλια θύειν ἔγραψε. Arrian de Venat. c. 36. χαριστήρια θύειν. Xen. Anab. IV. 8. 25. ἀποθύειν ... ἡγεμόσυνα.

Ἐθύσαμεν γὰρ σήμερον σωτήρια
πάντες οἱ τεχνῖται·
μεθ᾽ ὧν πιὼν κρέας τόδ᾽ ὡς τὸν φίλτατον
βασιλέα πάρειμι.

Theocles ap. Athen. XI. 497, c.

639. —βολίτοις, *cow-dung*. "Pro *ipsis bovibus* ponit, ut sit: "cum viderem me vinci a Cleone, centum boves sive hecatomben sacrificare jubente." Bergl. ἔγνων ἡττημένος, *perceived myself beaten*.

640. ὑπερακοντίζειν (ἀκοντίζειν), to throw a dart further than another person; *to surpass*. Av. 363. ὑπερακοντίζεις σύ γ᾽ ἤδη Νικίαν ταῖς μηχαναῖς. Pl. 666. κλέπτων δὲ τοὺς βλέποντας ὑπερηκόντικεν.

641. Ἀγροτέρᾳ sc. Ἀρτέμιδι. Il. XXI. 470. πότνια θηρῶν | Ἄρτεμις ἀγροτέρη. The sausage-seller's proposition tends to *double* the annual offering made to this goddess, ever since the battle of Marathon. Xen. Anab. III. 2, 12. εὐξάμενοι τῇ Ἀρτέμιδι, ὁπόσους ἂν κατακάνοιεν τῶν πολεμίων, τοσαύτας χιμαίρας καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ εἶχον ἱκανὰς εὑρεῖν, ἔδοξεν αὐτοῖς, κατ᾽ ἐνιαυτὸν πεντακοσίας θύειν· καὶ ἔτι καὶ νῦν ἀποθύουσιν. Hellen. IV. 2, 20. σφαγιασάμενοι οἱ Λακεδαιμόνιοι τῇ Ἀγροτέρᾳ, ὥσπερ νομίζεται, τὴν χίμαιραν κ. τ. λ. de Venat. c. VI. 13. καὶ εὐξάμενον τῷ Ἀπόλλωνι καὶ τῇ Ἀρτέμιδι τῇ Ἀγροτέρᾳ μεταδοῦναι τῆς θήρας. Arrian de Venat. c. 35. τοὺς ἐπὶ θήρᾳ ἐσπουδακότας οὐ χρὴ ἀμελεῖν τῆς Ἀρτέμιδος τῆς Ἀγροτέρας.

642. "εὔχεσθαι κατὰ βοὸς, καθ᾽ ἑκατόμβης, κατὰ χιλίων χιμάρων, 'to vow an ox, a hecatomb, a thousand goats:' καθ᾽ ἱερῶν τελείων ὀμόσαι, 'to swear by the victim, touching it at the same time." Matthiæ, Gr. Gr. §. 581. A few examples of the preposition κατὰ under these various senses are here subjoined: μὴ πάντα κατὰ βοὸς εὔξῃ. Proverb. καὶ διέφυγεν εὐξάμενος τῷ Ἀπόλλωνι καθ᾽ ἑκατόμβης. Plut. in Quæst. Græc. p. 294, a. ὀμνύντων δὲ τὸν ἐπιχώριον ὅρκον ἕκαστοι τὸν μέγιστον κατὰ ἱερῶν τελείων. Thucyd. V. 47. Dem. 1306, 21. 1365, 18. ὤμνυε κατ᾽ ἐξωλείας. Dem. 553, 17. 1305, 12. κατὰ τῆς θυγατρός. 860, 2. κατὰ τῶν παίδων. 1269, 15. 17. 435, 1. Lysias, 901, 3. προσκαλοῦμαι κατὰ Δήμωνος εἰς μαρτυρίαν. Dem. 850, 14. 860, 1. κατὰ τῶν νικητηρίων ἅπασιν αὐτοῖς εὐξάμενοι, Dem. 1467, 1. Æsch. 48, 33. ἡγεῖται δ᾽ ὅταν τι ψεύδηται, τῶν λόγων ὅρκος κατὰ τῶν ἀναισχύντων ὀφθαλμῶν.

αἱ τριχίδες εἰ γενοίαθ' ἑκατὸν τοὐβολοῦ.
ἐκαραδόκησεν εἰς ἔμ' ἡ βουλὴ πάλιν.
ὁ δὲ ταῦτ' ἀκούσας ἐκπλαγεὶς ἐφληνάφα.
κᾆθ' εἷλκον αὐτὸν οἱ πρυτάνεις χοἰ τοξόται.
οἱ δ' ἐθορύβουν περὶ τῶν ἀφύων ἑστηκότες·
ὁ δ' ἠντιβόλει γ' αὐτοὺς ὀλίγον μεῖναι χρόνον,
"ἵν' ἅτθ' ὁ κήρυξ οὑκ Λακεδαίμονος λέγει
πύθησθ'· ἀφῖκται γὰρ περὶ σπονδῶν λέγων."

Epist. ad Hebr. vi. 13. τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ Θεὸς, ἐπεὶ κατ' οὐδενὸς εἶχε μείζονος ὀμόσαι, ὤμοσε καθ' ἑαυτοῦ.

643. τριχὶς (θρὶξ), a sort of anchovy with four small scales as fine as hairs: whence the [m] name. From the number to be sold for a penny, the speaker apparently anticipated one of those *fish-rains*, which used occasionally to take place in *ancient times*. "Φαινίας γοῦν, ἐν δευτέρῳ Πρυτανέων Ἐρεσίων, ἐν Χερρονήσῳ, φησὶν, ἐπὶ τρεῖς ἡμέρας ὗσαι τὸν θεὸν ἰχθύας. Καὶ Φύλαρχος δ', ἐν τετάρτῃ, ἑωρακέναι τινὰς πολλαχοῦ τὸν θεὸν ὕσαντα ἰχθῦσιν." Athen. VIII. 333, a. The following person was evidently no partaker of this valuable shower.

> Ἐκεῖνος ἦν φειδωλὸς, ὃς ἐπὶ τοῦ βίου
> πρὸ τοῦ πολέμου μὲν τριχίδας ὠψώνησ' ἅπαξ,
> ὅτε τὰ 'ν Σάμῳ δ' ἦν, ἡμιωβολίου κρέα.
>
> Eupolis ap. Athen. 328, c.

644. κᾰρᾱδοκεῖν (κάρα, δοκεύειν), properly with outstretched head to look after something, (Herodot. VII. 163. Eurip. Troad. 93.) Here, *to nod*. *Pass.* Xen. Mem. III. 5. 6. σιγῶσι καραδοκοῦντες τὰ προσταχθησόμενα, ὥσπερ χορευταί. The word occurs in a passage of the Orestes of Euripides, which would suit many places in our present drama. (Cf. 687—694.)

645. φληναφᾶν, *to babble*. Nub. 1475. ἐνταῦθα σαυτῷ παραφρόνει καὶ φληνάφα. Aristæn. L. 2. Ep. 20. κλᾶται σου μᾶλλον ἡ γλῶττα, καὶ φληναφᾶν μόνον ἐθέλεις. Pseudo-Epist. Eurip. 5. ἴσθι μέντοι, μηδὲν μᾶλλον ἡμῖν, ὧν νῦν Ἀγάθων ἢ Μέσατος λέγει, μέλον, ἢ τῶν Ἀριστοφάνους φληναφημάτων οἶσθά ποτε μέλον.

Ib. ἐκπλαγείς. Aristæn. L. 1. Ep. 7. ὅλος ἐξέστην ἐκπλαγεὶς πρὸς τὴν λαμπρότητα τῶν μελῶν.

647. "Cæteri autem stantes de apuis tumultuabantur." Dind.

650. περῖ σπονδῶν. See further Porson's Hec. v. 1161.

[m] The name will remind modern entomologists of the hair-insect, an animalcule so small that millions upon millions of the race, it is said, may be contained within the compass of a square inch. Of their intelligent habits as a community, I leave Messrs. Baker and Anderson to speak; from the hostile encounters which take place between these animalculæ, it should seem that they have their Cleons and mischief-makers, as well as animals of larger growth.

οἱ δ' ἐξ ἑνὸς στόματος ἅπαντες ἀνέκραγον·
"νυνὶ περὶ σπονδῶν; ἐπειδή γ', ὦ μέλε,
ᾔσθοντο τὰς ἀφύας παρ' ἡμῖν ἀξίας;
οὐ δεόμεθα σπονδῶν· ὁ πόλεμος ἑρπέτω."
ἐκεκράγεσάν τε τοὺς πρυτάνεις ἀφιέναι·
εἶθ' ὑπερεπήδων τοὺς δρυφάκτους πανταχῇ.
ἐγὼ δὲ τὰ κορίανν' ἐπριάμην ὑποδραμὼν
ἅπαντα τά τε γήτει' ὅσ' ἦν ἐν τἀγορᾷ·

652. ὦ μέλε, an Attic vocative common in the writings of Aristophanes and Plato, addressed to both sexes, and generally used in a friendly, confidential tone, *my good fellow*. Plato in Theæt. 178, e. Σω. νὴ Δία, ὦ μέλε, where Heindorf translates, *du lieber Freund!* Schleiermacher, *Gar recht, du Lieber*. Buttmann, I believe, eventually refers the word to μέλι. Timæi Lexicon: ὦ μέλεε, ὦ μάταιε· ἔνιοι δὲ, ὦ ἐπιμελείας ἄξιε, καὶ οἷον μεμελημένε.

654. ὁ πόλεμος ἑρπέτω. Brunck and Bergl. compare Lysist. 129. οὐκ ἂν ποιήσαιμ', ἀλλ' ὁ πόλεμος ἑρπέτω.

655. ἀφιέναι sc. τὴν Βουλήν.

656. δρύφακτοι, the fences, with which the place of assembly was surrounded. Schutz. Xen. Hell. II. 3. 50. καὶ ἐπιστῆναι ἐκέλευσε τοὺς τὰ ἐγχειρίδια ἔχοντας φανερῶς τῇ βουλῇ ἐπὶ τοῖς δρυφάκτοις. Also II. 3. 55.

657. κορίαννον (κόρις), coriander, as well herb as seed. This and a word in the following verse will enable us to look a little into the condiments of Greek cookery.

> A. καὶ μὴ προφάσεις ἐνταῦθά μοι· μηδ' "οὐκ ἔχω."
> B. ἀλλὰ λέγ' ὅτου δεῖ· λήψομαι γὰρ πάντ' ἐγώ.
> A. ὀρθῶς. τὸ πρῶτον μὲν λάβ' ἐλθὼν σήσαμα.
> B. ἀλλ' ἔστιν ἔνδον. A. ἀσταφίδα κεκομμένην,
> μάραθον, ἄνηθον, νάπυ, καυλὸν, σίλφιον,
> κορίαννον αὖον, ῥοῦν, κύμινον, κάππαριν,
> ὀρίγανον, σκορόδια, γήτειον, θύμον,
> σφάκον, σίραιον, σέσελι, πήγανον, πράσον.
>
> Alexis ap. Athen. IV. 170, a.

Ib. ὑποδραμὼν, *huc illuc discurrens*, aut, *clam subiens*. Dind. On the metre of the verse, see Reisig. 59, 60.

658. γήτειον, Att. for γήθυον, *allium porrum* Linnæi. Schutz.

> κύκλῳ δεήσει περιτρέχειν με καὶ βοᾶν
> ἂν του δέωμαι. δεῖπνον αἰτήσεις με σὺ
> ἤδη παρελθών· οὐκ ἔχων δὲ τυγχάνω
> οὐκ ὄξος, οὐκ ἄνηθον, οὐκ ὀρίγανον,
> οὐ θρίον, οὐκ ἔλαιον, οὐκ ἀμυγδάλας,

ἔπειτα ταῖς ἀφύαις ἐδίδουν ἡδύσματα
ἀποροῦσιν αὐτοῖς προῖκα, κἀχαριζόμην.
οἱ δ' ὑπερεπῄνουν ὑπερεπύππαζόν τέ με
ἅπαντες οὕτως ὥστε τὴν βουλὴν ὅλην
ὀβολοῦ κοριάννοις ἀναλαβὼν ἐλήλυθα.

οὐ σκόροδον, οὐ σίραιον, οὐχὶ βολβὸν, οὐ
γήτειον. Id. ap. Athen. 170, b.

659. *ἡδύσματα, as condiments.* We are not to suppose that all condiments were so easily settled as those in the text. They were often matters of great perplexity and consideration.

Ὅμως λογίσασθαι πρὸς ἐμαυτὸν βούλομαι,
καθεζόμενος ἐνταῦθα, τὴν ὀψωνίαν·
ὁμοῦ τε συντάξαι, τί πρῶτον οἰστέον
ἡδυντέον τε πῶς ἕκαστόν ἐστί μοι.
Τάριχός ἐστι πρῶτον ὡραῖον τοδί.
ὀβολοῦ μόνον τοῦτ' ἔστι. πλυτέον εὖ μάλα.
Εἶτ' εἰς λοπάδιον ὑποπάσας ἡδύσματα,
ἐνθεὶς τὸ τέμαχος, λευκὸν οἶνον ἐπιχέας,
ἐπεσκέδασα τοὔλαιον· εἶθ' [n] ἕψων ποτὲ
μυελὸν ἀφεῖλον ἐπιγανώσας σιλφίῳ.

Alex. ap. Athen. III. 117, d.

661. *πυππάζειν*, properly to exclaim *πύππαξ* or *πύπαξ*, a loud expression of wonder and astonishment among the Greeks. Plat. Euthyd. 303, a. *ὁ δὲ Κτήσιππός μοι ἰὼν ὡς βοηθήσων, Πύππαξ ὦ Ἡρακλεὶς, ἔφη, καλοῦ λόγου.* Ktesippos aben wollte mir zu Hülfe kommen, und sagte, Der Popanz Herakles! was für ein schönes Stükk! Schleiermacher.

Μετὰ τοῦτον αὐτῷ Τηλέμαχος συνετύγχανε,
καὶ τοῦτον ἀσπασάμενος ἡδέως πάνυ,
ἔπειτα, "χρῆσόν μοι σὺ, φησὶ, τὰς χύτρας,
ἐν αἷς συνῆψας τοὺς κυάμους." καὶ ταῦτά τε
εἴρητο, καὶ παριόντα Φείδιππον . . .
τὸν Χαιρεφίλου, πόρρωθεν ἀπιδὼν, τὸν παχὺν,
[o] ἐπύππασεν· εἶτ' ἐκέλευσε πέμπειν σαργάνας.

Timocles ap. Athen. IX. 407, d.

ὑπερπυππάζειν expresses astonishment in the highest degree.

663. *ὀβολοῦ κοριάννοις, a pennyworth of coriander.* Ἄρτος ὀβολοῦ (Lysias 185, 9) est vel nostrum, *a penny loaf*, vel *a pennyworth of bread.* Lysias, 908. *ὁλκάδα δυοῖν ταλάντοιν, a cargo worth two talents.* Dobree. Ib. *ἀναλαβών.* Schol. *εἰς ἐμαυτὸν τῇ εὐνοίᾳ πείσας ῥέπειν.*

Ib. That the grossest caricaturist could have ventured upon such a picture of the upper of his nation's councils, as that contained in

[n] *ἕψων ποτὲ μυελὸν ἀφ. stewed it, and at last took it off the fire reduced to a perfect marrow.* Dobree.

[o] *ἐπόππυσεν.* Schweigh.

ΧΟ. πάντα τοι πέπραγας οἷα χρὴ τὸν εὐτυχοῦντα·
εὗρε δ' ὁ πανοῦργος ἕτερον πολὺ πανουργίαις
μείζοσι κεκασμένον,
καὶ δόλοισι ποικίλοις,
ῥήμασίν θ' αἱμύλοις.
ἀλλ' ὅπως ἀγωνιεῖ φρόν-
τιζε τἀπίλοιπ' ἄριστα·
συμμάχους δ' ἡμᾶς ἔχων εὔ-
νους ἐπίστασαι πάλαι.
ΑΛ. καὶ μὴν ὁ Παφλαγὼν οὑτοσὶ προσέρχεται,
ὠθῶν κολόκῡμα καὶ ταράττων καὶ κυκῶν,

the foregoing narrative, will of itself be sufficient to draw a close attention to the frame and constitution of the Attic senate. Annually elective—with no great test of property required of its members—but a set of other qualifications demanded, much more easily set down in Solon's rough draft of a Constitution, than attainable or forthcoming in practice, the higher council of the Athenians presents a contrast with that of our own country, on which it would be the extreme of folly and impertinence to dilate.

664. The Chorus speak with uplifted hands, and every proper mark of astonishment, at the dexterity and success of their protégé. (Cleon, in the late popularity-auction, had evidently proved a dolt, (κόκκυξ.) Cf. Ach. 598, and infr. 699.)

666. κέκασμαι, κεκάσθαι, κεκασμένος (from κάζω or καίνυμαι), *adorned, provided with.* Hes. Theogon. 929. ἐκ πάντων τέχνῃσι κεκασμένον Οὐρανιώνων.

668. αἱμύλος (αἷμος, every scratching point, as of thorns and spears), *sharp, fine, flattering, sly, cunning.* Hesiod. Op. 78. ψεύδεά θ' αἱμυλίους τε λόγους. 371. μηδὲ γυνή σε νόον πυγοστόλος ἐξαπατάτω | αἱμύλα κωτίλλουσα. Theogn. 704. πείσας Περσεφόνην αἱμυλίοισι λόγοις. Arist. Lysist. 1270. καὶ τᾶν αἱμυλᾶν ἀλωπέκων | παυσαίμεθ'. See also Blomf. in Prom. p. 130.

672. ἔχων ἐπίστασαι. "Scis te habere nos dudum tibi benevolos adjutores." Dind. Lucian IV. 284. ἠπίστατο γὰρ ὑπ' αὐτοῦ κωλυθησόμεν.

674. ὠθῶν. Hom. Od. III. 295. Ἔνθα Νότος μέγα κῦμα ποτὶ σκαιὸν ῥίον ὠθεῖ. Cf. Il. XXI. 235. 241. Alcæus. fr. 20. ἁ δ' ἑτέρα τὰν ἑτέραν κύλιξ | ὠθείτω. Metagenes ap. Athen. 269, f. ὠθεῖ κῦμα ναστῶν καὶ κρεῶν.

Ib. κολόκυμα, prop. that large billow, which breaks still and leisurely upon a sea-shore (Lucret. *namque movetur aqua et tantillo momine flutat*): here, the heavy swelling waves, which announce a coming storm; metaph. in reference to Cleon's threats.

ὡς δὴ καταπιόμενός με. μορμὼ τοῦ θράσους.
ΚΛ. εἰ μή σ' ἀπολέσαιμ', εἴ τι τῶν αὐτῶν ἐμοὶ
ψευδῶν ἐνείη, διαπέσοιμι πανταχῇ.
ΑΛ. ἥσθην ἀπειλαῖς, ἐγέλασα ψολοκομπίαις,
ἀπεπυδάρισα μόθωνα, περιεκόκκυσα.
ΚΛ. οὔ τοι μὰ τὴν Δήμητρά γ', εἰ μή σ'—ἐκφάγω

Ib. ταράττων καὶ κυκῶν. These words have been illustrated in a former play. Cf. Lysist. 489—491.

675. μορμώ. Here an exclamation of affected terror—*Bless us and save us!* τοῦ θράσους, sc. ἕνεκα. Theoc. XV. 40. μορμὼ, δάκνει ἵππος. Xen. Hell. IV. 4. 17. ὥστε οἱ μὲν Λακεδαιμόνιοι καὶ ἐπισκώπτειν ἐτόλμων, ὡς οἱ σύμμαχοι φοβοῖντο τοὺς πελταστὰς, ὥσπερ μορμῶνας παιδάρια.

676. εἴ τι τῶν αὐτῶν ἐμοὶ | ψευδῶν ἐνείη. The sense is clearer than the construction: *if any of my usual habitual falsehoods is left in me.* Reiske proposes εἴ τι τῶν λοιπῶν ἐμοὶ ψευδῶν ἔνεστι, *si quid resistat mendaciis, quæ mihi adhuc supersunt.*

678. ἥσθην, past time for present. (Cf. Nub. 174. 1240. Pac. 1065. Av. 570. 880.) and so throughout these two verses.

Ib. ψολοκομπία (ψόλος, κομπέω), vapoury, bombastic boast; with allusion to ψολοεὶς κεραυνός.

Ib. ἐγέλασα ψολοκομπίαις. Eurip. Iph. T. 276. ἐγέλασεν εὐχαῖς. Soph. Aj. 1042. κακοῖς γελῶν. See Elmsley in Bacch. v. 840.

679. Etym. M. πυδαρίζειν, ἐπὶ τοῦ ἅλλεσθαι, ἤτοι ποδαρίζειν, ὡς ὄνομα ὄνυμα Αἰολικῶς· ἢ πυγαρίζειν, παρὰ τὴν πυγήν. δηλοῖ δὲ τὸ λακτίζειν.

Ib. μόθωνα, a clumsy, vulgar naval dance. Schol. μόθων, φορτικὸν ὀρχήσεως εἶδος. Jul. Poll. 4. §. 101. ὁ δὲ μόθων φορτικὸν ὄρχημα καὶ ναυτικόν.

Ib. κοκκύζειν, *to cry cuckoo,* also, *to crow like a cock.* The sausage-seller, suiting the action to the word, snaps his fingers at the conclusion of the first sentence, laughs lustily at the second, dances a few steps of the *mothon* in the third, and ends by moving rapidly round the astonished Cleon, and crying "Cuckoo! cuckoo! [p] cuckoo!" περιεκόκκυσα, Bek. Schneid. Pass. περιεκόκκασα, Dind. Oxf. Ed.

680. —ἐκφάγω. Stung almost to madness, Cleon opens as it were a yard of mouth, as if to devour his opponent. The huge sausage-seller retorts by grasping his adversary as if he had been a goblet or tureen, the contents of which were to be poured down his throat. For the construction see v. 682.

[p] Cuckoo, equivalent to *goose* among ourselves, and *dindon* among the French: ergo, 'Word of fear, Unpleasing to a blockhead's ear.'

ἐκ τῆσδε τῆς γῆς, οὐδέποτε βιώσομαι.
ΑΛ. εἰ μὴ 'κφάγης; ἐγὼ δέ γ', εἰ μή σ'—ἐκπίω,
κᾆτ' ἐκροφήσας αὐτὸς ἐπιδιαρραγῶ.
ΚΛ. ἀπολῶ σε νὴ τὴν προεδρίαν τὴν—ἐκ Πύλου.
ΑΛ. ἰδοὺ προεδρίαν· οἷον ὄψομαί σ' ἐγὼ

681. *οὐδέποτε βιώσομαι.* Brunck observes (Eccl. 384.) that *οὐδέποτε* is found only in conjunction with a future; and that with a past tense *οὐδεπώποτε* is used. Brunck's edition, however, contains at least two violations of his own rule; Ach. 127. Vesp. 969. The case, I believe, in regard to this negation stands as follows: in Homer it is found mostly with a preterite; but both in him and in Hesiod sometimes with a present; Od. X. —. Hes. Theog. 759. and sometimes with a future, Od. II. 203. Hes. Op. 174. Though most commonly joined by the Attic writers with a future, yet that it is sometimes found in the writings of Plato, Xenophon, and Isocrates, with a preterite, see Passow in voc. who refers to Priscian. Gramm. 18. p. 1196. Wolf. Dem. Lept. p. 313. Lobeck Phryn. p. 458. The old reading in Av. 956. *τουτὶ μὰ Δί' ἐγὼ τὸ κακὸν οὐδέποτ' ἤλπισα,* and which Brunck, to the great indignation of Invernizius, altered to *οὔ ποτ' ἤλπισ' ἂν,* Dindorf and the Oxford Editor have restored.

682. *εἰ μὴ 'κφάγης.* Rav. Dind. Oxf. Ed. *ἢν μὴ 'κφάγῃς.* Br. The old opinion, that the Attic writers never joined *εἰ* with a subjunctive mood, is now exploded. Passow refers for examples to Soph. Œd. Tyr. 198. 868. 1055. Ant. 706. 1012. Œd. Col. 1226. 1443. Cf. Anecd. Bek. I. p. 144. Herm. ad Soph. Aj. 491. Antig. 706. Reisig. ad Œd. Col. 1223. Eurip. Bacc. 200. Wellauer ad Æsch. Eumen. 225. Suppl. 395. Pers. 777. See also Thucyd. VI. 21. Xen. Mem. II. 1. 12. Plat. Phædr. p. 234. de Rep. IX. 579, a.

683. *κᾆτ' ἐκροφήσας.* Seager in Classical Journal, vol. IV. p. 715. *κἀπεκροφήσας* Br. and old editions.

Ib. *ἐπιδιαρραγῶ.* See Dobree's note to Pors. Plut. v. 893.

684. *τὴν ἐκ Πύλου, derived from Pylus.* To sail for Pylus and announce his arrival at the scene of action (Thucyd. IV. 30.), to hold a conference or two with his coadjutor and the real master of all the operations (30. 38.), to hear a proposition made to the same coadjutor (36.), and to return to Athens within twenty days after he left it;—such were the real exploits of Cleon, and which the Demus of Athens had rewarded with the two greatest honours of antiquity—a place at the Prytaneian banquets, and precedence (*προεδρία*) at all public spectacles. (Cf. sup. 557.) Had Nemesis no compensation in store for all this? Let us wait a little and see.

685. *οἷον, qualiter,* i. e. *quanto cum gaudio.* Cas. 686. *ἐκτ. π. ε. θ.* "instead of the first place in the theatre occupying the last."

ἐκ τῆς προεδρίας ἔσχατον θεώμενον.
ΚΛ. ἐν τῷ ξυλῷ δήσω σε νὴ τὸν οὐρανόν.
ΑΛ. ὡς ὀξύθυμος. φέρε τί σοι δῶ καταφαγεῖν;
ἐπὶ τῷ φάγοις ἥδιστ' ἄν; ἐπὶ βαλαντίῳ;
ΚΛ. ἐξαρπάσομαί σου τοῖς ὄνυξι τἄντερα.
ΑΛ. ἀπονυχιῶ σου τὰν πρυτανείῳ σιτία.
ΚΛ. ἕλξω σε πρὸς τὸν δῆμον, ἵνα δῷς μοι δίκην.
ΑΛ. κἀγὼ δέ σ' ἕλξω καὶ διαβαλῶ πλείονα.
ΚΛ. ἀλλ', ὦ πονηρὲ, σοὶ μὲν οὐδὲν πείθεται·
ἐγὼ δ' ἐκείνου καταγελῶ γ' ὅσον θέλω.

685, 6. As the actor is in the course of pronouncing these two verses, he suddenly pauses, and turning from the scenic Cleon, advances to that part of the stage which enables him to face the real Cleon. With uplifted hand and slow deliberate tone, he then completes his sentence. The pause—the attitude—the solemn emphasis take the audience by surprise, and a thousand feelings of fear, scorn, and hatred, hitherto suppressed, break forth in one continued peal. The very rabble of the theatre—those who but a few hours before would have bent the knee in abject submission to the idol of the day, caught by the enthusiasm of the moment, are now (such is popular favour!) the foremost to denounce him! And let it be remembered that all this takes place, not as with us, amid the uncertain glare of evening lamps, but in the broad face of day, under the very canopy of heaven, and where the spectator's eye could see how every word *told* upon the demagogue. (While the uproar proceeds, the parasites of Cleon note those who are most clamorous, and—*who hear of it afterwards.*)

689. The sense of this verse is clear enough: but its construction is not so easy. How is the preposition ἐπὶ to be rendered? A construction, not altogether unlike, occurs Plut. 627. ὦ πλεῖστα Θησείοις μεμυστιλημένοι (*spoon'd*, i. e. *fed on*) γέροντες ἄνδρες ἐπ' ὀλιγίστοις ἀλφίτοις. As the sausage-seller asks the question, *what will you eat?* he dangles before Cleon's eyes a purse of huge dimensions.

691. ἀπονυχίζω, ίσω, Att. fut. ιῶ. (ὀνυχίζω), *to tear away with the nails.* When Cleon (Ran. 577.) is to make Hercules disgorge *his* stolen meals, the verb expressive of the purpose is derived from the ball of thread (πήνια) used in weaving: ἀλλ' εἶμ' ἐπὶ τὸν Κλέων', ὃς αὐτοῦ τήμερον | ἐκπηνιεῖται ταῦτα.

692. For other examples of a μήνυσις, brought first before the Council, and then before the Ecclesia, see Xen. Hellen. I. 7. 3. and Lysias, contr. Agoratum, 132, 34–37. See also Tittman p. 205.

ΑΛ. ὡς σφόδρα σὺ τὸν δῆμον σεαυτοῦ νενόμικας.
ΚΛ. ἐπίσταμαι γὰρ αὐτὸν οἷς ψωμίζεται.
ΑΛ. κᾆθ' ὥσπερ αἱ τιτθαί γε σιτίζεις κακῶς.
μασώμενος γὰρ τῷ μὲν ὀλίγον ἐντίθης,
αὐτὸς δ' ἐκείνου τριπλάσιον κατέσπακας.
ΚΛ. οὐκ, ὦγάθ', ἐν βουλῇ με δόξεις καθυβρίσαι.
ἴωμεν ἐς τὸν δῆμον. ΑΛ. οὐδὲν κωλύει·
ἰδοὺ, βάδιζε, μηδὲν ἡμᾶς ἰσχέτω.
ΚΛ. ὦ Δῆμε, δεῦρ' ἔξελθε. ΑΛ. νὴ Δί', ὦ πάτερ,

697. *ἐπίσταμαι αὐτὸν κ. τ. λ.* Isoc. 129, a. *ἐπίσταμαι γὰρ πρῶτον μὲν Ἀθηναίους, εἰ καὶ μὴ πάντα μεθ' ἡμᾶν εἰσὶν κ. τ. λ.*

Ib. *ψωμίζω* ([q] *ψωμὸς*), to feed with small bits. Od. IX. 374. Arist. Thes. 692. *τοῦτο δὲ (παιδίον) οὐδέποτε σὺ ψωμιεῖς.*

> *χαλεπή τοι γυναικῶν ἔξοδος.*
> *ἡ μὲν γὰρ ἡμῶν περὶ τὸν ἄνδρ' ἐκύπτασεν,*
> *ἡ δ' οἰκέτην ἔγειρεν, ἡ δὲ παιδίον*
> *κατέκλινεν, ἡ δ' ἔλουσεν, ἡ δ' ἐψώμισεν.* Lysist. 16.

698. *σιτίζεις.* Xen. Sympos. p. 72. *τοὺς ἀλεκτρυόνας σκόροδα σιτίσαντες.* Theoc. IV. 16. *πρώκας σιτίζεται, ὥσπερ ὁ τέττιξ.*

> *οὐθεὶς πώποτε,*
> *ὦ δέσποτ', ἀπέθαν' ἀποθανεῖν πρόθυμος ὤν·*
> *τοὺς γλιχομένους δὲ ζῆν κατασπᾷ τοῦ σκέλους*
> *ἄκοντας ὁ Χάρων, ἐπὶ τὸ πορθμεῖόν τ' ἄγει*
> *σιτιζομένους καὶ πάντ' ἔχοντας ἀφθόνως.*
> Antiphanes in Phil. Mus. I. 571.

699. *μασώμενος, cibum præmandens.*

700. *κατέσπακας, soles devorare.* Bergler compares Antiphanes ap. Athen. III. 104, a. *ἀλλ' ὅταν τὴν ἔνθεσιν | ἐντὸς ἤδη τῶν ὀδόντων τυγχάνῃς κατεσπακὼς, | τοῦτ' ἐν ἀσφαλεῖ νόμιζε τῶν ὑπαρχόντων μόνον.* Ran. 575. *λάρυγγ'... ᾧ τὰς χόλικας κατέσπασας.*

704. In a lively paper, written by one of the noble and learned authors [r] of "The Athenian Letters," Cleander is introduced into the study of Aristophanes, who shews him a sketch of his "Knights." The following part of the conversation refers to the character of Demus in the piece. "I hope," said I, "Aristophanes, that nobody has overheard us; for though you are not afraid to write, or even to publish these pieces, yet I am afraid to be privy to them.

[q] "When the food is of a liquid nature, the Arabs, and other people of the East, break their bread or cakes into little pieces (*ψώμια* or sops), dipping their hands and their morsels therein." Horne's Introduct. III. 441.

[r] The late earl of Hardwicke and the hon. Charles Yorke.

ἔξελθε δῆτ'. ΚΛ. ὦ Δημίδιον ὦ φίλτατον,
ἔξελθ', ἵν' εἰδῇς οἷα περιυβρίζομαι.
ΔΗ. τίνες οἱ βοῶντες; οὐκ ἄπιτ' ἀπὸ τῆς θύρας;
τὴν εἰρεσιώνην μου κατεσπαράξατε.

I know you are at open war with Cleon; but it is above my genius to encounter with ministers of state. I do assure you, that I never heard any thing, which gave me so much pleasure for the smartness, and so much pain for the boldness of it." The poet laughed. "Cleander," replied he, "if you were an Athenian, and talked to me in this way, I might be tempted to expose your weakness in one of my comedies, and the Chorus should point at you in the pit. But as you are an Ephesian, I forgive the prejudices in which you were educated, to reverence or fear bad governors." "Nay," returned I, "there are persons in the city of the same sentiments with me. Have not you said, somewhere in this very play, that you could procure no vizor to resemble Cleon?" "Yes," said he, "and I can tell you further, that my two best actors have refused the part; so I shall perform it myself." "The character," replied I, "which should give most offence, is that of the old fellow, whom you have represented to be the tool of the ignorant and designing. Cleon is but one; and the old man is a multitude." "It is for that reason," said Aristophanes, "every body will pretend to be pleased with it. No individual imagines he is aimed at in a satire on the collective body. Each owns its justness, when applied to his neighbour; and thinks, in not seeming to be touched with it, he actually removes the point of it from himself. But Cleon being particularly ridiculed, and of a proud impatient nature, he will endeavour to gain some revenge. It makes me happy that I can mortify his vanity in the height of his power." Athenian Letters, vol. II. p. 431.

706. *περιυβρίζομαι.* Herodot. II. 152. *περιϋβρισμένος πρὸς αὐτῶν.* IV. 159. *περιϋβριζόμενοι ὑπὸ τῶν Κυρηναίων.* Br. *οἷά πέρ γ' ὑβρίζομαι.* In the arrangement of this and the collateral verses, Elmsley has been followed in preference to Brunck.

707. Demus appears attended by Demosthenes and Nicias, who, as two slaves, obsequiously wait upon him through the rest of the drama. Nicias, with characteristic humility, says nothing "in the presence:" Demosthenes ventures to open his mouth but once. (infr. v. 1217.)

708. *εἰρεσιώνη* (*ἔριον*), *a garland.* What formed the principal article in this garland, the derivation of the word sufficiently indicates. The wool, tastefully intermixed with fruits of various kinds, was supported on twigs of the olive or the laurel: and a garland thus composed was on two solemn festivals, bearing the names of Pyanepsia and Thargelia, paraded through the streets of Athens,

τίς, ὦ Παφλαγών, ἀδικεῖ σε; ΚΛ. διὰ σὲ τύπτομαι
ὑπὸ τουτουὶ καὶ τῶν νεανίσκων. ΔΗ. τίη;
ΚΛ. ὁτιὴ φιλῶ σ', ὦ Δῆμ', ἐραστής τ' εἰμὶ σός.

to the sound of [r] song; a similar garland, I presume, and not merely those carried in procession, being affixed to the gate of every fore-court in Athens. To these two festivals we must now address our attention, for the purpose of seeing why this garland is affixed to Demus' gate. The first, as its title imports, (*πύανος a bean, ἕψω to boil,*) was distinguished by a particular dish, which then made its appearance as regularly as the Shrovetide pancake, the Mid-Lent Sunday frumenty, and the crossed Good Friday bun do among ourselves. The dish itself was composed of beans, or rather perhaps a mixture of field barley and pulse (*πύανος*), and the archæologists give various reasons for its origin (Potter I. 428); but the object of the suspended *εἰρεσιώνη*, with which we are more concerned, was to act as an amulet, preserving the inmates of the house where it was hung from one of the worst of human calamities, a craving stomach without the means of appeasing it. A far deeper subject was connected with the festival Thargelia, from whatever source the name itself is [s] derived. The festival lasted two days, and the ceremony of the second evinces on what understanding it had been originally instituted; viz. an acknowledgment of the guilt inherent generally in human nature—a sense of Divine vengeance thereby incurred—and a feeling that the guilt might be atoned for and its punishment averted by a vicarious offering. For this latter purpose two persons, both men, according to some writers, but a male and a female, according to others, were provided annually by the Athenian state, and after certain ceremonies, were offered as sacrificial victims. Whoever attends to the two principal features which characterise the Demus of the present drama—an appetite, which required to be fed and propitiated by his rulers at one period, and a superstitious feeling, which required to be soothed and directed at another—will be at no loss to see why this garland is here appended to his gates, or why it is the first object of his solicitude at the very moment when he makes his appearance on the stage. (See further note at v. 1099.

[r] One of these songs is preserved in Plutarch (Thes. 22.):

Εἰρεσιώνη σῦκα φέρει, καὶ πίονας ἄρτους,
καὶ μέλι ἐν κοτύλῃ, καὶ ἔλαιον ἀποψήσασθαι,
καὶ κύλικ' εὔζωρον, ὡς ἂν μεθύουσα καθεύδῃς.

Here's a health to the garland, deny it who can,
It gives figs to the closet and bread to the pan;
'Tis honey, 'tis oil: 'tis a cup strong and deep:
Quaff it heartily, dame, and ensure a sound sleep!

[s] Schneider, though evidently with hesitation, refers it to the pot or vessel (*θάργηλος*) in which the consecrated and dressed fruits were brought to the altar.

ΔΗΜ. *σὺ δ' εἶ τίς ἐτεόν;* ΑΛ. *ἀντεραστὴς τουτουὶ,*
ἐρῶν πάλαι σου, βουλόμενός τέ σ' εὖ ποιεῖν,
ἄλλοι τε πολλοὶ καὶ καλοί τε κἀγαθοί.
ἀλλ' οὐχ οἷοί τ' ἐσμὲν διὰ τουτονί. σὺ γὰρ
ὅμοιος εἶ τοῖς παισὶ τοῖς ἐρωμένοις·
τοὺς μὲν καλούς τε κἀγαθοὺς οὐ προσδέχει,
σαυτὸν δὲ λυχνοπώλαισι καὶ νευρορράφοις
καὶ σκυτοτόμοις καὶ βυρσοπώλαισιν δίδως.

Ib. *κατασπαράσσειν, to tear in pieces.*

712. *σὺ δ' εἶ τίς.* Demus, as he asks the question, measures the sausage-seller from head to foot, not without some respect for his bodily dimensions, but with that air of distrust which the people ever entertain towards a new comer. The sausage-seller replies with a confident boldness—the surest road to favour with the sovereign multitude. For examples of the interrogatory itself, frequent in Aristophanes, see Reisig. p. 85.

717. *προσδέχει.* Dobree (Adv. I. 121.) compares Thucyd. V. 28. fin. Eurip. Alcest. 129. For the political fact, the reader will consult the chapter in Aristotle (Polit. V. 10.), where he compares the evils which a tyranny has in common with an oligarchy and a democracy: *Ἐκ δημοκρατίας δὲ, τὸ πολεμεῖν τοῖς γνωρίμοις καὶ διαφθείρειν λάθρᾳ καὶ φανερῶς καὶ φυγαδεύειν ὡς ἀντιτέχνους καὶ πρὸς τὴν ἀρχὴν ἐμποδίους.* So more clearly Isocrates 161, b. *ὅταν μὲν ὑπὲρ τῶν ἰδίων βουλεύησθε, ζητεῖτε συμβούλους τοὺς ἄμεινον φρονοῦντας ὑμῶν αὐτῶν, ὅταν δ' ὑπὲρ τῆς πόλεως ἐκκλησιάζητε, τοῖς μὲν τοιούτοις ἀπιστεῖτε καὶ φθονεῖτε, τοὺς δὲ πονηροτάτους τῶν ἐπὶ τὸ βῆμα παριόντων ἀσκεῖτε, καὶ νομίζετε δημοτικωτέρους εἶναι τοὺς μεθύοντας τῶν νηφόντων καὶ τοὺς νοῦν οὐκ ἔχοντας τῶν εὖ φρονούντων καὶ τοὺς τὰ τῆς πόλεως διανεμομένους τῶν ἐκ τῆς ἰδίας οὐσίας ὑμῖν λειτουργούντων.*

718. *λυχνοπώλαισι, link-sellers,* (more particularly Hyperbolus.)

Ib. *νευρορράφοις* (*νεῦρον, sinew, ῥάπτω, to sew*). The Scholiast refers the allusion to Lysicles, the sheepseller. Cleophon, a turbulent demagogue, whom we shall meet with in a subsequent drama, had not yet perhaps come sufficiently into notice; otherwise as a manufacturer of lyres, for the strings of which sinews were used, the application would be more appropriate to him. The worker in leather (*σκῦτοτόμος*) and hide-seller (*βυρσοπώλης*) need no comment.

719. Having examined these favourites of Demus singly, it may now be proper to consider them *en masse*, and determine the class to which they belong. Making allowances for the langnage of satire, we may conclude the Hyperboli, the Lysicles, &c. to have been in general manufacturers and capitalists (cf. Xenophon's Memorab. II. 7. 6.), some of them perhaps actually opulent, and

ΚΛ. εὖ γὰρ ποιῶ τὸν δῆμον. ΑΛ. εἰπέ νυν, τί δρῶν;
ΚΛ. ὅτι τῶν στρατηγῶν ὑποδραμὼν τῶν ἐκ Πύλου,
πλεύσας ἐκεῖσε, τοὺς Λάκωνας ἤγαγον.
ΑΛ. ἐγὼ δὲ περιπατῶν γ' ἀπ' ἐργαστηρίου
ἕψοντος ἑτέρου τὴν χύτραν ὑφειλόμην.
ΚΛ. καὶ μὴν ποιήσας αὐτίκα μάλ' ἐκκλησίαν,
ὦ Δῆμ', ἵν' εἰδῇς ὁπότερος νῷν ἐστί σοι
εὐνούστερος, διάκρινον, ἵνα τοῦτον φιλῇς.

others who, having been rich, were endeavouring to repair their broken fortunes by trading of another kind. But rich or poor, they were not *gentlemen:* they brought to the administration of public affairs none of those high and honourable feelings which are inseparable from the latter; and a great political maxim of Aristophanes, earnestly and repeatedly insisted on in his dramas, is, that the country which allows the aristocracy of birth and manners to be superseded by the coarse aristocracy of wealth and trade, is in the high road to ruin.

721. ὑποδραμὼν (ὑποτρέχειν). Hesych. ὑποδραμὼν, ὑφαρπάσας. "Cursu aliquem antevertere, ut prior aliqua re potiaris." Schutz. Cf. infr. 1124.

722. ἤγαγον. "When Cleon returned from Sphacteria, he entered the harbour to the sound of flutes and other musical instruments; his ships being adorned with trophies, the statues of the gods at the sterns crowned with garlands, and the soldiers on board drawn up in order of battle. In dropping anchor at the mole of the Piræus, he made a libation to Neptune in the sight of the whole city, who came out to meet him. At his landing, the whole multitude saluted him with repeated shouts, whilst, accompanied by Demosthenes and the other principal officers, he passed along through two rows of soldiers to the Prytaneum. During the procession, the fairest hands in Athens were employed in pouring the most fragrant essence on his hair, and strewing the way before him with flowers. The prisoners followed in chains, two and two. The magistrates received him at the Prytaneum, where they offered up a hecatomb to Mars; and the whole ceremonial was concluded by a sumptuous entertainment at the charge of the public, which lasted till late in the night." Athenian Letters, II. 414. This account is not perhaps in very strict keeping with the antique, but it is lively and interesting.

723. ἐργαστήριον, *officina et taberna quælibet.* The opposition in the terms περιπατῶν and ὑποδραμὼν, as illustrative of the characters and feelings of the two speakers, will not escape the acute reader.

724. ἕψοντος. Eccl. 845. χύτρας ἔτνους ἕψουσιν αἱ νεώταται. Cf. infr. 1134. and Arist. Fr. (ap. Dind.) 355.

727. διακρίνειν, properly, *to pass a legal decision,* which Demus

ΑΛ. ναὶ ναὶ διάκρινον δῆτα, πλὴν μὴ 'ν τῇ πυκνί.
ΔΗΜ. οὐκ ἂν καθιζοίμην ἐν ἄλλῳ χωρίῳ·
ἀλλ' ἐς τὸ πρόσθε χρὴ παρεῖν' ἐς τὴν πύκνα.
ΑΛ. οἴμοι κακοδαίμων, ὡς ἀπόλωλ'. ὁ γὰρ γέρων
οἴκοι μὲν ἀνδρῶν ἐστι δεξιώτατος,
ὅταν δ' ἐπὶ ταυτησὶ καθῆται τῆς πέτρας,
κέχηνεν ὥσπερ ἐμποδίζων ἰσχάδας.

was authorized to do in the Ecclesia, as well as in the Heliæa. So in the scene in Xenophon's Banquet, where Socrates and Critobulus contend in a mock trial which is the handsomest of the two. ἄγε νῦν, ἔφη ὁ Σωκράτης, ὅπως μεμνήσῃ διακριθῆναι περὶ τοῦ κάλλους . . . . Κρινάτω δ' ἡμᾶς μὴ 'Αλέξανδρος ὁ Πριάμου κ. τ. λ. Cf. infr. 999.

729. καθεζοίμην. Dem. 285, 2. ὁ δῆμος ἄνω καθῆτο. Plato Theæt. 172, e. οἱ δὲ λόγοι ἀεὶ περὶ ὁμοδούλου πρὸς δεσπότην καθήμενον, ἐν χειρὶ τὴν δίκην ἔχοντα.

730. ἐς τὸ πρόσθε, *forwards*. To examples given in a former play, add Xen. de Venat. VIII. 4. ἐπεὶ δ' ἂν φανῇ τὸ ἴχνος, προϊέναι εἰς τὸ πρόσθεν. VI. 23. ἐπειδὰν δὲ περὶ τὸν λαγῶ ὦσι . . . προσέχειν, ὅπως ἂν μὴ ὑποκινῇ εἰς τὸ πρόσθεν (*steal off before the huntsman comes up*), πεφοβημένος τὰς κύνας· αἵδε . . . ἐπανακλαγγάνουσαι (*doubling their tongues*) . . . ὑφ' αὑτῶν ἀναστήσουσι τὸν λαγῶ (*start the hare from her quat*), καὶ ἐπιᾶσι κεκραγυῖαι (*and pursue her in full cry*). The following graphic account of the same event is given with less of mutilation: ὅταν δὲ περὶ αὐτὸν ὦσι τὸν λαγῶ, δῆλον ποιείτωσαν τῷ κυνηγέτῃ θᾶττον φοιτῶσαι, μᾶλλον γνωρίζουσαι, ἀπὸ τοῦ θυμοῦ, ἀπὸ τῆς κεφαλῆς, ἀπὸ τῶν ὀμμάτων, ἀπὸ τῆς μεταλλάξεως τῶν σωμάτων, καὶ ἀπὸ τῶν ἀναβλεμμάτων, καὶ ἐμβλεμμάτων τῶν ἐπὶ τὰς καθέδρας τοῦ λαγῶ, καὶ ἀπὸ τῶν εἰς τὸ πρόσθεν καὶ ὄπισθεν καὶ εἰς τὸ πλάγιον διαρριμμάτων . . . . ὅτι τοῦ λαγῶ ἐγγύς εἰσι. IV. 4.

Ib. ἐς τὴν πύκνα. Points to the great stone on the stage, to which he gradually advances, and on which he finally takes his seat.

734. κέχηνεν. Cf. infr. 1291–1310. The tricks and deceptions practised upon popular assemblies have of course been a source of mirth for satirists of all ages. Leaving general observations on this subject to be collected from the general reading of the Greek orators, I transcribe a few particular instances of the modes by which artful men misdirected the proceedings of the ecclesia, either when acting in a deliberative or a judicial capacity. The first proceeding would naturally be to get an ecclesia, no matter under what pretences, suitable to the trickster's purposes. Hence the charge laid to Demosthenes by the rival orator. 'Ο γὰρ μισαλέξανδρος νυνὶ φάσκων εἶναι . . . γράφει ψήφισμα, τοὺς καιροὺς τῆς πόλεως ὑφαιρούμενος, ἐκκλησίαν ποιεῖν τοὺς πρυτάνεις τῇ ὀγδόῃ ἱσταμένου τοῦ ἐλαφηβολιῶνος μηνὸς, ὅτ'

ἦν τῷ Ἀσκληπιῷ ἡ θυσία καὶ ὁ προαγὼν, ἐν τῇ ἱερᾷ ἡμέρᾳ, ὃ πρότερον οὐδεὶς μέμνηται γενόμενον, κ. τ. λ. Æsch. 63, 12. Prior possession of the bema was necessarily an important object. ἐνταῦθα δὴ προκαταλαμβάνων Δημοσθένης τὸ βῆμα, οὐδενὶ τῶν ἄλλων παραλιπὼν λόγον, κ. τ. λ. 63, 44. To keep the people in profound ignorance as to the real business on which they met, by withholding the proper formulæ of business, was a bold step, yet it seems to have been occasionally practised. ἡ μὴν τοίνυν βουλὴ ταῦτα προβεβουλεύκει, τῆς δ' ἐκκλησίας γενομένης . . . . οὐδεὶς ἀνέγνω τῷ δήμῳ τὸ προβούλευμα, οὐδ' ἤκουσεν ὁ δῆμος. Dem. 351, 20. Or a proper προβούλευμα was manufactured for the purpose. ὧν μὲν τοίνυν ἕνεκ' ἐρρήθη τὸ προβούλευμα, ἵνα κυρώσειεν ὁ δῆμος ἐξαπατηθεὶς, καὶ δι' ἃ τὴν γραφὴν ἐποιησάμεθα ἡμεῖς ταυτηνὶ, βουλόμενοι κωλῦσαι, ταῦτ' ἐστίν. Dem. 626, 9. cf. 625, 2. On all or many of these occasions the concurrence of the Prytanes must have been necessary; but from other authorities besides that of Aristophanes (Pac. 907), it is clear that these men were willing at times to sell their own souls, provided the proper price, or what they thought the proper price, was paid for them. ὁρῶ δ' αὐτοὺς διὰ τὴν πρώην ἐκκλησίαν οὐκέτι φειδομένους τῶν χρημάτων, ἀλλ' ὠνουμένους τὰς αὑτῶν ψυχὰς καὶ παρὰ τῶν λεγόντων καὶ παρὰ τῶν ἐχθρῶν καὶ παρὰ τῶν πρυτάνεων. Lysias, 180, 14. That a body so numerous as an Athenian ecclesia should not see very clearly into the design of all the decrees (ψηφίσματα) proposed to them, or have an accurate recollection of laws or decrees antecedently passed, was not possibly to be expected: and hence another fruitful source of trick and deception. Sometimes it was convenient to read one part of a decree, and pass over another. ἐπεχείρησας δ' εἰπεῖν ὡς καὶ τὴν ἐπὶ τοὺς Ἀμφικτύονας πρεσβείαν ἐξομοσάμενος παρεπρέσβευσα, καὶ ψήφισμα τὸ μὲν ἀνέγνως τὸ δὲ ὑπερέβης. Æsch. 40, 31. Sometimes the terms of a law were altered, apparently in so small a degree, that none but a most acute and practised eye could discover the important results that would ensue from the change. (It was in detections of this kind that Demosthenes, as a lawyer, so much excelled, but it would far exceed our limits to make more than one short reference.) εἶτα πῶς γέγραπται μετὰ ταῦτα; "καθιστάναι τοὺς ἐγγυητὰς ἦ μὴν ἐκτίσειν τὸ ἀργύριον ὃ ὦφλεν." ἐνταυθὶ πάλιν τῶν μὲν ἱερῶν χρημάτων τὴν δεκαπλασίαν ὑφήρηται, τῶν δ' ὁσίων, ὁπόσων ἐν τῷ νόμῳ διπλασιάζεται, τὸ ἥμισυ. πῶς δὴ τοῦτο ποιεῖ; γράψας ἀντὶ μὲν τοῦ "τιμήματος" "τὸ ἀργύριον," ἀντὶ δὲ τοῦ "τὸ γιγνόμενον" "ὃ ὦφλεν." Dem. 726, 20. In an ἔνδειξις, such as that with which the sausage-seller is threatened in the present play, we find a trick of another kind practised. Κηφίσιος γὰρ οὑτοσὶ ἐνέδειξε μέν με κατὰ τὸν νόμον τὸν κείμενον, τὴν δὲ κατηγορίαν ποιεῖται κατὰ ψήφισμα πρότερον γενόμενον, ὃ εἶπεν Ἰσοτιμίδης, οὗ ἐμοὶ προσήκει οὐδέν. Andoc. 10, 4. But we must have done. Enough has been said to shew the cause of the fears which now agitate the sausage-seller, and why Demus's mouth begins incontinently to open, as he goes to seat himself on his πέτρα. What all this would be termed in vulgar English, it is unnecessary to say: in the Greek language it was termed εὐημερεῖν τὴν ἐκκλησίαν. Æsch. 36, 18. For a few more instances, connected with this sub-

ΧΟ. νῦν δή σε πάντα δεῖ κάλων ἐξιέναι σεαυτοῦ,
καὶ λῆμα θούριον φορεῖν καὶ λόγους ἀφύκτους,
ὅτοισι τόνδ' ὑπερβαλεῖ. ποικίλος γὰρ ἀνὴρ
κἀκ τῶν ἀμηχάνων πόρους εὐμηχάνους πορίζων.
πρὸς ταῦθ' ὅπως ἔξει πολὺς καὶ λαμπρὸς ἐς τὸν ἄνδρα.

ject, see Thucyd. V. 45. Plut. Vit. Alcib. and Nic. Thucyd. VI. 8. Xen. Hell. I. 7. 8. 11. Lysias c. Nicomachum. To avoid one branch of deceptions practised on the ecclesia, Nicias is recorded as the first Athenian general who transmitted his reports in writing, and not, as had been previously done, by special messengers, who delivered them verbally. Thucyd. VII. 8.

734. *ἐμποδίζων ἰσχάδας.* Hesych. *τοῦτο δὲ φασὶ τίνες, εἶδος εἶναι παιδιᾶς.* The game thus played with figs seems to have resembled that practised among boys when bobbing for cherries. "*Πόδιον* petiolus s. pediculus, a *ποῦς ποδός·* unde *ποδίζειν* et *ἐμποδίζειν pedem implicare laqueo: ἐμποδίζοντες ἰσχάδας, laqueum pediculo* s. *petiolo ficuum aptantes.* Erat autem ludi puerilis genus, quo ficus filo suspensas impellebant, ut in aere librarentur et huc illuc ferrentur, quas pueri ore hiante captarent." Berg. *Stringing figs.*

735. *κάλων ἐξιέναι, to let go a cable.* Kuster compares Eurip. Med. 278. *ἐχθροὶ γὰρ ἐξιᾶσι πάντα δὴ κάλων.* Troad. 94. *ὅταν στράτευμ' Ἀργεῖον ἐξίῃ κάλως.* Herc. Fur. 837. *φόνιον ἐξίει κάλων.*

736. λῆμα (λάω, λῶ). On this word see a learned note by Grævius (Lucian, IX. 465). In the Aristophanic writings it implies *disposition* generally (Nub. 457. Ran. 501. 603. 898. Thes. 459.) but more inclining to that which is bold and impetuous. (Nub. 1350. Ran. 463. 495.) In this latter sense see also Pindar, Pyth. III. 43. VIII. 64. Nem. I. 87. III. 146. Herodot. VII. 99. Simonid. Fr. 41. See further on this word Porson's Hecuba, v. 655.

Ib. *λῆμα θούριον,* i. e. *φρόνημα πολεμικόν.* Suid.

Ib. *ἀφύκτους (ἀ, φεύγω).* Nub. 1047. *ἐπίσχες· εὐθὺς γάρ σε μέσον ἔχω λαβὼν ἄφυκτον.* Æsch. 56, 14. *πρὸς δὲ δὴ τὸν ἄφυκτον λόγον, ὅν φησι Δημοσθένης, βραχέα βούλομαι προειπεῖν.*

737. *ποικίλος.* See Blomfield's Prom. Vinct. p. 141.

Ib. *ὅτοισι.* Porson (in Dobree's Advers. II. 310.) compares *ὅτων* Œd. T. 414. *ᾧ τινι* Œd. C. 1671. *ἧς τινος* Æsch. Ag. 1329. *ᾗ τινι* Arist. Nub. 957. *οἷς τισι* Pac. 1278.

738. Æsch. Prom. 59. *δεινὸς γὰρ εὑρεῖν κἀξ ἀμηχάνων πόρους* (where see a learned note by Blomfield; also Kidd's Dawes, p. 87). Bentley compares Eccl. 236. *χρήματα πορίζειν εὐπορώτατον γυνή.*

739. *ἔξει,* 2 pers. of *ἔξειμι.* Applied at v. 413. to a strong wind blowing, with the epithets, *λαμπρὸς* and *μέγας.* Here, with *πολὺς* and *λαμπρός.* Ran. 1218. *τὸ ληκύθιον γὰρ τοῦτο πνευσεῖται πολύ.* Dem. 787, 20. *πολὺς παρ' ὑμῖν ἔπνει καὶ λαμπρὸς ἦν.*

ἀλλὰ φυλάττου, καὶ πρὶν ἐκεῖνον προσικέσθαι σοι, πρό-
τερον σὺ
τοὺς δελφῖνας μετεωρίζου καὶ τὴν ἄκᾰτον παραβάλλου.
ΚΛ. τῇ μὲν δεσποίνῃ Ἀθηναίᾳ, τῇ τῆς πόλεως μεδε-
ούσῃ,

740. προσκεῖσθαι Br. A term, I believe, more applied to the attacks of cavalry.

741. δελφῖνες, *dolphins*, &c. pigs of iron or lead, so called from the rude resemblance they bore to the fish of that name. These ponderous weights being fixed to the *yard-arms* or *booms* of a ship, were either let down upon a passing vessel, or by means of machinery were shot into it. A verse of Pherecrates, recovered by Saumaise and Meinecke from the Scholia of Thucydides, (VII. 41.) sufficiently expresses their formidable nature. διακόψει γοῦν τοὔδαφος αὐτῶν ἐμπίπτων καὶ καταδύων.

Ib. παραβάλλου. The verbs παραβάλλειν and παραβάλλεσθαι seem, in some of the ancient writings, as it were to interchange their proper offices; the first taking an intransitive, the second a transitive sense: that signifying *to go near*, this *to make to go near*. Plat. Lys. 203, b. δεῦρο δή, εὐθὺ ἡμῶν οὐ παραβάλλεις; ἄξιον μέντοι. Sympos. 214, c. μεθύοντα δὲ ἄνδρα παρὰ νηφόντων λόγους παραβάλλειν, μὴ οὐκ ἐξ ἴσου ᾖ. As the present example exhibits παραβάλλεσθαι with an accusative, so Ran. 269. appears to supply the instrument by which an active sense is supported. παραβαλοῦ τῷ κωπίῳ, *push the boat to the land with your oar*. Hence supply the wholly elliptic form in Ran. 180. ὠόπ, παραβαλοῦ.

Ib. ἄκατος, a vessel, boat, ship. Pind. Nem. V. 5. ἐπὶ ὁλκάδος ἔν τ' ἀκάτῳ. Pyth. XI. 62. ὡς ἄκατον εἰναλίαν. Eurip. ἄκατοι θοαί. Lucian, IV. 223. καὶ τὴν ναῦν (ἄκατος δὲ ἦν) ὡς πρὸς μέγαν καὶ βίαιον πλοῦν ἐκρατυνάμην. The word is commonly used of Charon's boat. The present passage seems to be one of those expressions which might have been expected to pass into a popular saying.

And observe this good maxim:—when there's sea-work to do,
Up anon with your dolphins, and push the boat *to*.

742. Demus being seated as the representative of the ecclesia, Cleon and the sausage-seller address him from their respective bemata or pulpits. Demus sits with his legs crossed, his mouth wide open like a person catching flies, and with a look of transcendant stolidity. He turns alternately to each of the speakers, and at the conclusion of each speech gives a nod, as much as to say, 'I place implicit confidence in all that you utter, and am entirely of your way of thinking.' Cf. infr. 839. 1081. Demosthenes and Nicias stand as mutes behind the stone seat, in other words, behind the throne of Demus.

μεδέουσα=μήδουσα. Used of goddesses, as state-protectors, &c.

εὔχομαι, εἰ μὲν περὶ τὸν δῆμον τὸν Ἀθηναίων γεγένημαι
βέλτιστος ἀνὴρ μετὰ—Λῡσικλέα καὶ Κύνναν καὶ Σα-
λαβακχὼ,
ὥσπερ νυνὶ—μηδὲν δράσας—δειπνεῖν ἐν τῷ πρυτανείῳ·
εἰ δέ σε μισῶ καὶ μὴ περὶ σοῦ μάχομαι μόνος ἀντι-
βεβηκὼς, 746
ἀπολοίμην καὶ διαπρισθείην κατατμηθείην τε λέπαδνα.
ΑΛ. κἄγωγ᾽, ὦ Δῆμ᾽, εἰ μή σε φιλῶ καὶ μὴ στέργω,
κατατμηθεὶς,
ἑψοίμην ἐν περικομματίοις· κεἰ μὴ τούτοισι πέποιθας,

In Hymn, Homer, IX. 4. Aphrodite is termed Σαλαμῖνος μεδέουσα. Hes. Th. 54. Mnemosyne, Ἐλευθῆρος μεδέουσα. Lysist. 833. ὦ πότνια, Κύπρου καὶ Κυθήρων καὶ Πάφου | μεδέουσ᾽.

744. —Λυσικλέα. Cleon pauses, and makes a profound reverence, before he mentions the following worthies, male and female. Of Lysicles and Cynna we have already spoken. The name of Salabaccha, into whose history there is no occasion to inquire too minutely, occurs again Thes. 805. καὶ μὲν δὴ καὶ Κλεοφῶν χείρων πάντως δήπου Σαλαβακχοῦς.

746. *μόνος ἀντιβεβηκὼς, resisting, opposing, if none else does.* Ran. 203. οὐ μὴ φλυαρήσεις ἔχων, ἀλλ᾽ ἀντιβὰς | ἐλᾷς προθύμως; Eurip. Iph. in Aul. 1016. ἢν δ᾽ ἀντιβαίνῃ, πρὸς ἐμέ σοι πορευτέον. ἀντιβεβληκὼς, Br. ἀμφιβεβηκὼς, Dawes. ἀντιβεβηκὼς, Reiske.

747. διαπρίειν, *to saw asunder.* Pac. 1262. διαπρισθεῖεν.

Ib. λέπαδνον. A broad leathern thong, with which the yoke (ζυγὸν) was fastened under the neck of a carthorse, or other beast of carriage, and bound with the waist-belt (μασχαλιστήρ). It is generally found in the plural number. Il. V. 730. ἐν δὲ λέπαδνα | κάλ᾽ ἔβαλε, χρύσει᾽. XIX. 393. σᾷ δ᾽ ὑπὸ σδεύγλᾳ κρατερῶν λεπάδνων | στέρνα γαίας καὶ πολιᾶς θαλάσσας | σφίγγεται. Erinna's Hymn Stob. Floril. p. 49.

Ib. κατατμηθείην λέπαδνα, sc. εἰς λέπαδνα. Ach. 300. (Br.) ὃν (Cleonem sc.) κατατεμῶ τοῖσιν ἱππεῦσι καττύματα. Nub. 441. ἄσκον δαίρειν for εἰς ἄσκον δαίρειν. Alexis ap. Athen. VII. 324, c. τὸ δ᾽ ἄλλο σῶμα κατατεμὼν πολλοὺς κύβους. Theoc. III. 21. τὸν στέφανον τῖλαι λεπτά. Kust. Translate: *may I be cut into breast-bands.* (See a learned note in Blomf. Persæ, p. 120.) We must expect in the following pleadings to be again landed in the currier's shop and the kitchen.

748–9. κατατμηθεὶς, ἑψοίμην ἐν περικομματίοις. *Dissectus* (in frusta) *coquar inter alia minutalia.* Schutz.

Ib. περικόμματα, *minutalia:* περικομμάτια, *tenuissima minutalia.* Cas. Cf. sup. 359.

ἐπὶ ταυτησὶ κατακνησθείην ἐν μυττωτῷ μετὰ τυροῦ
καὶ τῇ κρεάγρᾳ [τῶν ὀρχιπέδων] ἑλκοίμην ἐς—Κεραμεικόν.
ΚΛ. καὶ πῶς ἂν ἐμοῦ μᾶλλόν σε φιλῶν, ὦ Δῆμε, γένοιτο πολίτης;
ὃς πρῶτα μὲν, ἡνίκ' ἐβούλευόν σοι, χρήματα πλεῖστ' ἀπέδειξα
ἐν τῷ κοινῷ, τοὺς μὲν στρεβλῶν, τοὺς δ' ἄγχων, τοὺς δὲ μεταιτῶν,
οὐ φροντίζων τῶν ἰδιωτῶν οὐδενὸς, εἰ σοὶ χαριοίμην.

> προϊόντος εἰσηνέγκατ' ἤδη τοῦ χρόνου·
> ἐρίφιον ἐτακέρωσε πνικτὸν, διέλαβεν
> περικομματίῳ, διεγίγγρασ' ὑποκρούσας γλυκεῖ,
> ἰχθῦν παρεισεκύκλησεν. Athenion ap. Athen. XIV. 661, b.

750. ἐπὶ ταυτησὶ, sc. τραπέζης. Cas. Is it not rather πέτρης?

Ib. κατακνάω τυρόν. Il. XI. 638. ἐπὶ δ' αἴγειον κνῆ τυρὸν | κνήστι χαλκείῃ.

Ib. ἐν μυττώτῳ. The nature of a Greek sallad has been explained in former plays. To former illustrations add a most amusing one in Lucian, I. 122–3.

751. Κεραμεικόν. There were two places of this name in Athens, one where the illustrious dead, who had deserved well of the republic, were buried, and another, where the young men of Athens, any thing but illustrious, were content to bury their time and their morals. The actor's pause, look, and tone, leave the audience to decide which of the two is here meant. Such writers as Alciphron naturally fixed their eyes on the latter: ἀκούω γάρ σε τὰ πολλὰ ἐπὶ Σκίρου καὶ Κεραμεικοῦ διατρίβειν, οὗ φασὶ τοὺς ἐξωλεστάτους σχολῇ καὶ ῥαστώνῃ τὸν βίον καταναλίσκειν. Alciphron, L. III. Ep. 25.

Ib. κρεάγρα, (κρέας, ἀγρέω,) *a flesh-hook.*

754. ἐν τῷ κοινῷ, sc. ταμείῳ. *Treasury.* Thucyd. I. 80. οὔτε ἐν κοινῷ ἔχομεν οὔτε ἑτοίμως ἐκ τῶν ἰδίων φέρομεν. Xen. Anab. IV. 7, 27. δῶρα δόντες ἀπὸ κοινοῦ.

Ib. τοὺς μεταιτῶν. Schol. τοὺς μὲν μετὰ βίας εἰσέπραττον τῶν χρεωστουμένων, τοὺς δὲ μὴ ὀφείλοντας μετῃτουν. Herodot. VII. 150. ἐπιστάμενοι, ὅτι οὐ μεταδώσουσι τῆς ἀρχῆς Λακεδαιμόνιοι, μεταιτέειν, sc. τὸ ἥμισυ τῆς ἀρχῆς.

755. ἰδιῶται seem in this particular instance to imply *single individuals*, in opposition to the people generally.

Ib. εἰ σοὶ (the people generally) χαριοίμην. (Sinks his voice suddenly into a most insinuating tone). With this base characteristic of the baser race of demagogues, it is needless to trouble ourselves: to those with minds of a higher class, but who are unfortu-

ΑΛ. τοῦτο μὲν, ὦ Δῆμ', οὐδὲν σεμνόν· κἀγὼ γὰρ τοῦτό
σε δράσω.
ἁρπάζων γὰρ τοὺς ἄρτους σοι τοὺς ἀλλοτρίους παρα-
θήσω.
ὡς δ' οὐχὶ φιλεῖ σ' οὐδ' ἔστ' εὔνους, τοῦτ' αὐτό σε
πρῶτα διδάξω,
ἀλλ' ἢ διὰ τοῦτ' αὔθ' ὅτιή σου τῆς ἀνθρακιᾶς ἀπο-
λαύει.

nately treading in the baser demagogue's path, the following reflections may be of some service. Ἁμιλλώμενοι δ' ἀεὶ πολιτεύμασι χρηστοῖς τὰς τιμὰς ὑπερβάλλεσθαι, καὶ τιμώμενοι μᾶλλον ἐξ ὧν ἐπολιτεύοντο κεχαρισμένως, καὶ τοῦτον τὸν τρόπον ἴσῃ φιλοτιμίᾳ πρός τε τὸν δῆμον ἑαυτοὺς, καὶ τὸν δῆμον πρὸς ἑαυτοὺς ἐκκαύσαντες ἔλαθον ἁψάμενοι πραγμάτων, ἐν οἷς ἐπεὶ οὐκέτ' ἦν τὸ προβῆναι καλὸν, αἰσχρὸν ἤδη τὸ παύσασθαι. Plut. in Agide, §. 2. Ὥσπερ οὖν Φωκίων πρὸς Ἀντίπατρον ἀξιοῦντά τι παρ' αὐτοῦ τῶν μὴ καλῶν, "Οὐ δύνασαι, εἶπεν, ἅμα καὶ φίλῳ Φωκίωνι χρῆσθαι καὶ κόλακι·" τοῦτο λεκτέον, ἢ ὅμοιόν τι τούτῳ, πρὸς τοὺς πολλούς· "οὐ δύνασθε τὸν αὐτὸν ἔχειν καὶ ἄρχοντα καὶ ἀκόλουθον." Ἐπεὶ συμβαίνει γε καὶ οὕτως τὸ τοῦ δράκοντος, οὗ φησὶν ὁ μῦθος τὴν οὐρὰν τῇ κεφαλῇ στασιάσασαν ἀξιοῦν ἡγεῖσθαι παρὰ μέρος, καὶ μὴ διὰ παντὸς ἀκολουθεῖν ἐκείνῃ· λαβοῦσαν δὲ τὴν ἡγεμονίαν, αὐτήν τε κακῶς ἀπαλλάττειν, ἀνοίᾳ πορευομένην, καὶ τὴν κεφαλὴν καταξαίνειν, τυφλοῖς καὶ κωφοῖς μέρεσιν ἀναγκαζομένην παρὰ φύσιν ἕπεσθαι. Τοῦτο πολλοὺς τῶν πρὸς χάριν ἅπαντα πεπολιτευμένων ὁρῶμεν πεπονθότας. Ἐξαρτήσαντες γὰρ αὑτοὺς ὄχλων εἰκῇ φερομένων, οὐδ' ἀναλαβεῖν ὕστερον, οὐδ' ἐπιστῆσαι τὴν ἀταξίαν ἐδυνήθησαν. Id. ibid.

756. οὐδὲν σεμνόν. *Nichts so besonders,* Wieland: *nothing so remarkable.*

758. εὔνους. A very important word, as the sausage-seller knew, in Athenian phraseology. Lysias 130, 31. πεισθέντες δὲ ὑμεῖς εἵλεσθε ἐκεῖνον πρεσβευτὴν αὐτοκράτορα, ὃν τῷ προτέρῳ ἔτει στρατηγὸν χειροτονηθέντα ἀπεδοκιμάσατε, οὐ νομίζοντες εὔνουν εἶναι τῷ πλήθει τῷ ὑμετέρῳ. Xen. de Rep. Athen. III. 10. Δοκοῦσι δὲ Ἀθηναῖοι καὶ τοῦτό μοι οὐκ ὀρθῶς βουλεύεσθαι, ὅτι τοὺς χείρους αἱροῦνται ἐν ταῖς πόλεσι ταῖς στασιαζούσαις. Οἱ δὲ τοῦτο γνώμῃ ποιοῦσιν· εἰ μὲν γὰρ ᾑροῦντο τοὺς βελτίους, ᾑροῦντ' ἂν οὐχὶ τοὺς ταὐτὰ γιγνώσκοντας σφίσιν αὐτοῖς· ἐν οὐδεμιᾷ γὰρ πόλει τὸ βέλτιστον εὔνουν ἐστὶ τῷ δήμῳ, ἀλλὰ τὸ κάκιστον ἐν ἑκάστῃ πόλει εὔνουν τῷ δήμῳ. οἱ γὰρ ὅμοιοι τοῖς ὁμοίοις εὖνοι εἰσίν. Æsch. 89, 14. ἡ γὰρ εὔνοια καὶ τὸ τῆς δημοκρατίας ὄνομα κεῖται μὲν ἐν μέσῳ, φθάνουσι δ' ἐπ' αὐτὰ καταφεύγοντες τῷ λόγῳ ὡς ἐπὶ πολὺ οἱ τοῖς ἔργοις πλεῖστον ἀπέχοντες.

758, 9. General translation: "But that he loves you, only for this single thing, viz. that he warms himself by your coals, this very thing I will first teach you."

σὲ γάρ, ὃς Μήδοισι διεξιφίσω περὶ τῆς χώρας Μαραθῶνι,
καὶ νικήσας ἡμῖν μεγάλως—ἐγγλωττοτυπεῖν παρέδωκας,
ἐπὶ ταῖσι πέτραις οὐ φροντίζει σκληρῶς σε καθήμενον οὕτως,
οὐχ ὥσπερ ἐγὼ ῥαψάμενός σοι τουτὶ φέρω. ἀλλ' ἐπαναίρου,

759. οὐχὶ … ἀλλ' ἤ, *only, but.* Ran. 1130. ἀλλ' οὐδὲ πάντα ταῦτά γ' ἔστ' ἀλλ' ἢ τρία. Pac. 475. οὐδ' οἵδε γ' εἷλκον οὐδὲν Ἀργεῖοι πάλαι | ἀλλ' ἢ κατεγέλων τῶν ταλαιπωρουμένων. In interrogation, when there is a latent negative. Ran. 438. τουτὶ τί ἦν τὸ πρᾶγμα | ἀλλ' ἢ Διὸς Κόρινθος ἐν τοῖς στρώμασιν; See further, Passow in voc. Heindorf. in Plat. Protag. §. 108. Fischer in Apol. Plat. §. 22.

Ib. ἀνθρακιὰ, *a heap of coals.* Il. IX. 213. ἀνθρακιὴν στορέσας. Johan. xviii. 18. εἱστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψύχος ἦν, καὶ ἐθερμαίνοντο.

Ib. ἀπολαύειν cum gen. Lysist. 591. τῆς ἥβης ἀπολαῦσαι. Nor is this enjoyment of Cleon to be estimated too lightly. From the scarcity of [t] fuel in Attica, to be warmed at the public expense was no small advantage.

761. ἐγγλωσσοτυπεῖν (γλῶσσα, τύπτω). Schol. σεμνολογεῖν τὰ ἐκείνων καὶ ἀεὶ ἐπὶ γλώττης ἔχειν, *to be ever beating with the tongue, to have for ever in the mouth.* The compound appears to allude to that tongue-coinage, which the rhetorical mints of Athens were ever striking off (cf. Dem. 441, 6. Lucian VII. 238.) in honour of the achievements at Marathon and Salamis. 760. διαξιφίζεσθαι (ξίφος), *to fight vigorously, to fight and vanquish.*

762. ἐπὶ ταῖσι πέτραις. "Πέτραι in Aristophanes is often used for the Pnyx, partly on account of the massive stone substruction of its northern side against the rising ground on which it leaned, and the long wall of large blocks of stone which enclosed it on the south; partly from the high rock out of which, according to the arrangement of Themistocles, the βῆμα, or orator's tribune, had been formed; partly also from the stone-seats for the people within this space." Süvern.

Ib. φροντίζει σε καθημένον, sub. ὁρῶν. See Valckenaer ad. Hippol. Eurip. 1339. Brunck, Soph. Aj. v. 136. The coarse voice of the sausage-seller begins here to soften to a most insinuating tenderness and courtesy.

763. οὐχ ὥσπερ ἐγώ. Heindorf (Plat. Protag. §. 77. compares Eurip. Bacch. 926. ἀλλ' ἐξ ἕδρας σοι πλόκαμος ἐξέστηχ' ὅδε, | οὐχ ὡς

[t] "The plain of Attica, if we except the olive tree, is extremely destitute of wood, and we observed on our return the peasants driving home their asses laden with Passerina hirsuta for fuel." Sibthorp.

κᾆτα καθίζου μαλακῶς, ἵνα μὴ τρίβῃς τὴν—ἐν Σαλαμῖνι.

ἐγώ νιν ὑπὸ μίτρᾳ καθήρμοσα. Plat. Gorg. §. 163. *ὑμᾶς—ἀπορεῖν ποιεῖ πικρότατα πώματα διδοὺς καὶ πεινῆν καὶ διψῆν ἀναγκάζων, οὐχ ὥσπερ ἐγὼ πολλὰ καὶ ἡδέα καὶ παντοδαπὰ εὐώχουν ὑμᾶς.*

763. *ῥαψάμενος.* "Ῥάπτειν est *consuere.* Erat apud Græcos genus tapetum, quos vocabant *ῥαπτοὺς τάπητας, consuta tapetia,* Plaut. Pseud. I. 2, 14." Cas.

Ib. *τουτὶ* sc. *προσκεφάλαιον φέρω.* The sausage-seller here quits his bema, and advancing to Demus, lifts him from his seat, and drops him gently upon a cushion. (So the seats in the theatre also being scooped out of a rock, cushions were a welcome piece of luxury. Hence the act of the Flatterer (Theoph. c. 11.), *τοῦ παιδὸς ἐν τῷ θεάτρῳ ἀφελόμενος τὸ προσκεφάλαιον αὐτὸς ὑποστρῶσαι.* Wordsworth.)

764. "The humourous ellipse in the original, *ἵνα μὴ τρίβῃς τὴν* (sc. *πυγὴν*) *ἐν Σαλαμῖνι,* is, alas! untranslatable." Wieland. And did Wieland see nothing here but an untranslatable idiom of speech? The more philosophic mind of Aristotle, found, I suspect, ample matter for reflection (Polit. V. 4.), as well in the portion of the human body thus elliptically expressed, as in the courtesies paid to it, and the source from whence those courtesies proceeded. The following reflections are little more than comments on the great writer's text, to which a reference has just been given. "The laws of Solon had gone far to level distinctions of birth: all Athenian citizens were thought sufficiently noble to execute the highest offices in the commonwealth, the priesthood only excepted; though for civil offices a qualification by property was still required. This restraint was now totally done away. In the actions of Marathon, Salamis, and Platæa, the poor had contributed equally with the rich to save and to ennoble their country. All civil and military offices were therefore laid open, not merely to those of meanest birth, but to those totally without property; and the most important of the civil offices being conferred by ballot, though the expensiveness of most of them generally debarred the indigent from seeking them, yet the scrutiny of the Dokimasia, often perhaps a vain form, remained the only legal check." Mitford, II. 324. "Les grands succès, sur-tout ceux auxquels le peuple contribue beaucoup, lui donnent un tel orgueil qu'il n'est plus possible de le conduire. Jaloux des magistrats, il le devient de la magistrature; ennemi de ceux qui gouvernent, il l'est bientôt de la constitution. C'est ainsi que la victoire de Salamine sur les Perses corrompit la république d'Athenes." L'Esprit des Lois, Liv. VIII. c. 4. See also Plut. Sol. 9. 12. Müller's Dorians, II. 167. It is in quickly discerning such organic changes operated by the course of events, and so providing that they may act smoothly, and to the benefit of all parties in society, that the true wisdom of statesmanship is to

ΔΗΜ. ἄνθρωπε, τίς εἶ; μῶν ἔκγονος εἶ τῶν Ἁρμοδίου τις ἐκείνων;
τοῦτό γέ τοί σου τοὔργον ἀληθῶς γενναῖον καὶ φιλόδημον.
ΚΛ. ὡς ἀπὸ μικρῶν εὔνους αὐτῷ θωπευματίων γεγένησαι.
ΑΛ. καὶ σὺ γὰρ αὐτὸν πολὺ μικροτέροις τούτων δελεάσμασιν εἷλες.
ΚΛ. καὶ μὴν εἴ πού τις ἀνὴρ ἐφάνη τῷ δήμῳ μᾶλλον ἀμύνων
ἢ μᾶλλον ἐμοῦ σε φιλῶν, ἐθέλω περὶ τῆς κεφαλῆς περιδόσθαι.
ΑΛ. καὶ πῶς σὺ φιλεῖς, ὃς τοῦτον ὁρῶν οἰκοῦντ' ἐν ταῖς πιθάκναισι
καὶ γυπαρίοις καὶ πυργιδίοις ἔτος ὄγδοον οὐκ ἐλεαίρεις,

be seen. With the ellipse in the text, Dobree compares Arist. Thes. 806. Plato Gorg. 516, d. Thucyd. II. 34.

765. Demus seats and re-seats himself; and finding his lower parts wonderfully comforted by the sausage-seller's present, bursts forth into a loud strain of gratitude and admiration.

Ib. ἔκγονος. "ἔγγονος est proprie is, qui genus cum aliquo communicat seu recta seu transversa linea; ἔκγονος vero is est, qui in recta linea descendit ab alio et veluti propago illius est." Cas.

766. So Porson, Supplem. ad Pref. p. 58. For Reisig's opinion, see Conject. p. 150: see also Kidd's Dawes, p. 415. τοῦτο γε τοὔργον ἀληθῶς ἐστὶν γενναῖον καὶ φιλόδημον. Br.

770. περὶ τῆς κεφαλῆς περιδόσθαι, *to wager my head, my life.* Brunck compares the French phrase: *Je parie ma tête.* The expression has been already illustrated in the Acharnians.

771. πιθάκνη att. φιδάκνη Lacon., *a barrel.* Elmsley (Ach. Auct. p. 118.) proposes to read οἰκοῦντα μὲν ἐν πιθάκναισι.

772. γυπάριον dim. of γύπη (γὺψ), properly, nest of a bird of prey; here *a cavity.* The poet satirically alludes to the make-shifts of the crowds, whom the stern policy of Pericles had congregated in Athens. (Thucyd. II. 15—18.) For allusions in the orators to similar policy, see Æsch. 46, 29. 65, 10. Dem. 237, 22. 238, 6. 368, 10. 379, 25. Lycurg. 149, 41.

ἀλλὰ καθείρξας αὐτὸν βλίττεις· Ἀρχεπτολέμου δὲ φέροντος
τὴν εἰρήνην ἐξεσκέδασας, τὰς πρεσβείας τ' ἀπελαύνεις
ἐκ τῆς πόλεως—ῥαθαπυγίζων, αἳ τὰς σπονδὰς προκαλοῦνται.
ΚΛ. ἵνα γ' Ἑλλήνων ἄρξῃ πάντων. ἔστι γὰρ ἐν τοῖς λογίοισιν

773. βλίττειν. Tim. Lex. ἀφαιρεῖν τὸ μέλι ἀπὸ τῶν κηρίων. "Vertitur: fumo enecare: qualis in istis angustis domiciliis plurimus fuit." Dind. Süvern appears to have taken a different view of the word. "In 'The Knights,' Aristophanes calls the demagogues to account for oppressing the people, whom they crowded together in the city, in language drawn from the habits of poulterers locking the birds up in their cages, and pinching and feeling them for their eggs." Dissert. on "the Birds," p. 66.

Ib. Archeptolemus. As it was one of the essential features of the Old Comedy to refer to events immediately passing, and fresh in the minds of its hearers, we must not be surprised at finding Aristophanes occasionally referring to historical occurrences, of which the great contemporary historian either had not from his foreign residence a distinct knowledge, or which he did not think of sufficient importance distinctly to specify. Such was no doubt the case with this embassy of Archeptolemus, which, as Ranke and Palmer remark, had no connexion with the first embassy sent from Sparta, but with that which took place after the interception of the Spartans in Sphacteria. (Thucyd. IV. 15—22.) Of this embassy the Archeptolemus in the text appears to have been the head.

774. Cf. Thucyd. IV. 22. and 27. Diodor. Sic. XII. c. 63. Plutarch in Nicia, c. 7. and Aristoph. in Pac.

Ib. ἐκσκεδάννυμι (σκεδάννυμι) fut. ἐκσκεδάσω, *to scatter, to disperse, to hunt out.*

775. —ῥαθαπυγίζω (ῥάσσω, πυγὴ), to give a kick, or a blow on the hinder parts with the flat of the hand. Translate: *contumeliously treating.*

Ib. προκαλοῦνται, *proffer:* sometimes the acc. of person is added. Plat. Euthyp. 5, a. αὐτὰ ταῦτα προκαλεῖσθαι αὐτόν. Xen. Cyrop. I. 4. 4. ταῦτα προὐκαλεῖτο τοὺς ξυνόντας. In Thucydides' own account of these proffers of peace, the word προκαλεῖσθαι occurs in various forms. IV. 19. Λακεδαίμονιοι δὲ ὑμᾶς προκαλοῦνται ἐς σπόνδας. 20. ὑμᾶς δὲ στηρηθῆναι ὧν νῦν προκαλούμεθαι. 22. οὐ ... ποιήσοντες ἃ προυκαλοῦντο.

776. "*And why? that you may have universal sway over the Greeks.*" The vice of the whole system of the Athenian constitu-

ὡς τοῦτον δεῖ ποτ' ἐν Ἀρκαδίᾳ πεντώβολον ἡλιάσασθαι,
ἢν ἀναμείνῃ· πάντως δ' αὐτὸν θρέψω 'γὼ καὶ θεραπεύσω,
ἐξευρίσκων εὖ καὶ μιαρῶς ὁπόθεν τὸ τριώβολον ἕξει.
ΑΛ. οὐχ ἵνα γ' ἄρξῃ μὰ Δί' Ἀρκαδίας προνοούμενος, ἀλλ' ἵνα μᾶλλον
σὺ μὲν ἁρπάζῃς καὶ δωροδοκῇς παρὰ τῶν πόλεων· ὁ δὲ δῆμος
ὑπὸ τοῦ πολέμου καὶ τῆς ὁμίχλης ἃ πανουργεῖς μὴ καθορᾷ σου,

tion is here to be taken into consideration, rather than any particular guilt of Cleon. "The difficulty of keeping civil order in a community of lordly beggars, such as the Athenian people were … we shall find a difficulty, for which, even in speculation, the wisest politicians were unable to propose any remedy, beyond finding the fittest objects for restless ambition." Mitford, III. 30.

777. Arcadia, the central part of Greece, and the possession of which implies the previous subjugation of the other parts of Peloponnesus.

Ib. "ἡλιάσασθαι, *judicando acquirere*, pro *judicii mercedem accipere*, ut ap. Hom. κάμνεσθαι, *labore acquirere*. Il. σ. 341. τὰς αὐτοὶ καμόμεσθα. et ληΐζεσθαι quod alias *prædari, depopulari* significat, quandoque etiam valet, *prædando acquirere*. Il. σ. 28. δμωαὶ δ' ἃς Ἀχιλλεὺς ληΐσσατο." Brunck. Dobree proposes to read πεντωβόλου here, and τετρωβόλου Pac. 253. The same thought had occurred to Kuster.

779. εὖ καὶ μιαρῶς. Schol. *non anxie laborans, nec si ea justo, nec si ex injusto res conficiatur.*

782. ὑπὸ τοῦ πολέμου. Thucyd. V. 16. (Plut. in Nicia, §. 9.) Κλέων τε . . . μάλιστα ἐναντιοῦτο τῇ εἰρήνῃ, ... γενομένης ἡσυχίας καταφανέστερος νομίζων ἂν εἶναι κακουργῶν. But here again we must look to the system as much as the individual. Lysias, 180, 4..οὕτως, ὦ ἄνδρες Ἀθηναῖοι, ἐπειδὴ τάχιστα ἐνεπέπληντο καὶ τῶν ὑμετέρων ἀπέλαυσαν, ... δεδιότες ὑπὲρ ὧν ἀφήρηνται ἕτοιμοί εἰσι καὶ χωρία καταλαμβάνειν καὶ ὀλιγαρχίαν καθιστάνειν καὶ πάντα πράττειν, ὅπως ὑμεῖς ἐν τοῖς δεινοτάτοις κινδύνοις καθ' ἑκάστην ἡμέραν ἔσεσθε· οὕτω γὰρ ἡγοῦνται οὐκέτι τοῖς σφετέροις αὐτῶν ἁμαρτήμασι τὸν νοῦν ὑμᾶς προσέξειν, ἀλλ' ὑπὲρ ὑμῶν αὐτῶν καὶ τῆς πόλεως ὀρρωδοῦντας ἡσυχίαν πρὸς τούτους ἕξειν.

Ib. ὁμίχλη, *nebula*. "ἀέρος μὲν παχυτέρα, νέφους δὲ ἀραιοτέρα Aristot. de Mundo, IV. ὁμίχλη· ἀορασία, ἢ παχὺς ἀήρ. Photius Lex. MS." Blomf. in Prom. Vinct. p. 122.

ἀλλ' ὑπ' ἀνάγκης ἅμα καὶ χρείας καὶ μισθοῦ πρός σε κεχήνῃ.
εἰ δέ ποτ' εἰς ἀγρὸν οὗτος ἀπελθὼν εἰρηναῖος διατρίψῃ,
καὶ χῖδρα φαγὼν ἀναθαρρήσῃ καὶ στεμφύλῳ ἐς λόγον ἔλθῃ,

784. *εἰρηναῖος*, at peace *with people.* Herodot. II. 68. *ὁ δὲ τροχίλος εἰρηναῖόν οἱ ἐστὶ, ἅτε ὠφελεομένῳ πρὸς αὐτοῦ.*

785. *χῖδρον* (on the *quantity*, see Maltby's Thes. in v.), more commonly *χῖδρα* in the plural, *wheaten grain, unripe and roasted.*

> Ἀλλ' ὁπότ' ἢ ἐρίφοιο νεοσφάγος, ἠέ κεν ἀρνὸς,
> ἢ ... ὄρνιθος ἐφοπλίζῃαι ἐδωδὴν,
> χῖδρα μὲν ἐκτρίψειας, ὑποστρώσας δ' ἐνὶ κοίλοις
> ἄγγεσιν, εὐώδει δὲ μιγῇ ἅμα φῦρσον ἐλαίῳ.
> ζωμὸν δὲ βρομέοντα κατάντλασον, αὐτὸν ἀπ' αὐτοῦ
> ἀρνύμενος, ἵνα μηδὲν ὑπερζῇ. [u] πνῖγε δὲ, πῶμα
> ἀμφιβαλών· [x] φωκτὸν γὰρ ἀνοιδαίνει βαρὺ [y] κρῖμνον.
> ἠρέμα δὲ χλιαρὸν κοίλοις [z] ἐκδαίνεο [a] μύστροις.
>
> Nicander ap. Athen. III. 126, b.

Ib. *στέμφυλον*, more commonly *στέμφυλα* (*στέμβω, στείβω*), a bruised mass of pressed olives. Tim. Lex. *στέμφυλα· ἐλαιῶν καὶ σταφυλῶν ἀποπιέσματα, οἷς ἀντὶ ὄψων ἐχρῶντο.* Nub. 45. *βρύων μελίτταις, καὶ προβάτοις καὶ στεμφύλοις.* Fr. Aristoph. ap. Dind. 345. *οὐ ταὐτόν ἐστιν ἁλμάδες καὶ στέμφυλα.*

> κατὰ τὴν ὁδὸν πωλεῖν περιπατῶν βούλομαι
> ῥόδα, ῥαφανίδας, θερμοκυάμους, στέμφυλα.
>
> Athen. II. 55, d.

Ib. *στεμφύλῳ εἰς λόγον ἔρχεσθαι, to come to the speech of pressed olives.* A formula prolific of examples, under various phases, to the collectors of parallel passages. To the numerous ones given by Kidd (Dawes Miscell. p. 368.) and those in the Wasps, v. 490. add the following:

> οὐ γάρ τις ἂν δύναιτο πρῳρατὴς στρατοῦ
> τοῖς πᾶσι δεῖξαι καὶ προσαρκέσαι χάριν·
> ἐπεὶ οὐδ' ὁ κρείσσων Ζεὺς ἐμοῦ τυραννίδι
> οὔτ' ἐξεπομβρῶν οὔτ' ἐπαυχμήσας φίλος

[u] To food, thus prepared, i. e. by enclosing the animal in an oven, or vessel, and dressing it in its own vapour or steam, or otherwise so killing it, that the blood should not be shed, but remain in it, is to be referred the πνικτὸν κρέας, forbidden by the apostolic decree. (Acts xv. 20.)

[x] *φωκτὸν* (*φώγω*), *roasted.* [y] Coarsely-shell'd barley.

[z] *ἐκδαίνεο, take out.* Cf. Schn. in v. *ἐξαίνυμαι.*

[a] *μύστρον, a sort of spoon.*

γνώσεται οἵων ἀγαθῶν αὐτὸν τῇ μισθοφορᾷ παρεκόπτου,
εἶθ' ἥξει σοι δριμὺς ἄγροικος, κατὰ σοῦ τὴν—ψῆφον ἰχνεύων.

βροτοῖς ἂν ἐλθὼν ἐς λόγον δίκην ὄφλοι·
πῶς δῆτ' ἐγὼ θνητός τ' ἂν ἐκ θνητῆς τε φὺς
Διὸς γενοίμην εὖ φρονεῖν σοφώτερος;

Fragm. Soph. 470. ap. Dind.

See also Aristoph. Nub. 252. 269. 471. Xen. Hell. III. 2. 18.

Ib. Brunck, not aware of *εἰ* governing a subjunctive mood, (see sup. v. 682.) reads *διατρίψει . . ἀναθαρρήρει . . —ἔλθοι.* Some young Lucian among my readers may perhaps find himself a half-hour's amusement in convoking a council of Particles, and dispatching a deputation to *εἰ*, congratulating him on the recovery of his rights, and making him a present of these, and many similar aberrations, made by the Greek editors, while his honours were in abeyance.

786. *ἀγαθῶν.* For a full exposition of the poet's opinion on this subject, the student will consult Xenophon's chapter (5.), *de pace colenda, ut vectigalia augeantur.*

Ib. *τῇ μισθοφορᾷ*, the *military* pay, given by Cleon, and which the speaker asserts to be a poor compensation for the rural and other pleasures of which the war deprived the citizens.

Ib. *παρεκόπτου, have cheated.* Nub. 640. *ὑπ' ἀλφιταμοιβοῦ παρεκόπην διχοινίκῳ.* Cf. infr. 838.

787. *δριμὺς*, a word applied to more than one of the senses in Aristophanes, and implying sternness, pungency, bitterness. To the *sight*. Ran. 562. *ἔβλεψεν εἴς με δριμύ.* To the *smell*. Vesp. 146. *δριμύτατος καπνῶν.* Pl. 693. *βδέουσα δριμύτερον γαλῆς.* *Taste*, Pac. 248. *δριμέα κλαύματα.* 256. *κόνδυλος δριμύς.* Out of many other illustrations of the word which the writings of Aristophanes and Plato would supply (8 Rep. 564, d. 7 Rep. 519, a.), young readers will decide for themselves as to its correctness in the following: Plato, 7. Legg. 808, d. *ἡμέρας δὲ ὄρθρου τε ἐπανιόντων παῖδας μὲν πρὸς διδασκάλους που τρέπεσθαι χρεών. ἄνευ ποιμένος δὲ οὔτε πρόβατα οὔτε ἄλλο οὐδέν πω βιωτέον, οὐδὲ δὴ παῖδας ἄνευ τινῶν παιδαγωγῶν οὐδὲ δούλους ἄνευ δεσποτῶν. ὁ δὲ παῖς πάντων θηρίων* (*animals*) *ἐστὶ δυσμεταχειριστότατον· ὅσῳ γὰρ μάλιστα ἔχει πηγὴν τοῦ φρονεῖν μήπω κατηρτυμένην, ἐπίβουλον καὶ δριμὺ καὶ ὑβριστότατον θηρίων γίγνεται.*

Ib. *—ψῆφον*, a judicial vote of any kind, whether pebble, bean, or other material.

Ib. *ἰχνεύων, trailing for.* (*The speaker here puts down his nose, and mimics a dog running upon the scent.* Xen. Mem. III. 11. 9. *ἀντὶ κυνὸς, ὅστις ἰχνεύων κ. τ. λ.*) A favourite subject of reference with Aristophanes (infr. 1155. 1167. 1333.) will lose nothing by our devoting a few moments to the great writer of antiquity on this

curious and interesting subject. "The trail (τὰ ἴχνη) of the hare," says Xenophon (de Venat. V. 1.), "is long during the winter, on account of the length of the nights, and in the summer short, for the contrary reason. In the winter there is no scent (οὐκ ὄζει αὐτῶν sc. τῶν ἰχνῶν) early in the morning, when there is either a hoar-frost or ice. The trail is spoiled by the falling of much dew, by showers that happen after a long interval, and (the reverse of what happens in this climate) by south-winds, in consequence of their spreading the moisture. (χείρω δὲ καὶ τὰ νότια ποιεῖ· ὑγραίνοντα γὰρ διαχεῖ.) Rains and mizzling mists drown it." The ancients also conceived the scent to be destroyed by the moon's heat, particularly when at the full; the trail at such times being much scattered (μανότατα): "for the hares being particularly fond of moonlight, are apt to disport themselves on such occasions, and the long throws which they make in their gambols occasion long intervals." But instead of pursuing this abstract part of the subject, let us hasten to some of those lively descriptions with which Xenophon has varied the scientific part of his work. And first for the hare herself, who hears, or thinks she hears, her enemies advancing: προλαμβάνοντες δὲ τὰς κύνας, ἐφίστανται, καὶ ἀνακαθίζοντες ἐπαίρουσιν αὐτοὺς, καὶ ἐπακούουσιν, εἴ που πλησίον κλαγγὴ ἢ ψόφος τῶν κυνῶν, καὶ ὅθεν ἂν ἀκούσωσιν, ἀποτρέπονται. Ὅτε δὲ καὶ οὐκ ἀκούσαντες, ἀλλὰ δόξαντες, ἢ πεισθέντες ὑφ' αὑτῶν (*of their own accord*) παρὰ τὰ αὐτὰ, διὰ τῶν αὐτῶν (*by the same way they came*), ἐπαλλάττοντες ἅλματα, ἐμποιοῦντες ἴχνεσιν ἴχνη, ἀποχωροῦσι. V. 19. The prey being at hand, the first dog is let slip for the purpose of picking out the trail; and if he does this straight from the works which the hare has been making (ἐπειδὰν δὲ ἡ κύων λάβῃ τὸ ἴχνος ὄρθιον ἐκ τῶν ἀπηλλαγμένων), another is slipped, and so on gradually, till the whole pack is loosened: αἵδε ὑπὸ χαρᾶς καὶ μένους προΐασιν ἐξειλοῦσαι τὰ ἴχνη, ὡς πέφυκε (*investigating the trail through every turn*), διπλᾶ, τριπλᾶ, προφορούμεναι παρὰ τὰ αὐτὰ, διὰ τῶν αὐτῶν, ἐπηλλαγμένα, περιφερῆ, ὄρθια, καμπύλα, πυκνὰ, μανὰ, γνώριμα, ἄγνωστα, ἑαυτὰς παραθέουσαι, ταχὺ ταῖς οὐραῖς διασείουσαι, καὶ ἐπικλίνουσαι τὰ ὦτα, καὶ ἀστράπτουσαι τοῖς ὄμμασιν. VI. 14, 15. It would be easy to multiply such animated passages; but from these two alone no one will be surprised at the conclusion to which the author finally comes. οὕτω δὲ ἐπίχαρί ἐστι τὸ θηρίον, ὥστε οὐδεὶς ὅστις οὐκ ἂν, ἰδὼν ἰχνευόμενον, [b] εὑρισκόμενον, μεταθεόμενον, ἁλισκόμενον, ἐπιλάθοιτ' ἂν εἴ του ἐρῴη. V. 33. To the metaphorical language in the Greek writers, derived from this source, we may perhaps refer hereafter. Plat. Polit. 263, a. ταῦτα δὲ εἰσαῦθις κατὰ σχολὴν, καθά περ ἰχνεύομεν, μέτιμεν.

[b] "In this," says Arrian, "I cannot agree with the writer. I will allow that whoever sees this animal in the finding, and the pursuit, may forget any thing else to which he is passionately attached: but to see it taken, instead of being a pleasing or a striking sight, is rather a disgusting one. But it was pardonable in Xenophon, ignorant as he was of the nature of greyhounds (οὐκ ἐγνωκότι ὠκείας κύνας), to think the taking of the hare an agreeable sight." c. 17. §. 6, 7, 8.

ἃ σὺ γιγνώσκων τόνδ' ἐξαπατᾷς, καὶ ὀνειροπολεῖς περὶ σαυτοῦ.
ΚΛ. οὔκουν δεινὸν ταυτί σε λέγειν δῆτ' ἔστ' ἐμὲ καὶ διαβάλλειν
πρὸς Ἀθηναίους καὶ τὸν δῆμον, πεποιηκότα πλείονα χρηστὰ
νὴ τὴν Δήμητρα Θεμιστοκλέους πολλῷ περὶ τὴν πόλιν ἤδη;
ΑΛ. "ὦ πόλις Ἄργους, κλύεθ' οἷα λέγει." σὺ Θεμιστοκλεῖ ἀντιφερίζεις;
ὃς ἐποίησεν τὴν πόλιν ἡμῶν μεστὴν εὑρὼν ἐπιχειλῆ,

788. ὀνειροπολεῖν, here, *delude with dreams.* Cf. infr. 1052. Nub. 16. 27. Here again we have one of the natural concomitants of eventful times. "Next to these public things were the dreams of old women, or, I should say, the interpretation of old women upon other people's dreams; and these put abundance of people soon out of their wits: some heard voices warning them to be gone, for that there would be such a plague in London, so that the living would not be able to bury the dead: others saw apparitions in the air. ... Here they told us they saw a flaming sword held in a hand, coming out of a cloud, with the point hanging directly over the city. There they saw hearses and coffins in the air; and there again, heaps of dead bodies lying unburied, and the like, just as the imagination of the poor terrified people furnished them with matter to work upon." De Foe's History of the Plague.

792. ὦ πόλις . . . λέγει. Cf. Plut. 601. Porson (Advers. 239.) considers the expression as derived from the Supplices of Euripides (818): he should have said his Telephus. See Dind. Fr. Eurip. in Teleph. 14.

Ib. ἀντιφερίζω (ἀντιφέρω). Il. XXI. 357. Ἥφαιστ', οὔτις σοί γε θεῶν δύνατ' ἀντιφερίζειν. Pind. Pyth. IX. 87. εἰ δὲ χρὴ παρ' σοφὸν ἀντιφερίξαι, ἐρέω.

793. μεστὴν, *full to overflowing.* Soph. Œd. Col. 768. ἀλλ' ἡνίκ' ἤδη [c] μεστὸς ἦν θυμούμενος, *when my rage had run all over, and expended itself.* Dem. 1175, 5. ἐπειδὴ δὲ μεστὸς ἐγένετο ἀγανακτῶν, *when his indignation had run over.*

Ib. ἐπιχειλῆ (χεῖλος), *nearly full, full to the brim.* Suidas et Zonaras: ἐπιχειλές. οὕτω λέγεται μέτρον τὸ μὴ πλῆρες ἀλλ' ἀπολειπόμενον. Hesych. ἐπιχειλὲς, τὸ ἐλλιπές.

[c] μεστὸς, Herm. and Oxford edit. of Sophocles: πιστὸς, Dind. Scenici Poetæ.

καὶ πρὸς τούτοις ἀριστώσῃ τὸν Πειραιᾶ—προσέμαξεν,
ἀφελὼν τ' οὐδὲν τῶν ἀρχαίων ἰχθῦς καινοὺς παρέθηκε.
σὺ δ' Ἀθηναίους ἐζήτησας μικροπολίτας ἀποφῆναι
διατειχίζων καὶ χρησμῳδῶν, ὁ Θεμιστοκλεῖ ἀντιφερίζων.

794. ἀριστᾶν, *to make the morning*, δειπνεῖν, *to make the evening meal.* Nub. 416. μήτε ῥιγῶν ἄχθει λίαν, μήτ' ἀριστᾶν ἐπιθυμεῖς. Nowhere does the word appear to more advantage, than in the cheerful change which the house of Aristarchus assumes, after taking the advice of Socrates: Ἐκ τούτων δ' ἐπορίσθη μὲν ἀφορμὴ, ἐωνήθη δὲ ἔρια, καὶ ἐργασόμεναι μὲν ἠρίστων, ἐργασάμεναι δὲ ἐδείπνουν· κ. τ. λ. Mem. Soc. II. 7. 12.

Ib. τὸν Πειραιᾶ. Plut. in Themist. 19. Θεμιστοκλῆς δ' οὐχ, ὡς Ἀριστοφάνης ὁ κωμικὸς λέγει, τῇ πόλει τὸν Πειραιᾶ προσέμαξεν, ἀλλὰ τὴν πόλιν ἐξῆψε τοῦ Πειραιῶς, καὶ τὴν γῆν τῆς θαλάσσης. Cf. infr. 860.

Ib. —προσέμαξε, *kneaded into one mass with:* i. e. *connected with.* On the long walls which connected Athens with the Piræus, see chap. 33. in Walpole's Memoirs relative to Turkey. Mitford, II. 396. Wordsworth, ch. 24. How little did Aristophanes dream, that his metaphorical language would one day be almost true to the letter, or that two such names as Themistocles and M'Adam would be found in connection by means of a road. "The port of the Piræus about a mile from Athens, between which a fine macadamized road had been constructed, was also rapidly forming into a town of some consequence." Times Newspaper. Soph. Trach. 1053. πλευραῖσι γὰρ προσμαχθὲν ἐκ μὲν ἐσχάτας | βέβρωκε σάρκας.

795. ἰχθῦς. In what manner Themistocles made the fish-markets of Athens more plentifully supplied, (if the author is speaking literally,) neither the dignity of history nor the familiarity of biography has recorded.

796. μικροπολίτας, *citizens of a small state.* Xen. Hell. II. 2. 10. Οἱ δ' Ἀθηναῖοι πολιορκούμενοι κατὰ γῆν, καὶ κατὰ θάλατταν, ἠπόρουν, τί χρὴ ποιεῖν, οὔτε νεῶν οὔτε συμμάχων αὐτοῖς ὄντων, οὔτε σίτου. Ἐνόμιζον δ' οὐδεμίαν εἶναι σωτηρίαν, εἰ μὴ παθεῖν ἃ οὐ τιμωρούμενοι ἐποίησαν, ἀλλὰ διὰ τὴν ὕβριν ἠδίκουν ἀνθρώπους μικροπολίτας, οὐδ' ἐπὶ μιᾷ αἰτίᾳ ἑτέρᾳ, ἢ ὅτι ἐκείνοις συνεμάχουν. Can any person read this affecting passage, and doubt of that retributive justice which is meted to nations as well as to individuals?

796. διατειχίζειν, *to run a wall through, to wall up, to immure.* Some contrast (but of what nature is not quite clear) seems here

κἀκεῖνος μὲν φεύγει τὴν γῆν, σὺ δ' Ἀχιλλείων ἀπομάττει.
ΚΛ. οὔκουν ταυτὶ δεινὸν ἀκούειν, ὦ Δῆμ', ἐστίν μ' ὑπὸ τούτου,
ὁτιή σε φιλῶ; ΔΗΜ. παῦ παῦ', οὗτος, καὶ μὴ σκέρβολλε πονηρά.

intended between the *τείχη μακρὰ*, the great glory of Themistocles, and the *διατειχίσματα* (cf. Thucyd. III. 34.) of Cleon.

Ib. *χρησμῳδῶν*, *chaunting oracles.* So Herodotus of the famous oracle-monger Onomacritus, VII. 6. *οὗτός τε δὴ χρησμῳδέων, κ. τ. λ.* Perhaps the Greek religious feeling on this point is no where so strongly marked as in the following combination of words in Xenophon, (Anab. VII. 1. 35.) *Ὁ δὲ Κοιρατάδης συντίθεται αὐτοῖς εἰς τὴν ὑστεραίαν παρέσεσθαι ἐπὶ τὸ στράτευμα, ἔχων καὶ ἱερεῖα καὶ μάντιν, καὶ σῖτα καὶ ποτὰ τῇ στρατιᾷ.*

798. *Ἀχιλλείων*, sc. *μαζῶν.* Athen. III. 114, e. *καὶ μάζας δ' ἔστιν εὑρεῖν . . . ΦΥΣΤΗΝ, τὴν μὴ ἄγαν τετριμμένην· ἔτι δὴ ΚΑΡΔΑΜΑΛΗΝ, καὶ ΒΗΡΗΚΑ, καὶ ΤΟΛΥΠΑΣ, καὶ ΑΧΙΛΛΕΙΟΝ· καὶ ἴσως αὕτη ἐστὶν ἡ ἐξ Ἀχιλλείων κριθῶν γινομένη.* Hence in those visions of the comic poets, to which reference has been more than once already made.

> *Αὐτόματοι γὰρ διὰ τῶν τριόδων ποταμοὶ, λιπαροῖς ἐπιπάστοις*
> *ζωμοῦ μέλανος καὶ Ἀχιλλείοις μάζαις κοχυδοῦντες, ἐπιβλὺξ*
> *ἀπὸ τῶν πηγῶν τῶν τοῦ Πλούτου ῥεύσονται, σφῶν ἀρύτεσθαι.*
>
> Pherecrates ap. Athen. VI. 269, d.

For the nature of the barley from which this cake was made, see Hippoc. and Theophr. c. pl. 3. 27. The bread furnished at the Prytaneum was most probably made of this superior kind of barley; and in more luxurious days was perhaps made, as Athenæus somewhere speaks, of another kind of *μᾶζα*, with gloved hands and a mask over the operator's face, that neither hand nor breath might pollute the delicate morsel.

Ib. *ἀπομάττει*, *wipe your hands upon*, i. e. as an *ἀπομαγδαλία*. The word by a contemptuous emphasis is put in strong contrast with the laughable *προσμάττειν* of Sup. v. 794. Others consider the verb as signifying simply *to eat*, and refer the construction to such formulæ as *πίνειν οἴνου, ξαίνειν τῶν ἐρίων, κατέαγα τῆς κεφαλῆς, μυστιλᾶσθαι τῶν δημοσίων*, &c.

800. "*παῦ παῦ'* was formed from *παῦε παῦε* by the same rapidity of pronunciation, which converted *τύχῃ ἀγαθῇ* into *τυχἀγαθῇ*. Photius: *παῦ, τὸ παῦσαι λέγουσι μονοσυλλάβως.*" Elmsley's Review of Hermann's Hercules Furens. (Classical Journal XV. p. 218.)

Ib. *οὗτος*, hearkye.

Ib. *σκερβόλλειν*, *to revile.* The derivation of the word from *κέαρ βάλλειν*, or *ἐς κέαρ βάλλειν*, is a still more amusing proof of rapidity

πολλοῦ δὲ πολύν με χρόνον καὶ νῦν ἐλελήθης—ἐγκρυφιάζων.

ΑΛ. μιαρώτατος, ὦ Δημακίδιον, καὶ πλεῖστα πανοῦργα δεδρακὼς,

ὁπόταν χασμᾷ, καὶ τοὺς καυλοὺς

τῶν—εὐθυνῶν ἐκκαυλίζων

καταβροχθίζει, κἀμφοῖν χειροῖν

of pronunciation, and of that contraction which phrases so frequently undergo in the mouths of the common people.

801. πολλοῦ (*very, too*) πολὺν (*long*) χρόνον. Nub. 915. θρασὺς εἶ πολλοῦ, *you are too bold*. Ran. 1046. (where speaking of Euripides and Venus, Æschylus observes,) ἀλλ' ἐπί σοί τοι καὶ τοῖς σοῖσιν [d]πολλὴ πολλοῦ (*very potently*) 'πικάθητο.

Ib. ἐλελήθης—ἐγκρυφιάζων, *you have dealt in secret frauds without my being aware of it.* The word is formed according to Bergler, from ἐγκρυφίας, *a bread baked under hot ashes*; the poet still deriving his language from the baker's art, as in προσέμαξεν, and ἀπομάττει.

802. δῆμος, dim. δημακίον, dim. δημᾱκίδιον, *my own dear little Demus.*

803. ὁπόταν χασμᾷ, *when you* (i. e. Demus) *open the mouth wide.* The English word *chasm* will instantly occur to the reader. (A prodigious yawn from Demus previously, gives a laughable effect to the instant application of the word.)

Ib. καυλοὺς, *the stalks*, i. e. *the sweetest parts.*

804. —εὐθυνῶν· τῶν τιμωριῶν, *Gl. Victor.* I imagine *legal punishments*, of which a *fine* constituted the principal part.

Ib. ἐκκαυλίζων, rooting up with stump and stalk. Imagery not unlike occurs Eurip. Suppl. 717. κυνέας θερίζων κἀποκαυλίζων ξύλῳ. Thucyd. II. 76. ἡ δὲ ῥύμη ἐμπίπτουσα ἀπεκαύλιζε τὸ προέχον τῆς ἐμβολῆς.

805. καταβροχθίζει. Having already illustrated this word from the Greek language, we may perhaps be allowed to illustrate it from a modern one. "Le Gourmand aime à manger et à faire bonne chère; il faut qu'il mange, mais non sans choix. Le Goinfre est d'un si haut appétit, on plutôt d'un appétit si brutal, qu'il mange à pleine bouche, bâfre, se gorge de tout assez indistinctement; il mange et mange pour manger. Le Goulu mange avec tant d'avidité, qu'il avale plutôt qu'il ne mange, ou qu'il ne fait que tordre et avaler, comme on dit; il ne mâche pas, il gobe. Le Glouton court au manger, et mange avec un bruit désagréable, et avec tant de voracité, qu'un morceau n'attend pas l'autre, et que tout a bientôt disparu devant lui; il engloutit." Synonymes de l'abbé Rombaud.

[d] See Thiersch on the passage. Welcker translates: Sondern auf dir wohl und den Deinigen soll in Hüll' und in Fülle sie sitzen.

μυστιλᾶται τῶν δημοσίων.
ΚΛ. οὐ χαιρήσεις, ἀλλά σε κλέπτονθ'
αἱρήσω 'γὼ τρεῖς μυριάδας.
ΑΛ. τί θαλαττοκοπεῖς καὶ πλατυνίζεις,
μιαρώτατος ὢν περὶ τὸν δῆμον
τὸν 'Αθηναίων; καί σ' ἐπιδείξω
νὴ τὴν Δήμητρ', ἢ μὴ ζῴην,
δωροδοκήσαντ' ἐκ Μυτιλήνης
πλεῖν ἢ μνᾶς τετταράκοντα.

805–6. *κἀμφοῖν χειροῖν μυστιλᾶται τῶν δημοσίων, with both hands ladles out of the public properties.* The spoon called *μυστίλη* was properly a piece of bread, scooped out "for the nonce," and deriving its title from the Homeric word *μιστύλλειν, to cut in pieces.* Cf. infr. 1130. Pl. 627. *ὦ πλεῖστα Θησείοις μεμυστιλημένοι* (*μεμιστυλημένοι* Thiersch.) *γέροντες ἄνδρες ἐπ' ὀλιγίστοις ἀλφίτοις.*

107–8. "Non impune feres: nam te furatum esse tres myriadas drachmarum convincam." Dind.

Ib. *αἱρεῖν τινα κλέπτοντα, to convict a person as a thief.*

809. *θαλασσοκοπεῖν,* (*θάλασσα, κόπτω*), *to beat the sea with oars.* Here, *to make a noise, a clatter.* On the extent of naval metaphor in the Greek language, see Appendix (I).

Ib. *πλατυγίζειν* (*πλατὺς, πλάτυγξ*), to beat the sea with the broad, lower end of the oar. Here, *talk large.*

812. If the supposition at v. 418. should be correct, the sausage-seller here retorts with a sneer his favourite oath upon his opponent, as does also Demus, infr. 984.

813. *δωροδοκεῖν, to receive as a bribe.* Suidas: *δωροδοκεῖν, οὐ μόνον δῶρα διδόναι καὶ ἀναπείθειν, ἀλλὰ καὶ τὸ λαμβάνειν.* Wieland supposes the bribe here alluded to, to have been given with a view to induce Cleon to soften that infamous decree which he had persuaded the Athenians to adopt against the people of [e] Mitylene. Thucyd. III. 36. 49. sq.

814. *μνᾶς.* See a learned note in Kidd's Dawes (p. 182.) on the different nations from whence the Athenians borrowed some of the words in their language. The terms *δραχμὴ, μνᾶ, ὄβολος,* he considers to have been derived from the Phœnicians.

[e] A decree not less infamous was that proposed by Cleon respecting the people of Scione (Thucyd. IV. 122.), and which was executed after his death. "Though Cleon was no longer living to urge the execution of the decree of which he had been the proposer, it was nevertheless executed in full strictness: every male of the Scionians, arrived at manhood, was put to death, and the women and children were all reduced to slavery: the town and lands were given to the Platæans." Mitford, III. 357. How many more such atrocities this monster might have committed, had not the satire of Aristophanes fortunately purged the earth of him, it is impossible to say.

ΧΟ. ὦ πᾶσιν ἀνθρώποις φανεὶς μέγιστον ὠφέλημα,
ζηλῶ σε τῆς εὐγλωττίας. εἰ γὰρ ὧδ' ἐποίσεις,
μέγιστος Ἑλλήνων ἔσει, καὶ μόνος καθέξεις
τἀν τῇ πόλει, τῶν ξυμμάχων τ' ἄρξεις ἔχων τρίαιναν,
ᾗ πολλὰ χρήματ' ἐργάσει σείων τε καὶ ταράττων.
καὶ μὴ μεθῇς τὸν ἄνδρ', ἐπειδή σοι λαβὴν δέδωκεν·
κατεργάσει γὰρ ῥᾳδίως, πλευρὰς ἔχων τοιαύτας.
ΚΛ. οὐκ, ὦγαθοί, ταῦτ' ἐστί πω ταύτῃ μὰ τὸν Ποσειδῶ.
ἐμοὶ γάρ ἐστ' εἰργασμένον τοιοῦτον ἔργον ὥστε
ἀπαξάπαντας τοὺς ἐμοὺς ἐχθροὺς ἐπιστομίζειν,
ἕως ἂν ᾖ τῶν ἀσπίδων τῶν ἐκ Πύλου τι λοιπόν.
ΑΛ. ἐπίσχες ἐν ταῖς ἀσπίσιν· λαβὴν γὰρ ἐνδέδωκας.
οὐ γάρ σ' ἐχρῆν, εἴπερ φιλεῖς τὸν δῆμον, ἐκ προνοίας
ταύτας ἐᾶν αὐτοῖσι τοῖς πόρπαξιν ἀνατεθῆναι.

816. *ἐπιφέρειν*, fut. *ἐποίσω*. A term of the palæstra. Il. I. 89. *σοι...βαρείας χεῖρας ἐποίσει*. Od. XVI. 438. *Τηλεμάχῳ...χεῖρας ἐποίσει*.

818. *τρίαιναν*, the symbol of maritime power. Here it's possession implies the first man in Athens, herself the mistress of the sea.

819. *σείων*. Arist. Fr. Dæt. 20. *ἔσειον, ἤτουν χρήματ', ἠπείλουν*.

820. *λαβὴν*, *a hold, a grasping place*. Cf. infr. 826. Nub. 551. *ὡς ἅπαξ παρέδωκεν λαβὴν Ὑπέρβολος*. Lysist. 673. *εἰ γὰρ ἐνδώσει τις ἡμῶν ταῖσδε κἂν σμικρὰν λαβήν*. Dem. 1420, 9. *τοῦτο φυλάττεσθε . . . ὅπως μή ποτε τοῖς ἐπιβουλεύουσι λαβὴν δώσετε*. Plut. in Aristid. 25. *τὴν αὐτὴν λαβὴν παρέσχεν*.

821. *κατεργάσει*, *will bring about, will accomplish*. Xen. Anab. II. 6. 22. *ἐπὶ δὲ τὸ κατεργάζεσθαι ὧν ἐπιθυμοίη, κ. τ. λ.* Cf. infr. 900.

822. *ταύτῃ* (*χώρᾳ*), *in this wise, fashion*. Eurip. Med. 365. *ἀλλ' οὔτι ταύτῃ ταῦτα, μὴ δοκεῖτέ πω*. Isæus 73, 23. *ὅπως δὲ μηδέν μου ταύτῃ πλεονεκτοῖεν*.

824. *ἐπιστομίζειν* (*ἐπί, στόμα*), prop. to tame a horse by putting *bit* and *bridle* in his mouth. (Philostr. Icon. II. 18. *ἐπιστομίζοντες καὶ χαλινοῦντες*.): here, *to stop the mouth, to bring to silence*.

825. "As standing in the most splendid quarter of Athens, the Pæcile was chosen as the spot in which the Spartan shields taken at Pylos should be suspended as trophies. There they were preserved with great care, being *ἐπαληλιμμέναι πίσσῃ, μὴ σφᾶς ὅ τε χρόνος λυμαίνηται καὶ ὁ ἰὸς*, when they were seen there by Pausanias." Wordsworth.

827. *ἐκ προνοίας*, *premeditatedly*.

828. *πόρπαξ* (*πόρπη, πείρω, περάω*), ᾱκος, *handle, by which the shield*

ἀλλ' ἐστὶ τοῦτ', ὦ Δῆμε, μηχάνημ', ἵν', ἢν σὺ βούλῃ,
τὸν ἄνδρα κολάσαι τουτονὶ, σοὶ τοῦτο μὴ 'κγένηται.
ὁρᾷς γὰρ αὐτῷ στῖφος οἷόν ἐστι βυρσοπωλῶν
νεανιῶν· τούτους δὲ περιοικοῦσι μελιτοπῶλαι
καὶ τυροπῶλαι· τοῦτο δ' εἰς ἓν ἐστι συγκεκυφός.
ὥστ' εἰ σὺ βριμήσαιο καὶ βλέψειας ὀστρακίνδα,

---

was held and managed. In consecrated shields, this handle was removed, by which means they were rendered useless. The sausage-seller works upon the fears of Demus, by shewing that this precaution had not been used with the shields taken from the captives at Pylus.

Ib. *ἀνατιθέναι, to suspend in a temple.* Hes. Op. 656. Herodot. VIII. 121. *ἀνέθηκε ἀναθήματα,* Herodot. II. 182.

831. *στῖφος* (*στείβω*), all that is fast and thick pressed together: more particularly a crowded company of warriors. Pac. 564. *ὡς καλὸν τὸ στῖφος αὐτῶν φαίνεται | καὶ πυκνόν.* Herodot. IX. 57. *ἀναλαβόντα τὸν λόχον τὰ ὅπλα ἦγε βάδην πρὸς τὸ ἄλλο στῖφος.* Æsch. Pers. 20. *πολέμου στῖφος παρέχοντες.* 372. *τάξαι νεῶν μὲν στῖφος ἐν στίχοις τρισίν.* Compare Andoc. 29, 13–19.

833. *τοῦτο δ' εἰς ἓν ἐστι συγκεκυφός. das alles steckt unter einer Decker. The whole conspire or agree together, have a secret intelligence, understand one another privily,* (from the action of rowers, all putting down their heads at the same time. Cf. Herodot. III. 82. VII. 145.) Dobrée (Advers. II. 307.) compares a curious fragment from the Ephialtes of Phrynichus: but the metrical arrangement here given is that adopted by Seidler (de Vers. Dochm. p. 397.)

> *ἔστιν δ' αὐτούς γε φυλάττεσθαι τῶν νῦν χαλεπώτατον ἔργον,*
> *ἔχουσι γάρ τι κέντρον ἐν τοῖς δακτύλοις,*
> *μισάνθρωπον ἄνθος ἥβης·*
> *κᾆθ' ἡδυλογοῦσιν ἅπασιν ἀεὶ, κατὰ τὴν ἀγορὰν περιόντες·*
> *ἐπὶ τοῖσι βάθροις δ' ὅταν ὦσιν, ἐκεῖ τούτοις, οἷς ἡδυλογοῦσιν,*
> *μεγέλας* [f] *ἀμυχὰς* [g] *καταμύξαντες, καὶ συγκύψαντες ἅπαντες*
> *γελῶσι.* Apud Athen. IV. 165, c

834. *βρίμη*, anger shewn in beasts by snorting, puffing, bellowing; hence the verb *βριμάομαι.* (Hence also Βριμὼ, a name of Hecate, the shrieking, the fearful, because generally attended by a company of barking and howling dogs. See Creuzer, II. 123, ff.)

Ib. *βλέπειν ὀστρακίνδα.* Let us attend in the latter of these two words, 1st to its termination; 2. to its actual, and 3. to its metaphoric meaning. The *ὀστρακίνδα* was a game played by the Greek boys, and so called from the shell, or potsherd (*ὄστρακον*) with which it was played. Pollux (IX. 103.) mentions several other games

---

[f] *ἀμυχὴ = ἄμυξις* (*ἀμύσσω*), a scratch, a slight wound.
[g] *καταμύσσω*, Att. *ττω*, *to scratch.*

νύκτωρ κατασπάσαντες ἂν τὰς ἀσπίδας θέοντες
τὰς ἐσβολὰς τῶν ἀλφίτων ἂν καταλάβοιεν ἡμῶν.
ΔΗΜ. *οἴμοι τάλας· ἔχουσι γὰρ πόρπακας; ὦ πονηρὲ*
ὅσον με παρεκόπτου χρόνον τοιαῦτα—κρουσιδημῶν.
ΚΛ. *ὦ δαιμόνιε, μὴ τοῦ λέγοντος ἴσθι, μηδ' οἰηθῇς*

ending in a similar termination as *βασιλίνδα, διελκυστίνδα, ἑλκυστίνδα, δραπετίνδα, μυΐνδα, χυτρίνδα, φαινίνδα, ψηλαφίνδα, σχοινοφιλίνδα.* The nature of the game is best learned from the Scholiast on Plato (ad [h]Phædr. 241, c.). From that Scholium it appears, that a shell blackened on one side and whitened on the other, being thrown into the air, according as the one or other side fell uppermost, it lay with the one of the two parties to flee, and the other to pursue; the pursuers inflicting a certain punishment on the fugitives, when overtaken. And thus much for the game played by *boys;* for that enacted by *men,* the reader will consult the learned Schömann (de Comit. Athen. p. 245. sq.), who has entered very fully into the subject. The concluding part only is here transcribed: "Ceterum, qui damnati erant, intra decem dies urbe excedere cogebantur, exiliumque illud decem annorum spatio finiebatur, neque cum infamia aut bonorum publicatione conjunctum erat, eoque differebat ab eorum exilio, qui judiciis damnati erant. Haud raro tamen etiam ante illud legitimum tempus exules populi Psephismate revocabantur." A well known construction of our author now leads to the translation: *if you should look the game of ostracus:* i. e. *if your countenance should threaten him with ten years' exile.*

836. "They will occupy (*καταλαμβάνειν*) the entrances to our markets, where barley-meal is sold;" (Cf. infr. 1066. 1327. and Eccl. 819.) and so have it in their power to starve the people.

837. *ἔχουσι γὰρ,* sc. *αἱ ἀσπίδες.*

838. —*κρουσιδημέω* (*κρούω, δῆμος*), *to give the people a push, to deceive them:* a comic word formed after *κρουσιμετρεῖν* (*κρούω, μέτρον*), to deceive, more particularly in the measurement of corn, by giving the scales a push on that side which we wish to sink. (Pseudo-Phocyl. 13. *σταθμὸν μὴ κρούειν*). See also Theophrast. ch. 11.

839. *τοῦ λέγοντος ἴσθι.* Soph. Œd. Tyr. 917. *ἀλλ' ἐστὶ τοῦ λέγοντος, ἢν φόβους* (res metuendas) *λέγῃ.*

[h] *Ὀστράκου περιστροφὴ* (cf. de Rep. VII. 521, c.) *ἐπὶ τῶν διὰ τάχους εἰς φυγὴν ὁρμώντων. εἴρηται δὲ ἀπὸ παιδιᾶς τοιαύτης. διελόντες ἑαυτοὺς οἱ παῖδες, ὡς ἰσαρίθμους ἑκατέρους γενέσθαι, οἱ μὲν πρὸς ἀνατολὴν ἵστανται, οἱ δὲ πρὸς δυσμάς. Ἄλλος δέ τις μεταξὺ ἑκατέρων καθήμενος ὄστρακον εἶχεν, ἐκ μὲν τοῦ ἑνὸς μέρους κεχρισμένον λευκῷ, ἐκ δὲ θατέρου μέλανι, καὶ ἔρριπτε τοῦτο ὀρθόν· καὶ εἰ μὲν κατεφέρετο τὸ λευκὸν μέρος ἄνω, οἱ πρὸς ἀνατολὰς ἑστῶτες ἐδίωκον τοὺς πρὸς ταῖς δυσμαῖς· εἰ δὲ τὸ μέλαν ἄνω, οἱ πρὸς ταῖς δυσμαῖς ἐδίωκον, ἕως καταλάβοιεν· καταληφθέντες δὲ ἐβαστάζοντο ὑπ' αὐτῶν ἀφ' οὗ κατελήφθησαν τόπου, ἕως ἂν ἐπανέλθωσιν ἐπὶ τὸν τόπον, ἀφ' οὗ τὴν ἀρχὴν ἔφυγον.*

ἐμοῦ ποθ' εὑρήσειν φίλον βελτίον'· ὅστις εἷς ὢν
ἔπαυσα τοὺς ξυνωμότας, καί μ' οὐ λέληθεν οὐδὲν
ἐν τῇ πόλει ξυνιστάμενον, ἀλλ' εὐθέως κέκραγα.
ΑΛ. ὅπερ γὰρ οἱ τὰς ἐγχέλεις θηρώμενοι πέπονθας.
ὅταν μὲν ἡ λίμνη καταστῇ, λαμβάνουσιν οὐδέν·
ἐὰν δ' ἄνω τε καὶ κάτω τὸν βόρβορον κυκῶσιν,
αἱροῦσι· καὶ σὺ λαμβάνεις, ἢν τὴν πόλιν ταράττῃς.
ἓν δ' εἰπέ μοι τοσουτονί· σκύτη τοσαῦτα πωλῶν,
ἔδωκας ἤδη τουτῳὶ κάττυμα παρὰ σεαυτοῦ
ταῖς ἐμβάσιν, φάσκων φιλεῖν; ΔΗΜ. οὐ δῆτα μὰ τὸν
'Απόλλω.
ΑΛ. ἔγνωκας οὖν δῆτ' αὐτὸν οἷός ἐστιν; ἀλλ' ἐγώ σοι
ζεῦγος πριάμενος ἐμβάδοιν τουτὶ φορεῖν δίδωμι.
ΔΗΜ. κρίνω σ' ὅσων ἐγῷδα περὶ τὸν δῆμον ἄνδρ'
ἄριστον

840. εἷς ὤν, *by my single prowess or person.* Pl. 186. ἐγὼ τοσαῦτα δυνατός εἰμ' εἷς ὢν ποιεῖν; 948. ὁτιὴ καταλύει περιφανῶς εἷς ὢν μόνος | τὴν δημοκρατίαν. Dem. 743, 24. τί ποτ' ἂν ἐπάθετε ὑπὸ τούτου αὐτοῦ, εἰ οὗτος εἷς ὢν ἐπρέσβευεν ὑπὲρ ὑμῶν. 1451, 21. μᾶλλον γὰρ ἂν ἡγησάμην ἕνα ὄντ' ἐμαυτὸν ἀγνοεῖν τὰ κράτιστα ἢ πάντας ὑμᾶς. Lysias, 169, 23. ὥστε ὑμᾶς πειρᾶται πείθειν, τοσούτους ὄντας εἷς ὤν.

842. ξυνιστάμενον, *plotted.* Ib. κέκραγα, perfect for present tense, *sum clamans.* Reitz in Lucian, VII. 396. κράζειν εἴωθα, Cas. See examples in Blomf. Prom. Vinct. p. 182.

843. This imagery was subsequently adopted by some of the poet's contemporaries, see Nub. 559. As to the word ἔγχελυς, Athenæus (299, d.) observes: 'Αριστοτέλης δ' ἐν τοῖς Περὶ Ζώων, διὰ τοῦ ῑ ΕΓΧΕΛΙΣ εἴρηκεν. ὅταν δ' Ἀριστοφάνης ἐν Ἱππεῦσι λέγῃ· (ὅπερ γὰρ, κ. τ. λ.) σαφῶς δηλοῖ, ὅτι ἡ ἔγχελυς ἐκ τῆς ἰλύος λαμβάνεται. ὅθεν καὶ τοὔνομα εἰς ῦς ἐπερατώθη.

844. ἡ λίμνη. Most probably the famous Copaic lake.

Ib. καταστῇ, *is still, unmoved.* Ran. 1003. ἡνίκ' ἂν τὸ πνεῦμα λεῖον | καὶ καθεστηκὸς λάβῃς. Herodot. III. 80. ἐπεί τε δὲ κατέστη ὁ θόρυβος. For instances of the simple verb in a similar sense, see Plat. in Polit. 270, d. 273, e. Theæt. 157, b. 180, d.

849. The sausage-seller returns to his bema, and brings from thence a pair of ἐμβάδες, which he subsequently presents to Demus.

850. ἔγνωκας οὖν δῆτ' αὐτὸν οἷός ἐστιν. Eurip. in Cycl. 90. οὐκ ἴσασι δεσπότην | Πολύφημον, οἷός ἐστιν. Herc. Fur. 840. γνῷ μὲν τὸν Ἥρας, οἷός ἐστ' αὐτῷ χόλος, | μάθῃ δὲ τὸν ἐμόν. See further Elms. in Bacc. v. 858. 851. τουτὶ, *here it is.*

εὐνούστατόν τε τῇ πόλει καὶ τοῖσι δακτύλοισιν.
ΚΛ. *οὐ δεινὸν οὖν δῆτ' ἐμβάδας τοσουτονὶ δύνασθαι,*
ἐμοῦ δὲ μὴ μνείαν ἔχειν ὅσων πέπονθας; ὅστις
ΑΛ. (interrupting) *τονδὶ δ' ὁρῶν ἄνευ χιτῶνος ὄντα τηλικοῦτον,*
οὐπώποτ' ἀμφιμασχάλου τὸν Δῆμον ἠξίωσας,
χειμῶνος ὄντος· ἀλλ' ἐγώ σοι τουτονὶ δίδωμι.
ΔΗΜ. *τοιουτονὶ Θεμιστοκλῆς οὐπώποτ' ἐπενόησεν.*
καίτοι σοφὸν κἀκεῖν' ὁ Πειραιεύς· ἔμοιγε μέντοι

854. *τοσουτονὶ* (Attic and emphatically for *τοιοῦτο*) *δύνασθαι, to be of so much value* or *worth.* Xen. Anab. I. 5. 6. *ὁ δὲ σίγλος δύναται ἑπτὰ ὀβολοὺς καὶ ἡμιοβόλιον.*

855. *ὅσων* sc. *ἀγαθῶν.*

856. *τηλικοῦτον, at such an age.* Cf. Nub. 819. Also Soph. Electr. 614. Œd. Col. 755: in both which instances *τηλικοῦτος* occurs as if of female gender.

857. *ἀμφιμασχάλου* (*ἀμφὶ, μασχάλη*) sc. *χιτῶνος, having two sleeves:* consequently better fitted for winter wear.

858. *χειμῶνος ὄντος.* The character of an Aristophanic drama would necessarily be in a great degree determined by the festival at which it was brought out, viz. at the spring festival, or at the Lenæan, i. e. comparatively speaking, the winter festival. In the former, when strangers were present from all parts of Greece, it behoved the poet to be more upon his guard; at the Lenæan festival, when few but native Athenians were auditors, the poet could give freer scope to his satire. From the passage before us, Ranke (Vit. Arist. 374.) concludes as justly as ingeniously, that the present drama was brought out at the Lenæan festival.

860. *Πειραιεύς.* When Themistocles determined upon making a great naval power of Athens, (how far wisely or not, may perhaps be a future subject of consideration,) the first thing wanting was of course a sufficient port. The wisdom of his selection will be best seen in the following extract: "The Attic shore, in the part nearest to the city, had three nearly adjoining inlets, named from three adjacent villages, Phalerum, Munychia, and Peiræus. Phalerum, nearest of the three to the city, had been hitherto the principal harbour and arsenal; and it had sufficed for all the purposes of the state, when, without assistance from Corinth, Athens could not meet at sea the inhabitants of the Æginetan rock. But it was insufficient for the present navy, and still more unequal to the great views of Themistocles. Munychia, much the smallest, was also otherwise comparatively incommodious. Peiræus, most distant, but far most capacious, might, with some labour, be so improved as to form for vessels of the ancient construction, draw-

οὐ μεῖζον εἶναι φαίνετ' ἐξεύρημα τοῦ χιτῶνος.
ΚΛ. οἴμοι τάλας, οἵοις πιθηκισμοῖς με περιελαύνεις.
ΑΛ. οὐκ, ἀλλ' ὅπερ πίνων ἀνὴρ πέπονθ' . . . . ,
τοῖσιν τρόποις τοῖς σοῖσιν ὥσπερ βλαυτίοισι χρῶμαι.
ΚΛ. ἀλλ' οὐχ ὑπερβαλεῖ με θωπείαις· ἐγὼ γὰρ αὐτὸν
προσαμφιῶ τοδί· σὺ δ' οἴμωζ', ὦ πονήρ'. ΔΗΜ. ἰαιβοῖ.
οὐκ ἐς κόρακας ἀποφθερεῖ, βύρσης κάκιστον ὄζων; 867

ing little water, the completest harbour of Greece. It was naturally divided into an inner port and an outer; the former capable of being made a perfect basin, fortified so as effectually to prevent the entrance of an enemy's fleet. Within this basin is a smaller basin, now, according to the report of travellers, choked with sand, but in the age of Themistocles in a different state; whence Thucydides describes Peiræus as having three natural harbours. Adjoining to the outer port, on the south-west, is an excellent roadsted, protected by the islands Psyttaleia and Salamis, which would be inestimable for a modern navy, and was not without its value to the ancients." Mitford, II. 315. Cf. pp. 124. 184.

861. Fully: *οὐ μεῖζον φαίνεται εἶναι ἐξεύρημα τοῦ Πειραιέως τοῦ ἐξευρήματος τοῦ χιτῶνος.* Dind.

862. *πιθηκισμοῖς, ape's-tricks, flatteries.*

Ib. *περιελαύνεις, exagitas me.* Br. Bergler compares Eurip. Orest. 412. *οἴμοι διωγμῶν, οἷς ἐλαύνομαι.* Wieland translates very strangely: O weh! wie mir das Affengesicht mit seinem Fuchschwanz warm macht! Voss much better: Weh mir, mit welchen äfferein, Shalksaffe, du mich herumdrillst!

864. *βλαυτίον* dim. of *βλαύτη, a slipper,* such as was used by persons going to a banquet. Plat. Sympos. 174, a. *ἔφη γὰρ οἱ Σωκράτη ἐντυχεῖν λελουμένον τε καὶ τὰς βλαύτας ὑποδεδεμένον.* When the guests sat or rather lay at the banquet, these slippers were left in an antechamber; and guests retiring in a hasty moment, were occasionally apt to use their neighbour's slippers instead of their own: hence the allusion in the text.

866. *προσαμφιέννῡμι,* f. *—έσω,* Att. *ιῶ.* (*ἀμφιέννυμι*) *τινα τι,* to put additional clothing on a person. From the subsequent exclamation of Demus, it is probable that Cleon throws a *leathern* cloak over his old master. Compare construction (acc. of person and thing) with v. 868.

867. *ἀποφθείρω* f. *φθερῶ.* Nub. 789. *οὐκ ἐς κόρακας ἀποφθερεῖ* (pack off to the crows) | *ἐπιλησμότατον καὶ σκαιότατον γερόντιον;* See further a learned note of Taylor (Reiske's Orat. Att. IV. 168.) and one by Reitz (Lucian VI. 503.) on this formula.

Ib. *βύρσης κάκιστον ὄζων, casting a villainous stench of leather.* To former illustrations of this formula, the reader, if not tired of the source from which they are derived, may add the following:

ΑΛ. καὶ τοῦτό γ' ἐπίτηδές σε περιήμπισχεν, ἵν' ἀποπνίξῃ.
ΚΛ. οἵοισί μ', ὦ πανοῦργε, βωμολοχεύμασιν ταράττεις.
ΑΛ. ἡ γὰρ θεός μ' ἐκέλευσε νικῆσαί σ' ἀλαζονείᾳ.
ΚΛ. ἀλλ' οὐχὶ νικήσεις. ἐγὼ γάρ φημί σοι παρέξειν,
ὦ Δῆμε, μηδὲν δρῶντι—μισθοῦ τρυβλίον ῥοφῆσαι.
ΑΛ. ἐγὼ δὲ κυλίχνιόν γέ σοι καὶ φάρμακον δίδωμι
τἀν τοῖσιν ἀντικνημίοις ἑλκύδρια περιαλείφειν.

ὄζειν, simply, *to cast a scent.* Xenophon, having observed that dogs with delicate noses (*μαλακιῶσαι τὰς ῥῖνας*) cannot touch when there is hoar-frost or ice, before the sun has dispelled these latter, or the day has advanced, adds: *τότε δὲ καὶ αἱ κύνες ὀσφραίνονται, καὶ αὐτὰ* (sc. *τὰ ἴχνη*, *the trail*) *ἐπαναφερόμενα ὄζει* (*casts a scent as it evaporates*). V. 2. *ἐν δὲ τοῖς ὑλώδεσι μᾶλλον, ἢ ἐν τοῖς ψιλοῖς ὄζει* (*the scent is stronger in woody than in open places*). V. 7. *with a gen.* *ὄζει δὲ τῶν ἰχνῶν ἐπὶ πλείω χρόνον τῶν εὐναίων ἢ τῶν δρομαίων* (*the scent from the hare's trail, when going to her form, lasts longer than that of her trail when pursued*). *τῶν δὲ μικρῶν λαγίων ὄζει μᾶλλον ἢ τῶν μεγάλων.* V. 13. (For philosophical explanations of some of these facts, see the author himself.)

868. *περιαμπέχω*, fut. *περιαμφέξω*, aor. 2. *περιήμπισχον*, *clothed you with.* See on this verse Elmsley in Ed. Rev. No. XXXVII. p. 87.

869. *βωμολόχευμα* (*βωμὸς, λοχάω*). prop. the speech of a *βωμολόχος*: here, *low jests.* Pac. 748. *βωμολοχεύματ' ἀγεννῆ.* The *βωμολόχος*, as the name implies, was a person of the lower classes, on the look-out for what his flattery could beg or his hands steal from an altar. (See Timæi Lexic.) Hence gradually applied to parasites or spongers at great men's tables. Ran. 358. *ἢ βωμολόχοις ἔπεσιν χαίρει.* Plut. in Demetr. 11. *Ἦν δὲ καὶ τἆλλα παράτολμος ὁ Στρατοκλῆς, καὶ βεβιωκὼς ἀσελγῶς, καὶ τῇ τοῦ παλαιοῦ Κλέωνος ἀπομιμεῖσθαι δοκῶν βωμολοχίᾳ καὶ βδελυρίᾳ τὴν πρὸς τὸν δῆμον εὐχέρειαν.*

872. The bait here held out to Demus is certainly well planned. He is to do nothing, yet to be well fed, and paid into the bargain. The words *μισθοῦ τρυβλίον* implying the two latter boons, the actor's intonation would form them as it were into one word. *Sorbire catinum mercedis judiciariæ.* Br. *Einen Napf voll Sporteln auszuchlürfen.* Wiel. *Dass ohn' alles Thun du des Lohns ein Näpfchen ausschlürfst.* Voss.

874. The sausage-seller has a hard blow here to parry; but his rival had left an opening. The first idea attached by Demus to the word *μισθὸς* would be the ecclesiastic and dicastic fee, and the second the pains and penalties by which it had hitherto been acquired—early rising, much jostling and pushing, and consequently many hurts and injuries of the shin-bones (*ἀντικνήμια*, Plut. 784.). While the

ΚΛ. *ἐγὼ δὲ τὰς πολιάς γέ σοὐκλέγων νέον ποιήσω.*
ΑΛ. *ἰδοὺ δέχου κέρκον λαγὼ τὠφθαλμιδίω περιψῆν.*
ΚΛ. *ἀπομυξάμενος ὦ Δῆμέ μου πρὸς τὴν κεφαλὴν ἀποψῶ.*
ΑΛ. *ἐμοῦ μὲν οὖν, ἐμοῦ μὲν οὖν.*

word *κυλίχνιον*, therefore, implies that good drinking as well as good eating shall be forthcoming on the part of the sausage-seller, the box of medicaments promises a relief from pains, of which Cleon had taken no account. The *Δυσχερὴς* of Theophrastus (Char. 19.) must have been a common character at Athens (*ἀμέλει δὲ δεινὸς καὶ ἕλκη ἔχειν ἐν τοῖς ἀντικνημίοις*), for reasons specified in the former part of this note.

875. So Cleon's brother "flatterer" in Theophr. *καὶ ἐπιγελάσας δὲ εἰπεῖν, ὁρᾶς; ὅτι δυοῖν σοι ἡμερῶν οὐκ ἐντετύχηκα, πολιῶν ἔσχηκας τὸν πώγωνα μεστόν· καί περ, εἴτις καὶ ἄλλος, ἔχεις πρὸς τὰ ἔτη μέλαιναν τὴν τρίχα.*

Ib. *σοὐκλέγων*, i. e. *σου ἐκλέγων*. So in a fragment of our author's Ὁλκάδες—one of his earlier dramas, and apparently written with a similar object as his Acharnenses and Equites—(see Argument to the Pax in Venice MS.) we have a flatterer of Demus picking the scurf (*ἄχορα*) from his master's head:

ἀδαχεῖ γὰρ αὐτοῦ τὸν ἄχορ' ἐκλέγει τ' ἀεί.

(See a learned note by Dindorf on the Fragment.)

876. But it was less a clean *head*, than clear *eyes*, to see the tricks played upon him, that Demus wanted, and hence I imagine the rival present, viz. a soft substitute for a sponge.

Ib. *περιψῆν, to wipe round, to make clean.* See Crit. Mus. II. 285. and Buttmann in Plato's Gorgias, §. 107.

877. *ἀπομυξάμενος, having blown your nose.* Lucian's "True History." *ἀπομύττονται δὲ μέλι δριμύτατον· κἀπειδὰν ἢ πονῶσιν, ἢ γυμνάζωνται, γάλακτι πᾶν τὸ σῶμα ἱδροῦσιν, ὥστε καὶ τυροὺς ἀπ' αὐτοῦ πήγνυσθαι, ὀλίγον τοῦ μέλιτος ἐπιστάξαντες.* IV. 243. (Is the author of the "Pacha of Many Tales" a reader of Lucian?)

Ib. *ἀποψῶ.* Greek scholars are not apt to exhibit their feelings, the work required of them, as they well know, belonging more to the judgment than the imagination; but the baseness in the text forces an indignant observation from Casaubon. "Turpissimum et spurcum adulationis genus, alteri se emungenti caput suum præbere."

878. *μὲν οὖν, imo vero.* See Stalbaum on Plato's Phileb. §. 68 The sausage-seller having reduplicated his wishes with an almost agony of supplication, proceeds to place his head under the very chin of Demus, while his fingers, drawn to a point, appear to be on their way to the Public nose, inviting it as it were to instant operations. Great laughter, and shouts of "Bravo, sausage-seller!"

ΚΛ. *ἐγώ σε ποιήσω τριη-*
ραρχεῖν, ἀναλίσκοντα τῶν

"The tanner outdone!" The stage-Cleon perfectly staggered at his rival's superiority in infamy. (Why will not this singularly clever people allow us to entertain feelings of permanent affection for them?)

879. The connexion of ideas which originates the following Chorus may not at first sight appear, but it will be found equally correct and logical. The proceedings of the sausage-seller having won the benignant smiles of Demus (and the smiles of Demus, as Cleon knew, were wealth), the latter proceeds to deal with his opponent as if already enrolled among those wealthier citizens, on whom fell the onerous state-duties called liturgies, and more particularly the trierarchy.

880. *τριηραρχεῖν*. For the following remarks on Attic trierarchy, the reader is almost exclusively indebted to the learned writer on "The Public Economy of Athens." (II. 319. sqq.) "The object of this liturgy was to provide for the equipment and management of the ships of war. Whoever undertook it was called, by virtue of his office, trierarch, and attended the ship wherever it went, in person or by means of a deputy." (319.) "The trierarchy is as ancient as the regular constitution of Athens, since it is mentioned in the time of Hippias, and it probably belonged originally to the forty-eight Naucrarias of Solon, and the fifty Naucrarias of Cleisthenes, according to some fixed regulation, since each Naucraria was obliged to equip a ship; so that the trierarchy of each tribe would have been of five vessels. When however the naval force was gradually increased to 200 vessels, which was the number at sea at the time of the battle of Salamis, the trierarchs also became more numerous." (327.) As voluntary gifts of triremes to the service of the state (*τριήρη ἐπιδιδόναι*) subsequently prevailed in Athens, and as every means was taken by ambitious men to gain the favour of the people there, it seems no unfair inference that more of these ships were voluntary contributions to the state, and on a less contracted scale than Boeckh is willing to suppose; the learned writer evidently leaning to the opinion, that to make a free gift of a trireme (*τριήρη ἐπιδοῦναι*) meant only "to equip a public trireme lying in the docks, and to manage it at the individual's expense." (352.) The expenses incurred in a trierarchy must be naturally referred to the vessel itself and its furniture (*σκεύη*), to the levying and equipment of the crew, and to the provision and pay of the latter. Of these what did the individual and what did the state contribute? The researches of the learned statistician tend to shew, that where individual citizens did not present their triremes as a free gift to the state, the state supplied the hull of the vessel, (325. 331, 2, 3.) and, in the time of Cleon at least, the mast also. "The trierarch never received a ship actually ready for sailing: he was given the hull, and he thus built upon it, repaired what was damaged, supplied the furniture and decorations,

σαυτοῦ, παλαιὰν ναῦν ἔχοντ',
εἰς ἣν ἀνᾱλῶν οὐκ ἐφέ-
ξεις οὐδὲ ναυπηγούμενος·
διαμηχανήσομαί θ' ὅπως
ἂν ἱστίον σαπρὸν λάβῃς.
ΧΟ. ἀνὴρ παφλάζει, παῦε παῦ',

(cf. Thucyd. VI. 31.) and put the whole in perfect condition. This labour is so considerable that I know no reason why it may not be signified by the words 'to make a ship,' or 'to build a ship,' (340.) (This expression in Isæus (67, 17.) seemed to militate against the author's general opinion.) The mode of levying and equipping the crew is not so minutely described by the learned writer; the pay and provision he asserts to have been always furnished by the state, in addition to the empty vessel. (325. 333. 341.) "The trierarchs were nominated by the generals (στρατηγοὶ), who, as being the legal authorities for military affairs, brought causes relating to the trierarchy into court." (320.) "The duration of the trierarchy was limited by law to one year, after which the successor elect (διάδοχος) entered upon the office." (321.) "The only persons and properties exempt from its operation were the nine archons, and the property of heiresses (ἐπίκληροι), of wards (ὀρφανικὰ), of cleruchi (κληρουχικὰ), and of corporations (κοινωνικὰ)," on all which points the student will consult the learned writer himself. (323–4.) "The performance of the trierarchy exempted the trierarch from all other liturgies (348.); and if any one thought that another could bear the office better than himself, the ἀντίδοσις or exchange of properties was open to him." (321.) The conclusion to which the learned writer comes, after a close examination of this important subject, is, "that the trierarchy, the most expensive of the liturgies, was not necessarily oppressive, if the regulations connected with it were fairly and properly arranged, though on the other hand no tax was more intolerable, if the burdens were unequally imposed and distributed." (364.) We cannot take leave of this subject without mentioning that on no point were the integrity, the resolution, and statesmanlike talents of Demosthenes so eminently exhibited, as in his endeavours to put this branch of the public service on a wise and effective footing.

882. ἀνᾱλῶν. Arist. Fr. 15 ap. Dind. εἰς τὰς τριήρεις δεῖ μ' ἀναλοῦν ταῦτα καὶ τὰ τείχη.

Ib. ἀναλῶν ἐφέξεις, *cease spending*.

883. ναυπηγούμενος (ναῦς, πήγνυμι), *building*. Herodot. I. 27. ναυπηγέεσθαι νέας. II. 96. ναυπηγεύμενοι τρόπον τοιόνδε. VI. 46. ναῦς ναυπηγεύμενοι μακράς. Xen. Hell. V. 4. 34. ναῦς ἐναυπηγοῦντο. Also I. 1. 25. 3, 17.

886. παφλάζει ὑπερζέων, *foams and froths even to boiling over.*

ὑπερζέων· ὑφελκτέον
τῶν δᾳδίων, ἀπαρυστέον
τε τῶν ἀπειλῶν ταυτηί.
ΚΛ. δώσεις ἐμοὶ καλὴν δίκην,
ἰπούμενος ταῖς ἐσφοραῖς.
ἐγὼ γὰρ ἐς τοὺς πλουσίους

Arist. Frag. in Tagen. 423. τὸ δ' ἔτνος ἐν ταῖς κυλίχναις τουτὶ θερμὸν καὶ τοῦτο παφλάζον.

887. ὑφελκτέον τῶν δᾳδίων, *some of the fire-wood must be withdrawn.*

888. ἀπαρυστέον (ἀπαρύτω) τῶν ἀπειλῶν, *the threats must be skimm'd off.*

Ib. ταυτηὶ sc. τῇ τορύνῃ, pointing to the ladle, which the sausage-seller professionally wears.

890. In vulgar English: "I'll have a precious reckoning out of you for this." The idiom has been noticed in a former play.

891. ἰπόω, *premo.* Photius Lex. MS. ἰπούμενος. πιεζόμενος, ἀναγκαζόμενος. See Blomf. in Prom. Vinct. pp. 33. 149. and to the examples given, add Lysias 179, 32. πιεζόμενοι ταῖς εἰσφοραῖς.

Ib. εἰσφοραὶ, *property-taxes.* On this important subject the reader is again referred to the pages of Boeckh. A few scattered remarks from the learned statistician are all that the limits of a publication like the present will admit. "*To contribute* (εἰσφέρειν) does not merely mean to *pay taxes*, but to enter a certain taxable capital into the symmoriæ. The citizens of the first class returned the fifth part of their property as taxable capital: the other classes a smaller part: the resident aliens appear upon an average to have been rated with the sixth part of their property, which probably, in the far greater number of cases, was very oppressive." II. 316. "The first regular property-tax was occasioned by the siege of Mytilene in Olymp. 88. 1. when, the public treasury being exhausted, 200 talents were thus raised . . . Thus the property-tax is by its later origin distinguished from the liturgies. In subsequent times these taxes appear to have recurred in frequent succession, for even in Olymp. 88. 4. Aristophanes speaks of their imposition as a common event." II. 228, 9. "No citizen could be exempted from the property-tax. . . . Even the trierarchs were obliged to pay this impost; and the only payment from which they could be legally exempted was the advance of the property-tax." II. 230, 1.

892. ἐς τοὺς πλουσίους. The condition of the wealthy in Athens under such a system is often alluded to by the prose writers and poets of ancient days. A specimen is here given from both.

Ὅστις ἄνθρωπος γεγὼς
ἀσφαλές τι κτῆμ' ὑπάρχειν τῷ βίῳ λογίζεται
πλεῖστον ἡμάρτηκεν. ἢ γὰρ εἰσφορά τις ἥρπακε
τἄνδοθεν πάντ', ἢ δίκῃ τις περιπεσὼν ἀπώλετο·

σπεύσω σ' ὅπως ἂν ἐγγραφῇς.

ἢ στρατηγήσας προσῶφλεν, ἢ χορηγὸς αἱρεθεὶς,
ἱμάτια χρυσᾶ παρασχὼν τῷ χορῷ ῥάκος φορεῖ·
ἢ τριηραρχῶν ἀπήγξατ', ἢ πλέων ἥλωκέ ποι·
ἢ βαδίζων ἢ καθεύδων κατακέκοφθ' ὑπ' οἰκετῶν.
Οὐ βέβαιον οὐδέν ἐστι, πλὴν ὅσ' ἂν καθ' ἡμέραν
εἰς ἑαυτὸν ἡδέως τις εἰσαναλίσκων τύχῃ.
οὐδὲ ταῦτα σφόδρα τι· καὶ γὰρ τὴν τράπεζαν ἁρπάσαι
κειμένην ἄν τις προσελθών· ἀλλ' ὅταν τὴν ἔνθεσιν
ἐντὸς ἤδη τῶν ὀδόντων τυγχάνῃς κατεσπακὼς,
τοῦτ' ἐν ἀσφαλεῖ νόμιζε τῶν ὑπαρχόντων μόνον.

Antiphanes ap. Athen. III. 103, e.

One of the guests in Xenophon's 'Banquet,' who had known what it was to be rich and to be poor, gives the preference to the latter condition in the following strong terms: Ἐγὼ τοίνυν ἐν τῇδε τῇ πόλει ὅτε μὲν πλούσιος ἦν . . . . τοὺς συκοφάντας ἐθεράπευον, εἰδὼς ὅτι παθεῖν μᾶλλον κακῶς ἵκανος εἴην ἢ ποιῆσαι ἐκείνους. Καὶ γὰρ δὴ καὶ προσετάττετο μὲν ἀεί τι μοὶ δαπανᾶν ὑπὸ τῆς πόλεως, ἀποδημῆσαι δὲ οὐδαμοῦ ἐξῆν. Νῦν δ' ἐπειδὴ τῶν [i] ὑπερορίων στέρομαι, καὶ τὰ [k] ἔγγαια οὐ καρποῦμαι, καὶ τὰ ἐκ τῆς οἰκίας πέπραται, ἡδέως μὲν καθεύδω ἐκτετάμενος, πιστὸς δὲ τῇ πόλει γεγένημαι· οὐκέτι δὲ ἀπειλοῦμαι, ἀλλ' ἤδη ἀπειλῶ ἄλλους· ὡς ἐλευθέρῳ τε ἔξεστί μοι καὶ ἀποδημεῖν καὶ ἐπιδημεῖν· ὑπανίστανται δέ μοι ἤδη καὶ θακῶν, καὶ ὁδῶν ἐξίστανται οἱ πλούσιοι. Καί εἰμι νῦν μὲν [l] τυράννῳ ἐοικὼς, τότε δὲ σαφῶς δοῦλος ἦν. Καὶ τότε μὲν ἐγὼ φόρον ἀπέφερον τῷ δήμῳ, νῦν δὲ ἡ πόλις τέλος φέρουσα τρέφει με. Conviv. p. 76. Oxf. Edit.

893. σπεύδειν, with acc. of *thing*. σπεύδειν γάμον. Od. XIX. 137. Herodot. I. 38. III. 137. παῦσαι σπεύδων ἃ σπεύδεις. Herodot. I. 206. Eurip. Iph. Taur. 200. σπεύδει δ' | ἀσπούδαστ' ἐπὶ σοὶ δαίμων. The accusative of person must be referred to an Attic formula, already explained.

Ib. ἐγγράφειν, to inscribe a person's name on the public registers, as the deme-register, the phratoric register, or as in present case, in a συμμορία. Dem. 412, 25. τὸν υἱὸν . . . ἐς ἄνδρας ἐγγράψαι. 1313, 19. εἰς τοὺς δημότας. 997, 1. εἰς συμμορίαν. Æsch. 3, 28. 14, 37. εἰς τὸ ληξιαρχικὸν γραμματεῖον. Isæus 62, 22. The mode of illustration adopted in this present play does not admit of our stop-

(*Parasitus loquitur*)

κατὰ τὴν στάσιν δὴ στάντες ἀκροάσασθέ μου.
πρὶν ἐγγραφῆναι καὶ λαβεῖν τὸ χλαμύδιον,
περὶ τοῦ παρασιτεῖν εἴ τις ἐμπέσοι λόγος,
τὸ τεχνίον αἰεὶ τοῦτό μοι κατεπίνετο,
καὶ παιδομαθὴς πρὸς αὐτὸ τὴν διάνοιαν ἦν.

Antidotus ap. Athen. VI. 240, b.

[i] ὑπερόριος (ὅρος), *beyond the border.*
[k] ἔγγαιος = ἔγγειος, *within the border.*
[l] Cf. infr. 1077.

ΑΛ. ἐγὼ δ' ἀπειλήσω μὲν οὐ-
δὲν, εὔχομαι δέ σοι ταδί·
τὸ μὲν τάγηνον τευθίδων

894. The response of the sausage-seller begins gravely, passes into solemnity, and ends lightly and with rapidity.

896. *τάγηνον* = *τήγανον*, *a frying-pan.* This word occurs in no other part of the Aristophanic writings now extant. Did the poet then disdain this third great agent in culinary operations, in comparison with the boiler and the spit? That question would have been fully answered, had his 'Tagenistæ,' or 'Men of the Frying-Pan,' come down to us entire, instead of merely a few remains of it being preserved. What was one of the articles served up in that drama to the spectators, may be inferred from a surviving Fragment (ap. Dind. 418.): and perhaps we shall not much err in adding to the sophist there mentioned those two other pestilences of Athens, the false dramatist and mischievous demagogue.

(Chorus, consisting of 24 men, each armed with a small silver frying-pan, the Coryphæus, or leader of the troop, holding a larger one than the rest.)

Coryphæus (as Euripides or Agathon.)

With my writings and inditings
  I a treacherous muse have woo'd;
Pleasant vices, drugs and spices,
  Mixing for the rising brood.
False instruction, false induction,
  Into faultier verse I cast;
But these misty Tagenistæ
  Have me in the pan at last.

Full Chorus.

Steaming, stewing, boiling, brewing,
  Since the blessed world began,
No invention you can mention
  Ever equall'd yet the pan.
How he hisses, how he whizzes!
  Is he throughly brown'd and fried?
    (*The Chorus cast a scientific look into their pans.*)
Lest you burn him, shift and turn him
  With a jerk on t'other side.
(*The Chorus appear to throw something up, and then catch it again.*)

Coryphæus (as demagogue of the day.)

Agitation, subornation,
  Tricks and tricksies not a few;
Force and funning, fraud and cunning,
  Long have fed myself and crew;

ἐφεστάναι σίζον, σὲ δὲ
γνώμην ἐρεῖν μέλλοντα περὶ

But my winnings and my sinnings
   Both alike have brought me *there*; (*Points to the pan.*)
And my gettings pass by sweatings
   Into thin and lightsome air.

FULL CHORUS.

Steaming, stewing, boiling, brewing,
   Since the blessed world began,
No invention you can mention
   Ever work'd as works the pan.
Take him, shake him, broil and bake him;
   Is he throughly brown'd and fried?
First just burn him and then turn him
   With a jerk on t'other side.

Coryphæus (as Sophist.)

Mind and matter, froth and batter,
   Something, nothing, yes and no:
Quibble Attic, quirk Socratic,
   These with me are all the go:
Morals, manners, are for tanners,
   Virtue is but breath and air;
Heav'n and Hades, Jove and Pluto,
   These are neither here nor there.

FULL CHORUS.

Wretched dreamer, vain blasphemer,
   Cursed both of God and man!
What thy creed may after breed thee,
   Learn at present from the pan.
Simple turning may with burning
   Serve for others, but for thee—
Put your souls into your work, and
   Toast and roast him three times three.

(*Done accordingly.*)

For other references to the τάγηνον in comic fragments, see Athenæus III. §. 68. 71. VI. §. 14. 270, a. VII. 293, a. XII. 516, e. XIV. 646, e.

Ib. τευθὶς, a species of fish, very closely resembling the cuttle-fish, according to Aristotle, in the number of its feet, proboscis, &c. It is also provided (Athen. VII. 326, b.) with that ink-bag, of which such interesting accounts have recently been furnished by the geologists of the day. (Buckland's Bridgewater Treatise, 305.) That it was considered a delicacy, see Athen. VI. 269, e.

897. *σίζον, hissing hot.*

Μιλησίων καὶ κερδανεῖν
τάλαντον, ἢν κατεργάσῃ,
σπεύδειν ὅπως τῶν τευθίδων
ἐμπλήμενος φθαίης ἔτ' εἰς
ἐκκλησίαν ἐλθεῖν· ἔπει-
τα πρὶν φαγεῖν, ἀνὴρ μεθή-
κοι, καὶ σὺ τὸ τάλαντον λαβεῖν
βουλόμενος ἐ-
σθίων ἐπαποπνιγείης.

A. [m] Πάντ' ἐστὶν ἡμῖν· ἥ τε γὰρ συνώνυμος
τῆς ἔνδον οὔσης, ἔγχελυς Βοιωτία,
τμηθεῖσα κοίλοις ἐν βυθοῖσι κακκάβης,
χλιαίνετ', αἴρεθ', ἕψεται, παφλάζεται,
προσκάεθ'· ὥστε μηδ' ἂν εἰ χαλκοῦς ἔχων
μυκτῆρας εἰσέλθοι τις, ἐξελθεῖν πάλιν
εἰκῇ· τοσαύτην ἐξακοντίζει πνοήν.
B. λέγεις μάγειρον [n] ζῶντα. A. πλησίον δέ γε
ταύτης ἄσιτος ἡμέραν καὶ νύχθ' ὅλην
κεστρεὺς, λεπισθεὶς, ἐκπλυθεὶς, [o] χρωσθεὶς, στραφεὶς,
ὅμου τι πρὸς τέλος [p] . . . δρόμου περῶν
σίζει κεκραγὼς, παῖς δ' ἐφέστηκεν ῥανῶν
ὄξει· Λίβυς τε καυλὸς ἐξηρασμένος
ἀκτῖσι θείαις σιλφίου παραστατεῖ.
B. εἶτ' οὐκ ἐπῳδούς φασιν ἰσχύειν τινές;
ἐγὼ γὰρ ἤδη τρεῖς ὁρῶ μασσωμένους,
σοῦ ταῦτα συστρέφοντος.

Antiph. ap. Athen. XIV. 622, e. Cf. IV. 136, c.

901–2. *ὅπως . . φθαίης . . ἐλθεῖν, that you may get before every one else.* This use of an infinite after the verb *φθάνω*, is very rare. Something like it occurs again in Nub. 1384. *κακκᾶν δ' ἂν οὐκ ἔφθης φράσαι, κἀγὼ λαβὼν κ. τ. λ.* Il. XVI. 861. *φθήῃ ἐμῷ ὑπὸ δουρὶ τυπεὶς ἀπὸ θυμὸν ὀλέσσαι.*

907. *σθίων ἀποπνιγείης*, Br. *may you be choaked.* "We conclude our observations on these verses by mentioning that in v. 937. of

[m] "Servus hero dicit, se alicunde parasse, unde cœnent *οἱ τρεῖς*, adolescens, amica cui scil. nomen erat Bœotia, (*ἡ ἔνδον οὖσα*) et ipse servus. Miratus adolescens eum alloquitur ut magum et incantatorem." Dobree Advers. II. p. 348.

[n] Dobree puts a mark of interrogation after this word: but is this correct? *ζῶντα* implies here a state of active vitality, as at supr. v. 379. *ἕως ἂν ζῇ τὸ βουλευτήριον.*

[o] *χρωσθεὶς, στραφεὶς, fried brown and turned in the pan.*

[p] I prefer leaving a hiatus here to the senarius which Schweighaeuser gives, *ὁμοῦ τι πρὸς τέλος μέρος δρόμου περῶν*, or the ingenious emendation which Dobree proposes, *πρὸς τέλος δρόμου* (vel *δρόμον*) *περῶν, μέλος | ἠχεῖ—ῥανῶν ut conspergat.*

ΧΟ. εὖ γε νὴ τὸν Δία καὶ τὸν Ἀπόλλω καὶ τὴν Δή-
μητρα.
ΔΗΜ. κἀμοὶ δοκεῖ καὶ τἄλλα γ' εἶναι καταφανῶς
ἀγαθὸς πολίτης, οἷος οὐδείς πω χρόνου
ἀνὴρ γεγένηται τοῖσι—πολλοῖς τοὐβολοῦ.
σὺ δ', ὦ Παφλαγὼν, φάσκων φιλεῖν μ' ἐσκορόδισας.
καὶ νῦν ἀπόδος τὸν δακτύλιον, ὡς οὐκέτι
ἐμοὶ ταμιεύσεις. ΚΛ. ἔχε· τοσοῦτον δ' ἴσθ', ὅτι,
εἰ μή μ' ἐάσεις ἐπιτροπεύειν, ἕτερος αὖ
ἐμοῦ πανουργότερός τις ἀναφανήσεται.

the Knights, at the end of a system, we must read ἐπαποπνιγείης instead of ἀποπνιγείης, in order to prevent the lengthening of a short syllable before a mute and a liquid. The compound ἐπαποπνιγείης may be compared with ἐνδιαρραγῶ, v. 698." Elmsley in Edinb. Review. 904. μεθήκοι, *arcessat*, μεταπέμποιτο, Reiske.

908. The chorus pause, as lost in astonishment at their friend's eloquence and powers of retribution, and then set their seal of approbation upon both by the most solemn of Grecian oaths, but which there was no bringing into metre. Dem. 1238, 17. καὶ μὰ τὸν Δία καὶ τὸν Ἀπόλλω καὶ τὴν Δήμητρα, οὐ ψεύσομαι πρὸς ὑμᾶς.

910. "*Qualis nemo a longo tempore vir exstitit erga plebeculam vilem.*" Kust.

911. πολλοῖς τοὐβολοῦ, *who go many to a penny.*

912. σκοροδίζειν. Suidas: κλαῦσαι ἐποίησας· ἀπὸ τῶν τὰ σκόροδα τριβόντων. ἢ ἀήδισας, ἐπίκρανας, ἢ ἐδρίμυξας. *to annoy bitterly.* "Alludit autem simul ad σκοροδάλμην coriariorum." Berg.

914. ταμιεύειν, to hold the office of ταμίας. "The manager of the public revenue (ταμίας) had alone of all the public officers the whole superintendance of the revenue and expenditure: he was under other circumstances what the minister of finance or the chancellor of the exchequer is in modern states. Valois is probably correct in referring to this treasurer the passage in Aristophanes, in which it is said that the treasurer had the seal of the people; although it is possible that it might have been entrusted to the treasurers in the Acropolis, for the purpose of sealing the room in which the treasure was kept." Boeckh I. 225. (What this officer was in private life, has been explained in the Wasps.)

915. ἐπιτροπεύειν, to act the part of an ἐπίτροπος, i. e. *administrator, steward, representative of any person, province,* &c. Herodot. I. 65. Λυκοῦργον ἐπιτροπεύσαντα Λεωβώτεω. III. 15. ἀπέλαβε ἂν Αἴγυπτον, ὥστε ἐπιτροπεύειν αὐτῆς. VII. 62. Μεγάπανον, τὸν Βαβυλῶνος . . ἐπιτροπεύσαντα.

ΔΗΜ. *οὐκ ἔσθ' ὅπως ὁ δακτύλιός ἐσθ' οὑτοσὶ*
οὑμός· τὸ γοῦν σημεῖον ἕτερον φαίνεται,
ἀλλ' ἢ οὐ καθορῶ. ΑΛ. *φέρ' ἴδω, τί σοι σημεῖον ἦν;*
ΔΗΜ. *δημοῦ βοείου θρῖον ἐξωπτημένον.*
ΑΛ. *οὐ τοῦτ' ἔνεστιν.* ΔΗΜ. *οὐ τὸ θρῖον; ἀλλὰ τί;*
ΑΛ. *λάρος κεχηνὼς ἐπὶ πέτρας δημηγορῶν.*
ΔΗΜ. *αἰβοῖ τάλας.* ΑΛ. *τί ἔστιν;* ΔΗΜ. *ἀπόφερ' ἐκποδών.*
οὐ τὸν ἐμὸν εἶχεν, ἀλλὰ τὸν Κλεωνύμου.
παρ' ἐμοῦ δὲ τουτονὶ λαβὼν ταμίευέ μοι.
ΚΛ. *μὴ δῆτά πώ γ', ὦ δέσποτ', ἀντιβολῶ σ' ἐγώ,*

918. *σημεῖον.* The impressions on seals have in all ages been a test of skill in engraving. For those of antiquity, see Müller's "Handbuch der Archäologie der Kunst." For those of middle ages, see Quart. Rev. No. CXI. p. 13. 919. *ἀλλ' ἤ*, *nisi.*

920. Voss translates: ein Kloss von Rindfett, wohl im Feigenblatt gedämpft, *a lump of bull's fat, well stewed in fig-leaves.* All these terms have been explained in former plays.

922. *λᾰρος*, a voracious sea-bird, of the gull kind. (Od. V. 51.) Hence equally applicable to a devourer of private feasts, or of the public revenue. Thus the Homeric parodist, Matron.

Δεῖπνά μοι ἔννεπε, Μοῦσα, πολύτροφα, καὶ μάλα πολλὰ,
ἃ Ξενοκλῆς ῥήτωρ ἐν Ἀθήναις δείπνισεν ἡμᾶς.
ἦλθον γὰρ κακεῖσε, πολὺς δέ μοι ἕσπετο λιμός.
οὗ δὴ καλλίστους ἄρτους ἴδον, ἠδὲ μεγίστους,
λευκοτέρους χιόνος, ἔσθειν δ' ἀμύλοισιν ὁμοίους·
τάων καὶ Βορέης ἠράσσατο πεττομενάων.
Αὐτὸς δὲ Ξενοκλῆς ἐπεπωλεῖτο στίχας ἀνδρῶν,
στῆ δ' ἄρ' ἐπ' οὐδὸν ἰών. σχεδόθεν δέ οἱ ἦν παράσιτος
Χαιρεφόων, πεινῶντι λάρῳ ὄρνιθι ἐοικὼς,
νήστης, ἀλλοτρίων εὖ εἰδὼς δειπνοσυνάων.

Athen. IV. 134, d.

Aristoph. Nub. 591. *Κλέωνα τὸν λάρον δώρων ἑλόντες καὶ κλοπῆς.*

Ib. *πέτρας*, the stone *βῆμα* in the Pnyx. So also Pac. 680. *ὅστις κρατεῖ νῦν τοῦ λίθου τοῦ 'ν τῇ πυκνί.* Thesm. 528. *ὑπὸ λίθῳ γὰρ | παντί που χρὴ | μὴ δάκῃ ῥήτωρ ἀθρεῖν.* Eccl. 86. *ὥστε δεῖ σε καταλαβεῖν ἕδρας | ὑπὸ τῷ λίθῳ τῶν πρυτάνεων καταντικρύ.*

925. Takes a ring from his finger, and gives it to the sausage-seller.

πρὶν ἄν γε τῶν χρησμῶν ἀκούσῃς τῶν ἐμῶν.
ΑΛ. καὶ τῶν ἐμῶν νυν.
ΚΛ. ἀλλ' οἵ γ' ἐμοὶ λέγουσιν ὡς ἄρξαι σε δεῖ
χώρας ἁπάσης ἐστεφανωμένον ῥόδοις.
ΑΛ. οὑμοὶ δέ γ' αὖ λέγουσιν ὡς ἁλουργίδα
ἔχων κατάπαστον καὶ στεφάνην ἐφ' ἅρματος
χρυσοῦ διώξει Σμῑκύθην καὶ—κύριον.
ΔΗΜ. καὶ μὴν ἔνεγκ' αὐτοὺς ἰὼν, ἵν' οὑτοσὶ
αὐτῶν ἀκούσῃ. ΑΛ. πάνυ γε. ΔΗΜ. καὶ σύ νυν φέρε.
ΚΛ. ἰδού. ΑΛ. ἰδοὺ νὴ τὸν Δί'· οὐδὲν κωλύει.
ΧΟ. ἥδιστον φάος ἡμέρας
ἔσται τοῖσι παροῦσι πᾶ-
σιν καὶ τοῖς ἀφικνουμένοις,
ἢν Κλέων ἀπόληται.

931. ἁλουργὶς (ἅλς, ἔργον), a true purple robe, coloured with sea-purple. Zonar. I. 128. ἁλουργὶς, πορφυρᾶ χλανίς· ἐκ τοῦ ἅλς, ἁλὸς, καὶ τὸ ἔργον. ἡ ἀπὸ τοῦ θαλασσίου κόχλου γινομένη.
Ib. κατάπαστον, *richly embroidered: reichgestickten Purpurmantel.* Wieland.

933. —κύριον. The common interpretation of this passage is to consider it as a blow at the effeminate character, or rather at the effeminate termination of the name of Smīcythes, a king of Thrace, who is thus represented as wanting a κύριος, i. e. a legal representative, as much as a female did. The opinion of Dindorf is, that some proper name has been lost in these words; and the learned writer himself ingeniously suggests ΚΑΙΓΥΡΙΟΝ, (i. e. καὶ 'Αγύρριον). There was in later days an Agyrrhius, in no good odour with the comic writers (Eccles. 102. 184.); and it is full as much in Aristophanic keeping, to send his Demus in hostile pursuit after Agyrrhius, as after the Thracian Smicythes. For the nature of the legal κύριος of the Athenians, see Plattner I. 92. Auger I. 249.

936. ἰδού. "*Jam in eo sum, ut abeam, statim abibo. Uterque tum domum ingreditur.*" Dind.

937. Metre: three Glyconics, succeeded by a versus Pherecrateus.

940. ἢν Κλέων ἀπόληται. The poet and the contemporary historian are here again in perfect unison. Thucyd. IV. 28. τοῖς δὲ 'Αθηναίοις ἐνέπεσε μέν τι καὶ γέλωτος τῇ κουφολογίᾳ αὐτοῦ, ἀσμένοις δ' ὅμως ἐγίγνετο τοῖς σώφροσι τῶν ἀνθρώπων, λογιζομένοις δυοῖν ἀγαθοῖν τοῦ ἑτέρου τεύξεσθαι, ἢ Κλέωνος ἀπαλλαγήσεσθαι, ὃ μᾶλλον ἤλπιζον, ἢ σφαλεῖσι γνώμης Λακεδαιμονίους σφίσι χειρώσασθαι.

καίτοι πρεσβυτέρων τινῶν
οἵων ἀργαλεωτάτων
ἐν τῷ δείγματι τῶν δικῶν

942. ἀργαλέος, *troublesome, hard to be endured.* Hes. Op. 638. Ἄσκρῃ, χεῖμα κακῇ, θέρει ἀργαλέῃ, οὐδέ ποτ' ἐσθλῇ.

943. Δεῖγμα (δεικνύναι). Harpocrat. "A show-place in the port of Piræus, where merchants exhibited specimens of their goods: also a law-court, where disputes relating to mercantile business were decided." And where were the "Sketchers" of antiquity that the present, and a lively description in the Acharnians (552 sq.) are nearly all the reference we have to so busy a spot? For what of the diversified scene of life (and the passage last referred to justifies an editor of Aristophanes in going at some little length into it) was not exhibited here? Here were hands shaking, as if they were never to be shaken again, and hearts were breaking in one spot, while boisterous mirth and the reveller's shout were bursting forth in another. Here were the outgoings and the in-gatherings of life — the younker starting on his first adventure, and the old trader returning home to vegetate and die. Here was the stranger, just come to explore the wonders of the wonder of the world, and here the home-returner with his tablets, ready to be stowed on board ship, filled with all that he had seen and heard—the Pnyx—the Prytaneum—the Council-house — an analysis of the new Comedy, and the last anecdote of the recent demagogue—all for the marvelling eyes and ears of distant friends. Lading and unlading — squabbles —a fight here, and a set of dancing-girls yonder—casks, puncheons, corn, wine, strings of onions, slaves, official authorities, boatswains, prowmen, pilots, foreigners of all climates, hues, and sizes, helped to vary the scene. The secluded habits of Grecian female life rarely allowed a respectable woman's face to be seen in this busy spot; and yet a fond mother occasionally ventured there, to give the child of her bosom a few more parting words. "And cheer up, mother," says the merry-faced boy, "and have done with these wise saws; and yet, by the gods, let me return with but half the gold I bargain for, and thou shalt have a richer fee for thy lessons than ever sophist yet derived from his most docile pupil; and yet by all accounts, our young men of family pay hugely for their tutoring. As for those dark-eyed eastern girls, with whom your neighbour Glycera has frightened you, trust me, good mother, a citizen of Athens knows better than to pitch his tent for life among a set of monarchy-men and slaves." But the standing commodity of the place was of course the mercantile fraternity. Yonder is a group, intently watching a young man, who paces the quay with an anxious step, and casts ever and anon an exploring eye on the blue waters before him. "He is evidently fresh and new to business," whispers one of the party, "or he would not be look-

ἤκουσ' ἀντιλεγόντων,
ὡς εἰ μὴ 'γένεθ' οὗτος ἐν
τῇ πόλει μέγας, οὐκ ἂν ἤ-
στην σκεύη δύο χρησίμω,

ing on the broad Ægean for his bark, which to my certain knowledge is at this moment in 'Thieves' Harbour' (Dem. 932, 13), for what purpose he will some day better understand." "And lucky for him," says another, "if he find her there! Had he had a Phormio to deal with (Dem. Orat. 34.)—but your eyes tell me that you know the tale." "Yes, yes," said a third, "thanks to the clever advocate you employed, that tale is pretty well over the town by this time; but *my* rascal has yet to come before it. Yes, gentlemen, I, like our worthy friend here, had ventured some forty or fifty minæ on the double voyage (ἀμφοτερόπλους) with the usual proviso, that if any thing happened to the ship, the loss of the cargo should be with the lender, not with the borrower of money; and considering the high interest we exact, such a provision seems but reasonable. Well, what does my scoundrel? He sells the first cargo at the specified port, pockets the money, and instead of re-loading, as by contract bound, with a cargo of good Thasian wine, he puts on board a number of empty casks, and that these may tell no tales on their return, fairly beats a hole in the ship's scuttle (Dem. 882, 21.), on the home voyage, and, but for an accident, the whole crew, himself and an accomplice excepted, who were to save their guilty carcasses in the sloop, the whole crew, I say, might have known by this time, whether the bottom of the Ægean is made of the same materials as the ground on which we are now treading. Is not that a fellow for you? but I know who shall have the handling of him; and if he does not pay him well — but alack, this is not the only business I have in hand, and I see yonder a knot of honest fellows, (a set of more villainous-looking scoundrels were never congregated together, Dem. 885, 1. 978, 6.) with one or two of whom I must confer." What passed at the conference could not be heard; but the merchant was seen to slip a few pieces into certain hands, the owners of which presently followed the donor into the adjoining court, out of which the said donor soon issued, rubbing his own hands, as a man does who has managed his matters both dexterously and expeditiously. "And humph," quoth he to himself, "things are not here upon the large scale that they are in the Heliæa, but we know how to do business notwithstanding!" For some further notices of the Deigma (translate *Bazaar*), see Dem. 932, 21. 1214, 18. Lysias fr. 45, 8. Xen. Hell. V. 1. 21.

944. ἀντιλεγόντων. Cf. Ran. 999. 1076. Pl. 593. Vesp. 1470. Nub. 938.

δοίδυξ οὐδὲ τορύνη.
ἀλλὰ καὶ τόδ᾽ ἔγωγε θαυ-
μάζω τῆς—ὑομουσίας
αὐτοῦ· φασὶ γὰρ αὐτὸν οἱ
παῖδες οἷ ξυνεφοίτων
τὴν Δωριστὶ μόνην ἐναρ-
μόττεσθαι θαμὰ τὴν λύραν,
ἄλλην δ᾽ οὐκ ἐθέλειν λαβεῖν·
κᾆτα τὸν κιθαριστὴν

948. *δοίδυξ, a pestle.*

Ib. *τορῦνη, a spoon for stirring articles of food while cooking, a pot-ladle.* Av. 78. The pestle seems to refer to Cleon's public character as an agitator and disturber, the spoon as ministering to the sensual appetites of his countrymen. Pac. 269. *ἀπόλωλ᾽ Ἀθηναίοισιν ἀλετρίβανος, | ὁ βυρσοπώλης, ὃς ἐκύκα τὴν Ἑλλάδα.*

949. *τόδε . . θαυμάζω . . τῆς ὑομουσίας.* Plat. Theæt. 161, b. *ὃ θαυμάζω τοῦ ἑταίρου σου.* 2 Rep. 376, a. *ὃ καὶ ἄξιον θαυμάσαι τοῦ θηρίου.* Lucian IV. 221. *ἐκεῖνο δ᾽ αὐτῶν ἐθαύμασα.*

950. *ὑομουσία, such music as pigs make, swine-music.*

952. *ξυμφοιτᾶν, condiscipulatum agere cum aliquo.* Cas. The simple verb often occurs as expressing the act of going to school. Nub. 916. *διὰ σὲ δὲ φοιτᾶν | οὐδεὶς ἐθέλει τῶν μειρακίων.* 938. *ὅπως ἂν ἀκούσας σφῶν | ἀντιλεγόντων φοιτᾷ.* Isæus, 77, 33. *λαβὲ τὴν μαρτυρίαν τῶν διδασκάλων ὅποι ἐφοιτῶμεν.* See also Plato, 1 Alcib. 106, e. 109, d. 121, e. 7 Leg, 804, d. Lach. 181, c. Phædo 59, d. Gorg. 456, d.

953. *Δωριστί.* "The fullest and best account of adverbs of this kind, which we have seen, is given by Mr. Blomfield, in his note on Æsch. Prom. 216. To Mr. Blomfield's enumeration may be added *ἀνωμοτὶ* (Herodot. II. 108.), *παγγενὶ* (Euseb. Hist. Eccl. v. 21.), and perhaps a few others. In the remains of the Attic poets we find, *ἀνατὶ, ἀστενακτὶ, ἀστακτὶ, πανδημὶ, πανομιλὶ, ἀμοχθὶ, ἀκλητὶ, ἐγερτὶ, Σκυθιστὶ, Δωριστὶ,* &c. The reader will observe, that most of these words are of such a form, that the last syllable can hardly be necessarily long in a *senarius*, especially a tragic *senarius*." Elmsley, Mus. Crit. vol. I. p. 485. It is almost unnecessary to add, that in this and the following word *Δωροδοκηστὶ*, a blow is aimed at the *δωροδοκία* of Cleon.

954. *ἐναρμόττεσθαι τὴν λύραν, aptare consuevisse.* Plat. 1 Rep. 349, e. *ἁρμοττόμενος λύραν.* Phædo 86, a. *ἐν τῇ ἡρμοσμένῃ λύρᾳ.* 10 Leg. 894, c. *ἐναρμόττουσα πᾶσι μὲν ποιήμασι.* Plut. Them. 5. *τοῖς πολλοῖς ἐνήρμοττε,* i. e. *ἤρεσκε.*

ὀργισθέντ' ἀπάγειν κελεύ-
ειν, "ὡς ἁρμονίαν ὁ παῖς
οὗτος οὐ δύναται μαθεῖν
ἢν μὴ Δωροδοκηστί."
ΚΛ. ἰδού, θέασαι, κοὐχ ἅπαντας ἐκφέρω.
ΔΗΜ. ταυτὶ τί ἐστι; ΚΛ. λόγια. ΔΗΜ. πάντ'; ΚΛ. ἐθαύμασας;
καὶ νὴ Δί' ἔτι γέ μοὔστι κιβωτὸς πλέα.
ΑΛ. ἐμοὶ δ' ὑπερῷον καὶ ξυνοικία δύο.
ΔΗΜ. φέρ' ἴδω, τίνος γάρ εἰσιν οἱ χρησμοί ποτε;
ΚΛ. οὑμοὶ μέν εἰσι Βάκιδος. ΔΗΜ. οἱ δὲ σοὶ τίνος;
ΑΛ. Γλάνιδος, ἀδελφοῦ τοῦ Βάκιδος γεραιτέρου.
ΔΗΜ. εἰσὶν δὲ περὶ τοῦ; ΚΛ. περὶ Ἀθηνῶν, περὶ Πύλου,
περὶ σοῦ, περὶ ἐμοῦ, περὶ ἁπάντων πραγμάτων.

961. The two candidates for favour enter staggering under a load of oracles, those of the sausage-seller by far the most numerous.

964. *ὑπερῷον, an upper room.* Eccl. 698. *φήσει τις ἄνωθ' ἐξ ὑπερῴου.* Pl. 811. Homer uses the word in the plural number, as the place where females slept. Od. II. 358. IV. 751. Lucian VI. 184. *ἐμὲ δὲ ἀράμενοι ἐκ τῶν ποδῶν κομίζουσιν ἄνω τῇ κλίμακι, ἐς οἴκημα ὑπερῷον,* (where see Reitz.)

Ib. *συνοικία*, properly, *a lodging-house.* "With regard to houses, we know that Athens contained above 10,000; which probably does not include the public edifices and the buildings without the walls. ... It should be observed that the Attic language distinguishes between dwelling-houses (*οἰκίαι*) and lodging-houses ([i] *συνοικίαι*); accidentally indeed a dwelling-house might be let out for lodgings, and a lodging-house have been inhabited by the proprietor himself; which will explain how learned writers could fall into the error of supposing that the latter word (*συνοικία*) frequently means a house in general, without any addition of the idea of letting; whereas the derivation of the word plainly shews that it expresses a dwelling together of several families, of whom either some or all are lodgers." Boeckh I. 88.

967. Glanis, a name forged by the speaker.

[i] Æsch. 15, 5. *ἀλλ' οὐκ ἔστι τούτῳ λοιπὸν οὐδὲν, οὐκ οἰκία, οὐ συνοικία, οὐ χωρίον, οὐκ οἰκέται, οὐ δάνεισμα, οὐκ ἄλλ' οὐδὲν ἀφ' ὧν ἄνθρωποι μὴ κακοῦργοι ζῶσιν.*

ΔΗΜ. οἱ σοὶ δὲ περὶ τοῦ; ΑΛ. περὶ Ἀθηνῶν, περὶ φακῆς,
περὶ Λακεδαιμονίων, περὶ σκόμβρων νέων,
περὶ τῶν μετρούντων τἄλφιτ' ἐν ἀγορᾷ κακῶς,
περὶ σοῦ, περὶ ἐμοῦ. τὸ κέαρ οὑτοσὶ δάκοι.
ΔΗΜ. ἄγε νυν ὅπως αὐτοὺς ἀναγνώσεσθέ μοι,
καὶ τὸν περὶ ἐμοῦ 'κεῖνον ᾧπερ ἥδομαι,
ὡς ἐν νεφέλαισιν αἐτὸς γενήσομαι.
ΚΛ. ἄκουε δή νυν καὶ πρόσεχε τὸν νοῦν ἐμοί.
"Φράζευ, Ἐρεχθείδη, λογίων ὁδὸν, ἥν σοι Ἀπόλλων

971. *σκόμβρος, a mackerel.*

976. This oracle, preserved by the Scholiast, runs as follows:

> *Εὔδαιμον πτολίεθρον Ἀθηναίης ἀγελείης,*
> *πολλὰ ἰδὸν καὶ πολλὰ παθὸν καὶ πολλὰ μογῆσαν,*
> *αἰετὸς ἐν νεφέλῃσι γενήσεαι ἤματα πάντα.*

The full effect of this mischievous oracle, which the war-party were continually parading in the ears of the people, will be best seen when the drama of "the Birds" comes before us. In the meantime the following extract from Plutarch will serve to prepare us for an examination of that singular play, by exhibiting the eagle trying his wings. *Ὁ γοῦν Νικίας . . ἡττᾶτο τῆς βουλῆς Ἀλκιβιάδου καὶ φιλοτιμίας, . . κατασχόντος ἤδη πλῆθος ἐλπίσι καὶ λόγοις προδιεφθαρμένον· ὥστε καὶ νέους ἐν παλαίστραις, καὶ γέροντας ἐν ἐργαστηρίοις καὶ ἡμικυκλίοις συγκαθεζομένους, ὑπογράφειν τὸ σχῆμα τῆς Σικελίας, καὶ τὴν φύσιν τῆς περὶ αὐτὴν θαλάσσης, καὶ λιμένας καὶ τόπους, οἷς τέτραπται πρὸς Λιβύην ἡ νῆσος. Οὐ γὰρ ἆθλον ἐποιοῦντο τοῦ πολέμου Σικελίαν, ἀλλ' ὁρμητήριον, ὡς ἀπ' αὐτῆς διαγωνισόμενοι πρὸς Καρχηδονίους, καὶ σχήσοντες ἅμα Λιβύην καὶ τὴν ἐντὸς Ἡρακλείων στηλῶν θάλασσαν.* Plut. in Nic. 12. Cf. Thucyd. VI. 90.

977. At the end of this verse, and before Cleon commences his oracle, a short strain of solemn music is heard: the same when he concludes. The oracle itself is delivered with great pomp and solemnity of intonation.

978. *φράζευ, meditate, ponder upon:* a high oracular word.

> *Φράζεο βαρβαρόφωνον ὅταν ζυγὸν εἰς ἅλα βάλλῃ*
> *βύβλινον, Εὐβοΐης ἀπέχειν πολυμηκάδας αἶγας.*
> Herodot. VIII. 20.
>
> *ταῦτά νυν εὖ φράζεσθε Κορίνθιοι.* Ib. V. 92.

Ib. *Ἐρεχθείδη*, epithet for Demus, derived from Erechtheus. So infr. 1018. *Κεκροπίδη*, from Cecrops. 1030. *Αἰγείδη*, from Ægeus.

Ib. *λογίων ὁδὸν, the path which oracles take.* Kuster compares Pac. 733. *ἣν ἔχομεν ὁδὸν λόγων, εἴπωμεν.* Eurip. Hec. 732. *ἐξιστορῆσαι σῶν ὁδὸν βουλευμάτων.* Hippol. 301. *λέξω δὲ καὶ σοὶ τῆς ἐμῆς γνώ-*

ἴαχεν ἐξ ἀδύτοιο διὰ τριπόδων ἐριτίμων.
σώζεσθαί σ' ἐκέλευσ' ἱερὸν κύνα καρχαρόδοντα,
ὃς πρὸ σέθεν χάσκων καὶ ὑπὲρ σοῦ δεινὰ κεκραγὼς
σοὶ μισθὸν ποριεῖ, κἂν μὴ δρᾷ ταῦτ', ἀπολεῖται.
πολλοὶ γὰρ μίσει σφε κατακρώζουσι κολοιοί."
ΔΗΜ. ταυτὶ μὰ τὴν Δήμητρ' ἐγὼ οὐκ οἶδ' ὅ τι λέγει.
τί γάρ ἐστ' Ἐρεχθεῖ καὶ κολοιοῖς καὶ κυνί;

μης ὁδόν. Phœn. 924. ἄκουε δὴ νῦν θεσφάτων ἐμῶν ὁδόν. Lycoph. 10. s. δυσφάτους αἰνιγμάτων | οἴμας τυλίσσων. Add Av. 1373. ὁδὸν μελέων. Pind. Olymp. I. 178. ὁδὸν λόγων. Hymn. H. Merc. 451. οἶμος ἀοιδῆς. Pind. Ol. IX. 72. ἐπέων οἶμον. See also Thiersch's Plutus v. 501.

979. ἰάχειν, *to make to sound.* Ran. 213. ἀοιδὰν . . ἣν ἀμφὶ Νυσήιον | Διὸς Διώνυσον . . ἰαχήσαμεν.

Ib. ἄδυτον (ἀ, δύω; *not to be treaded, inapproachable*) sc. οἴκημα, inmost part of a temple. Il. V. 448. ἤτοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα | ἐν μεγάλῳ ἀδύτῳ ἀκέοντο. Frequent in Herodotus.

980. κύνα καρχαρόδοντα, i. e. Cleon. Vesp. 1031. Pac. 754. Hes. Op. 602. καὶ κύνα καρχαρόδοντα κομεῖν.

981. πρὸ σέθεν. Dobree, who compares infr. 986. πρόσθεν, Br. Cf. chapter in Xenophon's Mem. II. 9. 982. κἂν μὴ δρᾷς, *ni eum serves.* Hotib.

983. μίσει. A few examples of this kind of dative are here added from Herodot. III. 30. τὸν ἀπέπεμψε ἐς Πέρσας φθόνῳ ἐξ Αἰγύπτου. V. 2. οἱ Πέρσαι τε καὶ ὁ Μεγάβαζος ἐπεκράτησαν πλήθεϊ. 37. καὶ συλλαβόντος δόλῳ Ὀλίατον. 94. τὸ εἷλε Πεισίστρατος αἰχμῇ παρὰ Μυτιληναίων, et alibi.

983. κατακρώζειν, *to croak down.* Cf. Av. 24. metaph. Lysist. 506. Pl. 369. While Pericles lived, there was, as Thucydides observes, a democracy in name, but in reality an office administered by one principal person. (ἐγίγνετό τε λόγῳ μὲν δημοκρατία, ἔργῳ δὲ ὑπὸ τοῦ πρώτου ἀνδρὸς ἀρχή.) His death left the government a stage for contention among a variety of competitors, the jackdaws and the gnats, with whom the favourite demagogue here represents himself as perpetually at war.

Ib. κολοιοί. "As *Dohle*, a jackdaw, comes from *dahlen*, to chatter, so κολοιὸς comes from a similar root, which means a cry, or scream, and with which are connected, as we must at once feel, καλέω, κέλω, κέλομαι. From this root comes the abstract word κολῳὸς, as well as the name of the bird, κολοιὸς, &c." Buttmann's Lexil. p. 391. "Jackdaws abound at Athens, and are frequently seen flying round the Acropolis." Sibthorp.

985. τί ἐστι (πρᾶγμα vel κοινὸν sc.) Ἐρεχθεῖ κ. τ. λ. *What has Erechtheus to do with jackdaws and a dog?*) Herodot. V. 84. οἱ δὲ Αἰγινῆταί ἔφασαν, σφίσι τε καὶ Ἀθηναίοισι εἶναι οὐδὲν πρῆγμα. Nico-

ΚΛ. ἐγὼ μέν εἰμ' ὁ κύων· πρὸ σοῦ γὰρ ἀπύω·
σοὶ δ' εἶπε σῴζεσθαί μ' ὁ Φοῖβος τὸν κύνα.
ΑΛ. οὐ τοῦτό φησ' ὁ χρησμὸς, ἀλλ' ὁ κύων ὁδὶ
ὥσπερ θύρας σοῦ τῶν λογίων παρεσθίει.
ἐμοὶ γάρ ἐστ' ὀρθῶς περὶ τούτου τοῦ κυνός.
ΔΗΜ. λέγε νυν· ἐγὼ δὲ πρῶτα λήψομαι λίθον,
ἵνα μή μ' ὁ χρησμὸς ὁ περὶ τοῦ κυνὸς δάκῃ.
ΑΛ. "Φράζευ, Ἐρεχθείδη, κύνα Κέρβερον ἀνδραποδιστὴν,

machus in Athen. 291, b. γεωμετρικῇ δὲ καὶ σοὶ πρᾶγμα τί; Eurip. Ion. 1285. τί δ' ἔστι Φοίβῳ σοί τε κοινὸν ἐν μέσῳ; Dem. 320, 7. διομνύμενος μηδὲν εἶναι σοὶ καὶ Φιλίππῳ πρᾶγμα. 855, 6. ὥστε τί τῷ νόμῳ καὶ τῇ βασάνῳ. Very frequent in Hellenistic Greek. Johan. II. 4. τί ἐμοὶ καί σοι, γύναι; Matth. viii. 29. τί ἡμῖν καὶ σοί; also Matth. xxvii. 19. Mark i. 24. v. 7. Luke iv. 34. viii. 28.

986. πρὸ σοῦ, *on your behalf, for your protection*. Il. IV. 156. πρὸ Ἀχαιῶν μάχεσθαι. VIII. 57. πρὸ παίδων. Herodot. IX. 48. τί δὴ οὐ πρὸ μὲν τῶν Ἑλλήνων ὑμεῖς, ... πρὸ δὲ τῶν βαρβάρων ἡμεῖς, ἴσοι πρὸς ἴσους ἀριθμὸν μαχεσόμεθα; Xen. Hell. VII. 4, 23.

Ib. ἀπύειν, *to bark, to call loud.* The penult of this word is long in Eurip. Hec. 155. οἲ 'γὼ μελέα, τί ποτ' ἀπύσω; Suppl. 800. αὔσατ', ἀπύσατ', ἀντίφων' ἐμῶν | στεναγμάτων κλύουσαι. It is short in Æsch. Prom. 613. πόθεν ἐμοῦ σὺ πατρὸς ὄνομ' ἀπύεις; also in Theb. 143. Pers. 123. See Blomf. in Prom. Vinct., and Porson's Advers. p. 240. (On "the people's dog," see Appendix, I)

987. *Phœbus has commanded you to preserve me that dog.*

989. παρεσθίω, fut. παρέδομαι, aor. παρέφαγον, *to gnaw*, with a gen. as in verbs of eating. (Ran. 988. τίς τῆς ἐλάας παρέτραγεν;) Casaubon explains the sense: as dogs tied to a door are apt to gnaw the posts, so this dog gnaws the oracles which concern you, and does not propose them entire to you.

990. "Interrumpitur Allantopolæ sermo; addere debuerat λεγόμενον, aut tale quid." Dind.

991. Demus speaks, as if an oracle which referred to a dog had the same power of biting as a dog himself: hence the precaution taken. Brunck refers to a joke of the same nature in Plautus's Asinaria (II. 2. in fine). (Solemn music is again heard, and the sausage-seller, in delivering *his* oracle, mimics and parodies all the tones of his predecessor.)

993. Κέρβερον. The same substitute is given for Cleon in our author's Pax (313.). εὐλαβεῖσθέ νυν ἐκεῖνον τὸν κάτωθεν Κέρβερον.

Ib. ἀνδραποδιστήν. "Alluditur ad Cerberi canis infernalis vim et atrocitatem." Cas.

ὃς κέρκῳ σαίνων σ', ὁπόταν δειπνῇς, ἐπιτηρῶν,
ἐξέδεταί σου τοὔψον, ὅταν σύ που ἄλλοσε χάσκῃς·
ἐσφοιτῶν τ' ἐς τοὐπτάνιον λήσει σε κυνηδὸν

994. *σαίνειν, caudâ blandiri.* See a learned note on the subject in Blomf. S. c. Theb. p. 138. See also Gloss. in Prom. Vinct. p. 188. of the same editor, and Monk's Hippol. v. 866; and to the examples there given, add Pind. Pyth. II. 151. and Xen. de Venat. IV. 3. *ἰχνευέτωσαν δ' ἐκ τῶν τριμμῶν ταχὺ ἀπαλλαττόμεναι, τιθεῖσαι τὰς κεφαλὰς ἐπὶ γῆν λεχρίας, ἐμμειδιῶσαι μὲν πρὸς τὰ ἴχνη, ἐπικαταβάλλουσαι δὲ τὰ ὦτα, τὰ μὲν ὄμματα πυκνὰ διακινούντων, ταῖς δὲ οὐραῖς διασαίνουσαι κύκλους πολλοὺς πρὸς τὰς πλευρὰς, προΐτωσαν ὁμοῦ διὰ τοῦ ἴχνους ἅπασαι.* IV. 3.

Ib. *ἐπιτηρῶν, watching, observing.* Eccl. 633. Xen. Hell. II. 2. 16. *ἐπιτηρῶν, ὁπότε Ἀθηναῖοι ἔμελλον, κ. τ. λ.*

995. *ἐξέδομαι* fut. of *ἐξεσθίω* or *ἐξέδω*.

Ib. *ἄλλοσε χάσκῃς, si hians aliorsum spectes.* Dind. "*χάσκειν* a *χάω*, sicut *βάσκω* a *βάω*, *φάσκω* a *φάω*." Blomf. in Choeph. p. 158. Xen. de re Eq. X. 7. *ἵνα χάσκειν ἀναγκαζόμενος . . , ἀφείη τὸ στόμιον.* So the compound *ἀναχάσκειν* in a fragment (apparently descriptive of a popular assembly in Athens):

ἀνέχασκον εἷς ἕκαστος ἐμφερέστατα
ὀπτωμέναις κόγχαισιν ἐπὶ τῶν ἀνθράκων.

Aristoph. Dind. fr. 49.

996. *τοὐπτάνιον*, i. e. *τὸ ὀπτάνιον* (*ὀπτάω*). Even the adytum of a Greek temple (and the oracles now reciting place us, as it were, in that awful position) must not restrain us from devoting a few words, consistently with the whole plan of illustration pursued through this drama, to an *adytum* of a different kind, that portion of a Greek house, which derived its name from the act of roasting; in other words from the kitchen. The first consideration on this important portion of an establishment was of course its position: hence, besides those other arts, which we have seen belonging to the cook, astronomy, strategies, tactics, &c., a knowledge of architecture was indispensably requisite.

A. *Πάλιν τὸ περὶ τῆς ἀρχιτεκτονικῆς ἴσως*
ἐθαύμασας, τί τῇ τέχνῃ συμβάλλεται;
B. *ἐγὼ οὐκ ἐθαύμασ'.* A. *ἀλλ' ὅμως ἐγὼ φράσω.*
τοὐπτάνιον ὀρθῶς καταβαλέσθαι, καὶ τὸ φῶς
λαβεῖν ὅσον δεῖ, καὶ τὸ πνεῦμ' ἰδεῖν πόθεν
ἐστὶν, μεγάλην χρείαν τιν' εἰς τὸ πρᾶγμ' ἔχει.
ὁ καπνὸς φερόμενος δεῦρο κἀκεῖ διαφορὰν
εἴωθε τοῖς ὄψοισιν ἐμποιεῖν τινά.

Sosipater ap. Athen. IX. 378, d.

The head of this department, like those who presided over the great departments of war and state, of course left mere mechanical

νύκτωρ τὰς λοπάδας καὶ τὰς—νήσους διαλείχων."

operations to be performed by subordinate agents; himself from a proper distance, supplied the more important articles, head-work, foresight, &c.

A. Ἐγὼ γὰρ εἰς τοὐπτάνιον οὐκ εἰσέρχομαι.
B. ἀλλὰ τί; A. θεωρῶ πλησίον καθήμενος·
ποιοῦσι δ' ἕτεροι. B. σὺ δέ; A. λέγω τὰς αἰτίας
καὶ τἀποβαῖνον. "ὀξὺ τὸ περίκομμ', ἄφες."
B. ἁρμονικὸς, οὐ μάγειρος. A. "ἐπιτείνων τὸ πῦρ
ὁμάλιζε τοῖσι τάχεσιν." "ἡ πρώτη λοπὰς
ζεῖ ταῖς ἐφεξῆς οὐχὶ συμφώνως." νοεῖς
τὸν τύπον; B. Ἄπολλον.

Damoxenus ap. Athen. III. 102, f.

The effects of this union of theory and practice may be conjectured from the following fragment:

τὰ πάρεργά μου ταῦτ' ἐστίν. ἐὰν δὲ δὴ λάβω
τὰ δέοντα καὶ τοὐπτάνιον ἁρμόσωμ' ἅπαξ,
ὅπερ ἐπὶ τῶν ἔμπροσθε Σειρήνων, Σύρε,
ἐγένετο, καὶ νῦν ταὐτὸ τοῦτ' ὄψει πάλιν.
ὑπὸ τῆς ὀσμῆς γὰρ οὐδὲ εἷς δυνήσεται
ἁπλῶς διελθεῖν τὸν στενωπὸν τουτονί·
ὁ δὲ παριὼν πᾶς εὐθέως πρὸς τὴν θύραν
ἑστήξετ' ἀχανὴς, προσπεπατταλευμένος,
ἄφωνος, ἄχρι ἂν τῶν φίλων, βεβυσμένος
τὴν ῥῖν', ἕτερός τις προσδραμὼν ἀποσπάσῃ.

Hegesippus ap. Athen. VII. 290, c.

But our oracle-reciters are becoming impatient of this impertinent digression.

Ib. κυνηδὸν, *dog-fashion.* Nub. 491. τί δαί; κυνηδὸν τὴν σοφίαν σιτήσομαι; Of the same form are ταυρηδὸν (Ran. 804.) κριηδὸν (Lysist. 309.) ἱππηδὸν (Æsch. s. c. Theb. 317.) κρεουργηδὸν (Herodot. III. 13.)

997. λοπάδας. From the kitchen to its mere dishes, may seem at first somewhat of an anti-climax; but the reader, who likes things upon a large scale, will find his appetite even here satisfied by referring to a fragment of Alexis (Athen. II. 60, a.), or of the poet Ephippus: more than one of the islands, which we shall presently see Cleon licking, might have been served up in the dish mentioned by the latter author.

Τούτῳ (Geryoni sc.) δ' ὁπόταν νάεται χώρας
ἰχθὺν τιν' ἕλωσ' οὐχ ἡμέριον,
τῆς περικλύστου δ' ἁλίας Κρήτης
μείζω μεγέθει, λοπάς ἐστ' αὐτῷ
δυνατὴ τούτους χωρεῖν ἑκατόν.
καὶ περιοίκους εἶναι ταύτῃ
Σινδοὺς, Λυκίους, Μυγδονιώτας,

ΔΗΜ. νὴ τὸν Ποσειδῶ πολύ γ' ἄμεινον, ὦ Γλάνι.
ΚΛ. ὦ τᾶν, ἄκουσον, εἶτα διάκρῖνον τότε.
"Ἔστι γυνὴ, τέξει τε λέονθ' ἱεραῖς ἐν Ἀθήναις,

Κραναοὺς, Παφίους. τούτους δ' ὕλην
κόπτειν, ὁπόταν βασιλεὺς ἕψῃ
τὸν μέγαν ἰχθῦν· καὶ προσάγοντας,
καθόσον πόλεως ἕστηκεν ὅρος,
τοὺς δ' ὑποκαίειν. λίμνην δ' ἐπάγειν
ὕδατος μεστὴν εἰς τὴν ἅλμην,
τοὺς δ' ἅλας αὐτῷ ζεύγη προσάγειν
μηνῶν ὀκτὼ συνεχῶς ἑκατόν.
περιπλεῖν δ' ἐπὶ τοῖς ἄμβωσιν ἄνω
πέντε κέλητας πεντασκάλμους.

Ephippus ap. Athen. VIII. 346, f.

Ib. . . νήσους διαλείχων. Dem. 96, 1. πάντες ὅσοι πώποτ' ἐκπεπλεύκασι παρ' ὑμῶν στρατηγοὶ, ἢ ἐγὼ πάσχειν ὁτιοῦν τιμῶμαι, καὶ παρὰ Χίων καὶ παρὰ Ἐρυθραίων καὶ παρ' ὧν ἂν ἕκαστοι δύνωνται, τούτων τῶν τὴν Ἀσίαν οἰκούντων λέγω, χρήματα λαμβάνουσιν. Λαμβάνουσι δὲ οἱ μὲν ἔχοντες μίαν ἢ δύο ναῦς ἐλάττονα, οἱ δὲ μείζω δύναμιν πλείονα. (What account the Islands themselves gave of all this, we should have known better, had the Νῆσοι of our author come down to us, the Islands having apparently formed the Chorus of that drama, and no doubt expressing themselves with perfect freedom as to the treatment they received from their lords and masters.)

998. Demus, after making this declaration, affects to shake his head after the manner of the Phidian Jupiter.

999. εἶτα τότε, a pleonasm.

1000. Solemn music as before.

Ib. τέξει λέονθ'. Herodot. VI. 131. Ἐκ δὲ Ἱπποκράτεος, Μεγακλέης τε ἄλλος, καὶ Ἀγαρίστη ἄλλη, ἀπὸ τῆς Κλεισθένεος Ἀγαρίστης ἔχουσα τὸ οὔνομα· ἣ συνοικήσασά τε Ξανθίππῳ τῷ Ἀρίφρονος, καὶ ἔγκυος ἐοῦσα, εἶδε ὄψιν ἐν τῷ ὕπνῳ, ἐδόκεε δὲ λέοντα τεκεῖν· καὶ μετ' ὀλίγας ἡμέρας τίκτει Περικλέα Ξανθίππῳ. See also Plut. in Pericl. 3. The lady had perhaps been reading previously to her dream an oracle recorded in the former author.

Αἰετὸς ἐν πέτρῃσι κύει· τέξει δὲ λέοντα
καρτερὸν, ὠμηστήν· πολλῶν δ' ὑπὸ γούνατα λύσει. V. 92.

Cf. Theogn. 39.

Ib. ἱεραῖς ἐν Ἀθήναις. This epithet, however Athens came by it, occurs in an excellent string of apophthegms.

Ἑπτὰ σοφῶν ἐρέω κατ' ἔπος πόλιν, οὔνομα, φωνήν.
"Μέτρον" μὲν Κλεόβουλος ὁ Λίνδιος εἶπεν "ἄριστον·"
Χίλων δ' ἐν κοίλῃ Λακεδαίμονι, "γνῶθι σεαυτόν·"
Ὃς δὲ Κόρινθον ἔναιε, "χόλου κρατέειν," Περίανδρος·
Πίττακος, "οὐδὲν ἄγαν," ὃς ἔην γένος ἐκ Μιτυλήνης·

ὃς περὶ τοῦ δήμου πολλοῖς κώνωψι μαχεῖται,
ὥστε περὶ σκύμνοισι βεβηκώς· τὸν σὺ φύλασσε,

"Τέρμα δ' ὁρᾶν βιότοιο," Σόλων ἱεραῖς ἐν Ἀθήναις·
"τοὺς πλέονας κακίους" δὲ, Βίας ἀπέφηνε Πριηνεύς·
"Ἐγγύην φεύγειν" δὲ, Θαλῆς ὁ Μιλήσιος ηὗδα.
Anthol. lib. I. c. 86, b.

1000-1. *λέονθ . . κώνωψι.* This species of metaphorical substitute is familiar to the prophetic declarations of our own Sacred Writings, from which the oracular responses of antiquity were no doubt borrowed. Thus,

Jehovah shall hist the fly
That is in the utmost parts of Egypt;
And the bee, that is in the land of Assyria.
Lowth's Isaiah, vii. 18.

So again in Joel, where the armies put in motion against Judæa are spoken of as locusts. In that sublime "*Oracle concerning the desert of the sea*" (i. e. Babylon), the animal and human natures seem coupled to express Darius and Cyrus, and their respective subjects, the Medes and Persians, to whom the destruction of that imperious city was entrusted. A transcript of the passage will serve to possess the reader with the feelings of awe, as well as mirth, with which the present recitations on the stage must have been accompanied. (The prophet having previously spoken in the person of the Deity, and of Babylon, proceeds to speak in his own.)

"For thus hath the Lord said unto me:
Go, set a watchman on his station;
Whatever he shall see let him report unto thee.
And he saw a chariot with two riders;
A rider on an ass, a rider on a camel.
And he observed diligently with extreme diligence:
And he that looked out on the watch cried aloud,
O my Lord, I keep my station all the day long;
And on my ward have I continued every night.
And behold here cometh a man, one of the two riders;
And he answereth and sayeth, "Babylon is fallen, is fallen;
And all the graven idols of her gods are broken to the ground."

Ib. *περὶ = ὑπέρ.* Il. XVII. 146. *μαχησόμενος Δαναοῖσιν | . . περὶ πτόλιος.* XII. 142. *περὶ νηῶν.* 170. *τέκνων.* 243. *πάτρης.*

1002. *σκύμνοισι περιβεβηκώς. περιβαίνειν*, to go round for the purpose of protection. Il. VIII. 331. XIII. 420. XIV. 424. with dat. of person. XVII. 313. *Αἴας δ' αὖ Φόρκυνα δαΐφρονα, Φαίνοπος υἱὸν, | Ἱπποθόῳ περιβάντα, μέσην κατὰ γαστέρα τύψε.* So *ἀμφιβαίνειν.* Il. XIV. 477. *ἀμφὶ κασιγνήτῳ βεβαώς.*

τεῖχος ποιήσας ξύλινον πύργους τε σιδηροῦς."
ταῦτ' οἶσθ' ὅ τι λέγει; ΔΗΜ. μὰ τὸν 'Απόλλω 'γὼ μὲν οὔ.
ΚΛ. ἔφραζεν ὁ θεός σοι σαφῶς σώζειν ἐμέ·
ἐγὼ γὰρ ἀντὶ τοῦ λέοντός εἰμί σοι.
ΔΗΜ. καὶ πῶς μ' ἐλελήθης 'Αντιλέων γεγενημένος;
ΑΛ. ἓν οὐκ ἀναδιδάσκει σε τῶν λογίων ἑκὼν
ὃ μόνον σιδηροῦν τεῖχός ἐστι καὶ ξύλον,
ἐν ᾧ σε σώζειν τόνδ' ἐκέλευσ' ὁ Λοξίας.
ΔΗΜ. πῶς δῆτα τοῦτ' ἔφραζεν ὁ θεός; ΑΛ. τουτονὶ
δῆσαί σ' ἐκέλευε πεντεσυρίγγῳ ξύλῳ.
ΔΗΜ. ταυτὶ τελεῖσθαι τὰ λόγι' ἤδη μοι δοκεῖ.
ΚΛ. "μὴ πείθου· φθονεραὶ γὰρ ἐπικρώζουσι κορῶναι.

Ib. τὸν σὺ φύλασσε. *whom take care to protect, that no harm may happen to him.*

1005. ἔφραζεν. Xen. Mem. I. 4. 15. IV. 3. 12. διὰ μαντικῆς φράζειν.

1006. ἀντὶ (*in place of*) τοῦ λέοντος. Il. IX. 116. ἀντί νυ πολλῶν | λαῶν ἐστιν ἀνὴρ, ὅντε Ζεὺς κῆρι φιλήσῃ. XXI. 75. ἀντί τοι εἴμ' ἱκέταο. Od. VIII. 546. ἀντὶ κασιγνήτου ξεῖνος θ' ἱκέτης τε τέτυκται. Xen. Mem. II. 7. 14. ἀντὶ κυνὸς εἶ φύλαξ.

1007. 'Αντιλέων. Having achieved this pun, for which he deserved ten thousand beatings, the delighted Demus looks round for applause, which the two candidates for favour of course give after their respective fashions; Cleon in an affected titter, the sausage-seller in a loud gaffaw.

1008. ἀναδιδάσκει, *explains.*

1010. Λοξίας (λοξὸς, *crooked, oblique, wry*), a name of Apollo, which occurs first in Herodotus, I. 91. ᾧ καὶ τὸ τελευταῖον χρηστηριαζομένῳ εἶπε τὰ εἶπε Λοξίης περὶ ἡμιόνου. Döderlin prefers the derivation from λέγω. λόγος. Herodot. VIII. 136. Μαρδόνιος δὲ ἐπιλεξάμενος ὅ τι δὴ ἦν λέγοντα τὰ χρηστήρια.

1012. πεντεσυρίγγῳ, Schol. *having five holes, two for the hands, two for the feet, and one for the neck.* ἐκέλευε. Dind. Oxf. Ed. ἐκέλευ' ἐν. Porson, referring to Herodot. IX. 37. 67. Xen. Hellen. III. 3.

1014. "The hooded crow, which retires from England during the summer, is a constant inhabitant of Attica, and is probably that species noticed by the ancients under the name of κορώνη. It is the word applied at present to it by the Greek peasants, who are the best commentators on the old naturalists. Linnæus seems injudiciously to have applied it to the carrion crow." Sibthorp.

ἀλλ' ἱέρᾱκα φίλει, μεμνημένος ἐν φρεσὶν, ὅς σοι
ἤγαγε συνδήσας Λακεδαιμονίων κορακῖνους."
ΑΛ. " *τοῦτό γέ τοι Παφλαγὼν παρεκινδύνευσε μεθυσθείς.*

1015. *ἱέρακα.* " Of the accipitres, a large species of vulture, called by the Greeks *ὀρνέο*, frequents the cliffs of [i] Delphi, and the woods and precipices of Parnassus; the smaller species, called asproparos, I observed near Liacoura. Of the falcon tribe, I saw a large species, called by our guides aetos, and probably the falco chrysaetos, soaring over the heights of Pendeli. The falco ierax breeds in the islands of Didascalo and Ambelia in the sea of Corinth. The falco kirkenasi, half domestic, arrives early in the spring with the storks, in immense numbers, joint inhabitants with them of the houses and temples of the Athenians, and retires with these birds at the latter end of August. I observed a large grey hawk of the buzzard kind on the plain of Marathon, another species brown, with a white band on the wings, flying over the plain of Livadea; and a small dark hawk skimming the ground near cape Sunium. My short stay at this place not permitting me to procure specimens, I was unable to determine the species." Sibthorp.

1016. *κορακίνους.* Schol. *ἀντὶ τοῦ κούρους.* Dindorf doubts whether by this word is to be understood *the young of ravens*, or *like ravens*. Aristoph. Fr. 452. ap. Dind. *μελανοπτερύγων κορακίνων.* (Is Athenæus correct in referring the expression to the fish of that name?)

1017. *τοῦτο . . . . παρεκινδύνευσε*, ventured this dangerous task. Vesp. 6. *σὺ δ' οὖν παρακινδύνευ'.* Ach. 644. *ἰδεῖν ἐπιθυμοῦντες τὸν ποιητὴν τὸν ἄριστον, | ὅστις παρεκινδύνευσ' εἰπεῖν ἐν Ἀθηναίοις τὰ δίκαια.*

Ib. In what manner the sausage-seller has hitherto been content to compete with his opponent as a reciter of oracles, we have already seen; but the preceding allusion to an event, which under all circumstances was sure to enlist a considerable share of popular favour on the side of Cleon, now throws him on a bolder system of tactics. The solemn music suddenly changes into one of a wilder character, and a change of mask enables the sausage-seller to assume a new character, and—

> " He stood a moment as a Pythoness
> Stands on a tripod, agonized and full
> Of inspiration." Byron.

For a moment the spectators are silent, and the author trembles for the consequences of an experiment, the boldest on which he had yet ventured—but the fear was unnecessary. A simple vender of sausages turned into the fatidic maid of Delphi, with all her proper accompaniments, the wild shriek—the sob—the convulsive

[i] Cf. Moore's Life of Lord Byron, I. 212.

Κεκροπίδη κακόβουλε, τί τοῦθ' ἡγεῖ μέγα τοὔργον;
καί κε γυνὴ φέροι ἄχθος, ἐπεί κεν ἀνὴρ ἀναθείη·
ἀλλ' οὐκ ἂν μαχέσαιτο."
ΚΛ. ἀλλὰ τόδε φράσσαι, πρὸ Πύλου Πύλον ἥν σοι ἔφραζεν.
"Ἔστι Πύλος πρὸ Πύλοιο." ΔΗΜ. τί τοῦτο λέγει, πρὸ Πύλοιο;
ΑΛ. τὰς πυέλους φησὶν καταλήψεσθ' ἐν βαλανείῳ.

throe—and all these issuing from sides, with which no other idea had yet been connected but that of sausage-meat and bull-beef, form a contrast of irresistible drollery. Loud shouts of laughter burst from all quarters, and if any idea of blasphemy was connected with the proceeding, "it looked so like a sin, it pleased the more." After this display, the recitation-scene evidently languishes, as what does not in human affairs, after some extraordinary burst?

Ib. μεθυσθεὶς, *in a fit of deep drunkenness*, according to Aristophanes; in a fit of sheer madness, according to Thucydides: (IV. 39.) καὶ τοῦ Κλέωνος καίπερ μανιώδης οὖσα ἡ ὑπόσχεσις κ. τ. λ.

1018. κακόβουλος, *qui sibi stultum consilium capit*. Duk. Nub. 587. φασὶ γὰρ δυσβουλίαν | τῇδε τῇ πόλει προσεῖναι, ταῦτα μέντοι τοὺς θεοὺς | ἅττ' ἂν ὑμεῖς ἐξαμάρτητ', ἐπὶ τὸ βέλτιον τρέπειν. (Cf. Eccl. 473.) The whole of this Cloud-chorus is a developement of the word κακόβουλος, as applied to Cleon's expedition.

1019. *Even a woman* (i. e. Cleon) *would bear a burden, if a man* (i. e. Demosthenes) *should put it upon her*. The reference needs no further explanation.

1021. The poet is preparing for his Demus another paranomasia suited to his capacity, between Πύλος, one of three towns of the same name, and πύελος, a *bathing-tub*.

Ib. φράσσαι, poet. for φράσαι, *meditate on the Pylus before Pylus which the god told you of*. Æsch. Choeph. 107. αὐτὴ σὺ ταῦτα μανθάνουσ' ἤδη φράσαι. (See Blomf. in Gloss.) Cf. infr. 1030.

1022. "Tres olim fuere Pyli; (juxta adagium apud Aristophan. quod etiam Plutarchus refert:

ἔστι Πύλος πρὸ Πύλοιο, Πύλος γε μέν ἐστι καὶ ἄλλος.

in eos dictum, qui supra alios gloriantur, quasi doctiores, aut fortiores, aut aliqua in re præstantiores.) Messeniæ erat una, altera Arcadiæ, tertia vero Elidis sita inter Peneï et Selleëntis ostia. Omnes tres Nestorem sibi vindicabant." Maltby's Lex.

1023. πύελος (πλύνω). Vesp. 140. Pac. 843. Th. 562. Athen. XII. 519, e. παρὰ Συβαρίταις δ' εὑρέθησαν καὶ πύελοι, ἐν αἷς κατακείμενοι ἐπυριῶντο. Arist. fr. 326.

ΔΗΜ. ἐγὼ δ' ἄλουτος τήμερον γενήσομαι.
οὗτος γὰρ ἡμῶν τὰς πυέλους ἀφήρπασεν.
ΑΛ. ἀλλ' οὑτοσί γάρ ἐστι περὶ τοῦ ναυτικοῦ
ὁ χρησμὸς, ᾧ σε δεῖ προσέχειν τὸν νοῦν πάνυ.
ΔΗΜ. προσέχω· σὺ δ' ἀναγίγνωσκε, τοῖς ναύταισί μου
ὅπως ὁ μισθὸς πρῶτον ἀποδοθήσεται.
ΑΛ. "Αἰγείδη, φράσσαι κυναλώπεκα, μή σε δολώσῃ,
λαίθαργον, ταχύπουν, δολίαν κερδὼ, πολύιδριν."
οἶσθ' ὅ τί ἐστιν τοῦτο; ΔΗΜ. Φιλόστρατος ἡ κυναλώπηξ.
ΑΛ. οὐ τοῦτό φησιν, ἀλλὰ ναῦς ἑκάστοτε
αἰτεῖ ταχείας ἀργυρολόγους οὑτοσί·

1030. φράσσαι, *meditate and be upon your guard against.*

> ἀλλ' ὅταν ἐν Σίφνῳ πρυτανήϊα λευκὰ γένηται,
> λεύκοφρύς τ' ἀγορὴ, τότε δὴ δεῖ φράδμονος ἀνδρὸς
> φράσσασθαι ξύλινόν τε λόχον κήρυκά τ' ἐρυθρόν.
>
> Herodot. III. 57.

Ib. κυναλώπηξ, a mixture of hound and fox, (cf. Xen. de Venat. c. 3.) applied to Cleon as a compound of shamelessness and cunning.

Ib. δολώσῃ. Hes. Theog. 494. Γαίης ἐννεσίῃσι πολυφραδέεσσι δολωθείς. Soph. Phil. 1288. ἆρα δεύτερον δολούμεθα; Cf. infr. 1044.

1031. λαίθαργος = λήθαργος, *mischievous.* Greek proverb: σαίνεις δάκνουσα καὶ κύων λαίθαργος εἶ. Philostr. Apoll. VII. 14. ἐοίκασι δ' αἱ μὲν τοῖς θερμοῖς τε καὶ ἑτοίμοις τῶν θηρίων, αἱ δὲ τοῖς μαλακωτέροις τε καὶ ληθάργοις. See further Blomf. in S. c. Theb. p. 140.

Ib. κερδὼ, *fox.* πολύιδριν, *cunning.* Od. XV. 458. XXIII. 82. Hes. Theog. 616.

1032. "Obiter perstringit Philostratum, qui alibi dicitur fuisse leno." Cas.

1034. ἀργῦρολόγοι (ἄργῦρος, λέγω *to collect*), ships sent for the purpose of collecting money from the islanders and other tributaries of Athens. Thucyd. IV. 50. εἷς τῶν ἀργυρολόγων νεῶν Ἀθηναίων στρατηγός. 75. οἱ τῶν ἀργυρολόγων Ἀθηναίων στρατηγοί. III. 19. ἐξέπεμψαν καὶ ἐπὶ τοὺς ξυμμάχους ἀργυρολόγους ναῦς δώδεκα. Hence the verb ἀργυρολογεῖν. Thucyd. II. 69. ὅπως ταῦτα ἀργυρολογῶσι. VIII. 3. εὐθὺς οὖν Ἆγις ... τὰ τῶν ξυμμάχων ἠργυρολόγησεν ἐς τὸ ναυτικόν. Xen. Hist. Hell. I. 1. 12. ἐπεισπλεῖ Θηραμένης εἴκοσι ναυσὶν ἀπὸ Μακεδονίας, ἅμα δὲ καὶ Θρασύβουλος εἴκοσιν ἑτέραις ἐκ Θάσου, ἀμφότεροι ἠργυρολογηκότες. IV. 8. 30. ἐξ ἄλλων πολλῶν ἠργυρολόγει. I. 1. 8. ἐντεῦθεν, πλὴν τετταράκοντα νεῶν, ἄλλαι ἄλλῃ ᾤχοντο ἐπ' ἀργυρολογίαν ἔξω τοῦ Ἑλλησπόντου. Cf. Dem. 95, 26, to 96, 19.

ταύτας ἀπαυδᾷ μὴ διδόναι σ' ὁ Λοξίας.
ΔΗΜ. πῶς δὴ τριήρης ἐστὶ κυναλώπηξ; ΑΛ. ὅπως;
ὅτι ἡ τριήρης ἐστὶ χὠ κύων ταχύ.
ΔΗΜ. πῶς οὖν ἀλώπηξ προσετέθη πρὸς τῷ κυνί;
ΑΛ. ἀλωπεκίοισι τοὺς στρατιώτας ἤκασεν,
ὁτιὴ βότρυς τρώγουσιν ἐν τοῖς χωρίοις.
ΔΗΜ. εἶεν·
τούτοις ὁ μισθὸς τοῖς ἀλωπεκίοισι ποῦ;
ΑΛ. ἐγὼποριῶ καὶ τοῦτον ἡμερῶν τριῶν.
"ἀλλ' ἔτι τόνδ' ἐπάκουσον, ὃν εἶπέ σοι ἐξαλέασθαι,
χρησμὸν Λητοΐδης, Κυλλήνην, μή σε δολώσῃ."
ΔΗΜ. ποίαν Κυλλήνην; ΑΛ. τὴν τούτου χεῖρ' ἐποίησεν
Κυλλήνην ὀρθῶς, ὁτιή φησ', "ἔμβαλε κυλλῇ."

1035. ἀπαυδᾶν μὴ, *forbid.* Soph. Œd. Tyr. 236. τὸν ἄνδρ' ἀπαυδῶ τοῦτον . . . μήτ' εἰσδέχεσθαι μήτε προσφωνεῖν τινά.

1039. ἐν τοῖς χωρίοις, *farms* or *vineyards.*

1040. εἶεν, *well!* See Monk's Hippol. v. 297. Examples in the prose-writers of Greece will be found Dem. 46, 5. 342, ult. 463, 22. 479, 16. 579, 17. 24. Antiph. 136, 11. Plato Euthyp. 13, d. Protag. 312, e. Meno 75, c. 78, d. 1 Rep. 350, e. Crito 47, b. 50, e. Euthyd. 295, b. Phædo 117, a.

1041. ποῦ = πόθεν, *whence?*

1042. ἡμερῶν τριῶν, *for three days' duration.* The allusion has been explained in a former play.

1043–4. Construction: ἐπάκουσον τόνδε (τὸν) χρησμὸν, ὃν εἶπέ σοι Λητ. ἐξαλέασθαι Κυλλήνην. *Hear further this oracle, which the son of Latona has promulgated in order that you may avoid Cyllene.*

Ib. ἐξαλέασθαι, epic for ἐξαλέσασθαι inf. aor. 1. med. of ἐξαλέομαι, *to avoid altogether.* Hes. Op. 105. οὕτως οὔτι πῃ ἔστι Διὸς νόον ἐξαλέασθαι. 756. μηδ' ἐπὶ κρηνάων οὐρεῖν, μάλα δ' ἐξαλέασθαι. 800. πέμπτας δ' ἐξαλέασθαι, ἐπεὶ χαλεπαί τε καὶ αἰναί. Apoll. Rhod. II. 319. τάων οὔ τινα φημὶ διαμπερὲς ἐξαλέασθαι. 339. οὐ γάρ κε κακὸν μόρον ἐξαλέοισθε | πετράων.

Ib. Κυλλήνην. Thucydides (I. 30. II. 84. VI. 88.) speaks of this place as a sea-port of Elis. The poet is preparing for another joke, not of the wittiest description. But Demus is in good humour at present, and ready to put up with any thing.

1045. ἐποίησε, *induxit in versum, oraculum.* Dindorf compares Ran. 935. ἐν τραγῳδίαις ἀλεκτρυόνα ποιῆσαι.

1046. κυλλῇ = κοιλῇ sc. χειρὶ, *hollowed* for the purpose of receiving such gifts as the charitable might be pleased to bestow. For

ΚΛ. οὐκ ὀρθῶς φράζει· τὴν Κυλλήνην γὰρ ὁ Φοῖβος
ἐς τὴν χεῖρ' ὀρθῶς ἠνίξατο τὴν Διοπείθους.
" ἀλλὰ γάρ ἐστιν ἐμοὶ χρησμὸς περὶ σοῦ πτερυγωτὸς,
αἰετὸς ὡς γίγνει καὶ πάσης γῆς βασιλεύσεις."
ΑΛ. καὶ γὰρ ἐμοὶ, καὶ γῆς καὶ τῆς ἐρυθρᾶς γε θαλάσσης,
χὤτι γ' ἐν Ἐκβατάνοις δικάσεις, λείχων ἐπίπαστα.
ΚΛ. ἀλλ' ἐγὼ εἶδον ὄναρ, καί μοὐδόκει ἡ θεὸς αὐτὴ
τοῦ δήμου καταχεῖν ἀρυταίνῃ πλουθυγίειαν.

an important signification of the word in Hellenistic Greek, see note in Horne's Introduction, I. p. 259.

1048. Cleon, according to the commentators, uses the word κυλλὸς in the sense of *mutilation*, and applies it to Diopeithes, as having maimed his hand in some exploit not very creditable. If chronology will admit of the application, I should think that Cleon endeavours to shift the oracle on a brother seer (Av. 988.), whose hand was equally open with his own to receive gifts, and who at an after-period was concerned in the following prediction: Xen. Hell. III. 3. 3. Διοπείθης δὲ, μάλα χρησμολόγος ἀνὴρ, Λεωτυχίδῃ ξυναγορεύων εἶπεν, ὡς καὶ Ἀπόλλωνος χρησμὸς εἴη, φυλάξασθαι τὴν χωλὴν βασιλείαν. Λύσανδρος δὲ κ. τ. λ.

1049. πτερυγωτὸς, *having wings*. Cf. sup. 975–6.

1052. δικάσεις sc. δίκας. Ib. ἐπίπαστα, vid. sup. v. 101.

1053. Having exhausted their oracles, the two disputants proceed to their dreams. Cf. sup. 788. (To this branch of Athenian superstition our author appears to have dedicated an entire drama, in which the Chorus of the piece consisted of a people of Caria, viz. the Telmesenses, who prided themselves on their interpretation of dreams and prodigies.) The following version will serve to assist the student's interpretations.

Cl. I've seen me a vision; I've dream'd me a dream;
Its author was Pallas, and Demus its theme:
The cup arytæna blaz'd wide in her hand,
And plenty and riches fell wide o'er the land.
Saus. I too have my visions and dreams of the night:
Our lady and owl stood confest to my sight:
From the cup aryballus choice blessings she threw,
On him (*turning to Cleon*) fell tan-pickle, ambrosia on
you (*to Demus*). Mitchell's Aristoph.

1054. ἀρύταινα = ἀρυτὴρ (ἀρύω), *a ladle* or *bucket*. Theoph. ch. 9. δεινὸς δὲ καὶ πρὸς τὰ χαλκεῖα τὰ ἐν τῷ βαλανείῳ προσελθὼν, καὶ βάψας ἀρύταιναν, βοῶντος τοῦ βαλανέως, αὐτὸς αὑτοῦ καταχέασθαι, καὶ εἰπεῖν, "ὅτι λέλουται," ἀπιών· κἀκεῖ, "οὐδεμία σοὶ χάρις." Cf. Arist. Fr. Dind. 383. βαλανεὺς δ' ὠθεῖ ταῖς ἀρυταίναις.

ΑΛ. νὴ Δία καὶ γὰρ ἐγώ· καί μοὐδόκει ἡ θεὸς αὐτὴ
ἐκ πόλεως ἐλθεῖν καὶ γλαῦξ αὐτῇ 'πικαθῆσθαι·
εἶτα κατασπένδειν κατὰ τῆς κεφαλῆς ἀρυβάλλῳ
ἀμβροσίαν κατὰ σοῦ, κατὰ τούτου δὲ σκοροδάλμην.
ΔΗΜ. ἰοὺ ἰού.
οὐκ ἦν ἄρ' οὐδεὶς τοῦ Γλάνιδος σοφώτερος.
καὶ νῦν ἐμαυτὸν ἐπιτρέπω σοι τουτονὶ
—γεροντανωγεῖν κἀναπαιδεύειν πάλιν.

Ib. *πλουθυγίεια* (*πλοῦτος, ὑγίεια*). The word has been explained in a former play. Suidas and Schol. *πλουθυγίειαν. ἔμιξε τὰ δύο 'Αριστοφάνης, δι' ὧν μάλιστα οἱ ἄνθρωποι χαίρουσι, καὶ δοκοῦσι τὸν βίον ἐπανορθοῦσθαι· ἐκ τούτου ἔμφασιν εὐδαιμονίας ἐμφαίνων.*

1056. *πόλεως, the acropolis.* Thucyd. II. 15. *καλεῖται δὲ διὰ τὴν παλαιὰν ταύτῃ κατοίκησιν καὶ ἡ ἀκρόπολις μέχρι τοῦδε ἔτι ὑπ' 'Αθηναίων πόλις.* V. 18. *στήλας δὲ στῆσαι 'Ολυμπιάσι, . . . καὶ ἐν 'Αθήναις ἐν πόλει.* Ar. Lysist. 245. See also Hemsterh. in Plut.

Ib. *γλαύξ.* Plut. in Demosth. 26. *λέγεται γὰρ ἐκ τοῦ ἄστεος ἀπαλλαττόμενος, καὶ πρὸς τὴν ἀκρόπολιν ἀνατείνας τὰς χεῖρας εἰπεῖν· " ὦ δέσποινα πολιὰς, τί δὴ τρισὶ τοῖς χαλεπωτάτοις χαίρεις θηρίοις,* [k] *γλαυκὶ, καὶ δράκοντι, καὶ δήμῳ;*

1057. *ἀρύβαλλος* (*ἀρύω*), *a flagon.* Athen. XI. 467, f. *ἀρύβαλλος· ποτήριον κάτωθεν εὐρύτερον, ἄνω δὲ συνηγμένον, ὡς τὰ συσπαστὰ βαλάντια· ἃ καὶ αὐτὰ διὰ τὴν ὁμοιότητα ἀρυβάλλους τινὲς καλοῦσιν.* Both the *ἀρύταινα* and the *ἀρύβαλλος* were vessels belonging to the bath (Pollux VII. 166.) from which the bath-men poured water on the body of the bathers, the *ἀρύβαλλος* being more capacious than the *ἀρύταινα.*

1058. " *κατὰ*, cum verbis, quæ *fundere* significant, junctum valet, *super, in.*" Dind. Av. 463. *καταχεῖσθαι | κατὰ χειρὸς ὕδωρ φερέτω ταχύ τις.*

1060. Another Phidian shake of the head.

1062. *γεροντανωγεῖν* (for *δημαγωγεῖν*). The poet, in this bitter and expressive word, is somewhat in advance of real history. Aristophanes had to deal with Democracy, not when she was old, but when her heart was high and her pulse full, and when with some of the nobleness and generosity peculiar to youth, she had still more of its heat, impetuosity, and self-willedness. The old age of Athenian democracy (and a premature old age it necessarily was) must be looked for in the public speeches of Demosthenes and in

[k] " Of the owls, the horned owl is rare in Greece; I saw it in the island of Ambelia; and I heard it hoot among the rocks near Livadea; it sometimes, though rarely, visits Athens. Dr. Chandler had kept one during his stay there, which he released on his leaving Athens; he tells us it was visited by the Athenians as a curiosity. The little owl, strix passerina, is the most common species in Greece, and abounds in the neighbourhood of Athens." Sibthorp.

ΚΛ. μήπω γ', ἱκετεύω σ', ἀλλ' ἀνάμεινον, ὡς ἐγὼ
κριθὰςποριῶ σοι καὶ βίον καθ' ἡμέραν.

the warning voice of that eminent statesman, fraught with all that is great, holy and commanding, yet powerless to put more than a momentary life into limbs paralysed and effete with previous excesses. For her midday of life, we must go to the intervening speeches of Lysias, a writer full of ability and talent, but a thorough son of democracy, and for which the calamities suffered by himself and his family under the oligarchal party form great excuse. The very pages of this writer smell as it were of blood and confiscation; nor does simple death always content him; thrice sometimes would he 'slay his slain!' In running down his prey, this orator shews a business-like energy, unexampled in any other Grecian advocate: none hangs a culprit, or one whom he would fain make appear as such, so cleverly on the horns of a dilemma, and his notions of time when in pursuit of democratic vengeance are truly royal:—'Nullum tempus Lysiæ occurrit.' 'Numbers' are his chief view of political society, and 'Your Manyship' (τὸ ὑμέτερον πλῆθος) his idol. Generous ideas of rank and birth, of the graces and accomplishments of society, seem utterly unknown to him: energy and business evidently comprise his vocabulary of excellence, while his stock in trade is all the gloomy images that pervade a disturbed state of society; strife, sedition, discord, continual fluctuation of government, addresses to the passions, not to the reason, the voice of law stifled or silent, that of party and faction perpetually predominant; add exile, proscription, fine, hemlock, and blood spilt upon the ground almost like water, and we have the ingredients of a Lysiac speech, and the corresponding events of his period of history, pretty well in our hands. But to descend from things to words. The poet evidently here borrows his language from one of the great contemporary dramatists. Soph. Fr. ap. Dind. 434. Πηλέα τὸν Αἰάκειον οἰκουρὸς μόνη | γεροντωγωγῶ κἀναπαιδεύω πάλιν. πάλιν γὰρ αὖθις παῖς ὁ γηράσκων ἀνήρ. Also Œd. Col. 361. Bergler compares Plutarch. de Reip. ger. præc. p. 807. τραχὺς ὢν (Cleon sc.) πρὸς τοὺς ἐπιεικεῖς καὶ βαρὺς αὖθις ὑπέβαλε τοῖς πολλοῖς πρὸς χάριν ἑαυτὸν, γεροντωγωγῶν καὶ ἀναμισθαρνεῖν διδούς.

1062. ἀναπαιδεύειν, *to instruct anew, like a child.* Cf. Philostr. Apoll. 523. 528. Soph. Schol. Aristoph. Nub. 1421. *Schneid.*

1064. κρῖθή or more commonly κριθαί· (Buttmann compares with κρύος, ὀκρυόεις, as *hordeum* with *horreo, horridus.*) To general readers, the word presents no other idea than that of the grain implied by it: to readers more versed in ancient mythology, the travels of *barley* keep equal pace with the travels of the worship of Ceres and Proserpina; and these are traced by learned men from Upper Asia or India to Attica. (Cr. IV. 174.) The Athenians, with their usual self-importance, ascribed the first production both of barley and wheat to their own soil (Plato in Menex.

ΔΗΜ. οὐκ ἀνέχομαι κριθῶν ἀκούων· πολλάκις
ἐξηπατήθην ὑπό τε σοῦ καὶ Θουφάνους.
ΚΛ. ἀλλ' ἄλφιτ' ἤδη σοιποριῶ 'σκευασμένα.
ΑΛ. ἐγὼ δὲ μαζίσκας γε διαμεμαγμένας
καὶ τοὔψον ὀπτόν· μηδὲν ἄλλ' εἰ μὴ 'σθιε.
ΔΗΜ. ἀνύσατέ νυν, ὅ τι περ ποιήσεθ'· ὡς ἐγὼ,
ὁπότερος ἂν σφῷν εὖ με μᾶλλον ἂν ποιῇ,

237, e—238, a.); the Argives, Cretans and Sicilians contesting one or both points with them. That wheat did not originally grow in Attica, the nature of their soil renders probable: their claim to the first growth of barley, at least of European countries, rests perhaps on better grounds. (Creuzer as above.)

1065. ἀνέχομαι ἀκούων, *bear to hear*. To the examples of this construction, given by Blomf. in Pers. pp. 184. 216. and by Monk in Hippol. v. 354. add Arist. Thes. 592. τιλλόμενος ἠνείχετο. Dem. 212, 6. ἵν' ἑκόντες ἀνέχησθε ἀδικούμενοι. Lysias 186, 13. κακῶς πάσχοντες ἀνέχεσθε. 188, 44. ἀδικουμένη ἀνέχεσθαι. Isoc. 10, c. Plat. Theæt. 161, a.

1067. ἄλφιτα, *barley-meal*. Hesych. ἄλφιτα κυρίως, τὰ τῶν κριθῶν· ἄλευρα, τὰ τοῦ σίτου.

(Archestratus *de Farinis et Panibus*.)

Πρῶτα μὲν οὖν δώρων μεμνήσομαι ἠϋκόμοιο
Δήμητρος, φίλε Μόσχε· σὺ δ' ἐν φρεσὶ βάλλεο σῇσιν.
Ἔστι γὰρ οὖν τὰ κράτιστα λαβεῖν, βέλτιστά τε πάντων,
εὐκάρπου κριθῆς καθαρῶς ἠσκημένα πάντα,
ἐν Λέσβῳ, κλεινῆς Ἐρέσου περικύμονι μαστῷ,
λευκότερ' αἰθερίας χιόνος. θεοὶ εἴπερ ἔδουσιν
ἄλφιτ' ἐκεῖθεν, ἰὼν Ἑρμῆς αὐτοῖς ἀγοράζει.
ἔστι δὲ κἀν Θήβαις ταῖς ἑπταπύλαις ἐπιεικῆ,
κἀν Θάσῳ, ἔν τ' ἄλλαις πόλεσίν τισιν· ἀλλὰ γίγαρτα
φαίνονται πρὸς ἐκεῖνα. σαφεῖ τάδ' ἐπίστασο δόξῃ.

Athen. III. 111, f.

1068. διαμάσσω (μάσσω), *to knead thoroughly*. Av. 462. προπεφύραται λόγος εἷς μοι, ὃν διαμάττειν οὐ κωλύει. The climax with which these promises rise one above the other, from barley to barley-meal and from the meal to the cake made of it, and that cake upon the first scale as to quality if not quantity, will not escape the reader.

1069. μηδὲν ἄλλ' εἰ μὴ 'σθιε, *do nothing else but eat*. Cf. Duker in Arnold's Thucyd. III. 85.

1071. ἂν . . ἄν. For opinions on the double ἂν in this verse, see Ed. Rev. XVII. p. 238. Elmsl. in Mus. Crit. I. p. 362. Reisig. 188.

τούτῳ παραδώσω τῆς πυκνὸς τὰς ἡνίας.
ΚΛ. τρέχοιμ' ἂν εἴσω πρότερος. ΑΛ. οὐ δῆτ', ἀλλ' ἐγώ.
ΧΟ. ὦ Δῆμε, καλήν γ' ἔχεις
ἀρχὴν, ὅτε πάντες ἄν-

1072. "πνὺξ h. l. ipsa concio populi et ἡνίαι potestas eam habendi et regendi." Dind. Dobree compares Eccl. 466. *παραλαβοῦσαι τῆς πόλεως τὰς ἡνίας.* Plat. Polit. 266, e. *παραδοῦναι τὰς τῆς πόλεως ἡνίας.* Alciph. 3, 61. *Δοσιάδης δὲ, ὦ θεοὶ, τὴν Πνύκα καταλαμβάνει δημηγορῶν, καὶ τοῖς ἐν Ἡλιαίᾳ καταριθμεῖται δικάζουσι, καὶ τὰς ἡνίας ἔχει τοῦ δήμου.* "We have not yet spoken of the vast *size* of the place provided for the meetings of the Athenian assembly. In its area of more than twelve thousand square yards it could accommodate with ease the whole free civic population of Athens. The orator from the bema often addressed an audience of six thousand Athenians. The peculiar character of such an audience is not to be neglected by one who would consider what part that man had to play who *held the reins of the Pnyx.*" Wordsworth.

1073. Cleon and his antagonist here leave the stage at full speed, but the sausage-seller outstrips Cleon.

1074. This little chorus (a gem even among the jewels of Aristophanes), deserves a deep attention. Standing where it does, it seems as if the author intended it for a sort of finger-post to posterity, directing their eyes backward and forward to all the principal features of that singular people, whose portrait he has drawn in so vivid a manner. The first ten verses exhibit what every body but himself saw in the legislative Demus,—a mere gull and dupe: the last ten exhibit what he himself well saw,—his power to compensate for this and much more in the courts of justice. The intermediate stanzas exhibit the creature necessarily growing out of such institutions—a glutton and a drunkard—a ruffler and a roisterer, without object or aim, but that which the passing [1] day

[1] Wieland has drawn from this little chorus a spirited portrait of the Attic Demus, but the student's advantage will be consulted by drawing his attention, however briefly, to writings of an infinitely higher character. Among those Epistles, which bear the sacred name of St. Paul, two of the earliest, if not the very earliest, in point of composition, are those addressed to the converts of Thessalonica. They were written, not as the epigraphë in the common translation intimates, from Athens, but after a visit recently made by the great apostle to that metropolis; and their contents are much what we should expect after such a visit. The mode of life from which his converts are so earnestly dissuaded, is almost, feature for feature, (see more particularly 1 Ep. c. 4.) the same as that depictured in our present text; and the solemn references to a resurrection and a future judgment are the natural outpourings of a mind, reminiscent of the mode in which such references had been met towards the close of the writer's own noble speech on Mars' Hill. How would his proud auditors on that occasion have been surprised to hear that a day would come when, while the most admired of their own countrymen's writings would be but in the hands of compara-

θρωποι δεδίασί σ' ὥσ-
περ ἄνδρα τύραννον.

furnished. Over this life, half busy, half idle, hung evidently two sources of fear: the one, that the rulers of Demus might not provide him the means of continuing it; and the other, that there were Powers, in whose sight he might stand better, if it were discontinued altogether. How he managed matters with the first, his own declarations will show; how he endeavoured to conciliate the second, it will be the object of future notes to explain. That a few thousand citizens, like those of Athens, could not have wielded the immense power they did, had the above picture been literally correct, is readily conceded; but the prophetic mind of a great satirist speaks of things in their progress to be as things that literally are, and Heaven knows that every successive year subsequent to the performance of the Knights brought the resemblance closer between the actual and the mimetic Demus. (Cf. sup. 1062.) It may be added, that the dialogue throughout this little chorus furnishes a beautiful specimen of Ionic *a majore* verse, and considering who are the speakers, it may be termed a sort of conflict between the aristocracy and democracy of Athens, the collision being managed with the poet's usual dexterity.

1077. *ἄνδρα τύραννον.* The reader of the Wasps and Acharnenses scarcely needs the following translation, but it may direct his attention to a continental writer of some ability respecting the great orator of antiquity. "The government of Athens was a pure democracy. The people were despotic. All the rights of sovereignty, the making of laws, the levying of taxes, the appointment of tribunals, the right to commence war and conclude peace, to apportion punishments and confer rewards—all depended on the will and opinion of the assembled people. All persons in authority, the senate of five hundred, as well as that of Areiopagus, the dicasts in their courts, as well as the generals at the head of armies, were subordinate to the people, and performed the duties of their respective offices as commissions from them. Every one, whoever he might be, was accountable (*ὑπεύθυνος*) to the assembled people. To them also lay ever an appeal. . . . Hence also the orators considered commissioners of the people as the people themselves; addressing for example the judges of the law-courts as they did the people collected in the assemblies. They were the representatives of Demos." Demosthenes als Staatsman und Redner, by Albert Gerhard Bekker, t. II. p. 497. See also Schömann, p. 282. That a people, possessed of so much power, should have heard not unwillingly a name applied to themselves, which they hated and

tively few, the works of the apparently humble person before them would be read and studied almost from pole to pole, from where the sun rises to where it sets. But look at the lessons which those writings inculcate, (the teacher himself the great sublime he draws,) and ask if the world has been wrong in its preference.

ἀλλ' εὐπαράγωγος εἶ,
θωπευόμενός τε χαί-
ρεις κἀξαπατώμενος,
πρὸς τόν τε λέγοντ' ἀεὶ
κέχηνας· ὁ νοῦς δέ σου
παρὼν ἀποδημεῖ.
ΔΗΜ. νοῦς οὐκ ἔνι ταῖς—κόμαις

abhorred in an individual, followed almost as a matter of course. Thucyd. II. 63. III. 37. *τυραννίδα ἔχετε τὴν ἀρχήν.* Isoc. 144, e. *ὡς δὲ συντόμως εἰπεῖν, ἐκεῖνοι διεγνωκότες ἦσαν ὅτι δεῖ τὸν μὲν δῆμον ὥσπερ τύραννον καθιστάναι τὰς ἀρχὰς καὶ κολάζειν τοὺς ἐξαμαρτάνοντας καὶ κρίνειν περὶ τῶν ἀμφισβητουμένων.*

1078. *εὐπαράγωγος* (*εὖ, παράγω*), *easy to be led astray.* Plat. Tim. 69, d. *οἱ δὲ μιμούμενοι, παραλαβόντες ἀρχὴν ψυχῆς ἀθάνατον, τὸ μετὰ τοῦτο θνητὸν σῶμα αὐτῇ περιετόρνευσαν ὄχημά τε πᾶν τὸ σῶμα ἔδοσαν, ἄλλο τε εἶδος ἐν αὐτῷ ψυχῆς προσῳκοδόμουν τὸ θνητὸν, δεινὰ καὶ ἀναγκαῖα ἐν ἑαυτῷ παθήματα ἔχον, πρῶτον μὲν ἡδονὴν, μέγιστον κακοῦ δέλεαρ, ἔπειτα λύπας, ἀγαθῶν φυγὰς, ἔτι δ' αὖ θάρρος καὶ φόβον, ἄφρονε ξυμβούλω, θυμὸν δὲ δυσπαραμύθητον, ἐλπίδα δ' εὐπαράγωγον αἰσθήσει τε ἀλόγῳ καὶ ἐπιχειρητῇ παντὸς ἔρωτι· ξυγκερασάμενοι τ' αὐτὰ ἀναγκαίως τὸ θνητὸν γένος ξυνέθεσαν.*

1079. *θωπευόμενος χαίρεις.* Aristot. Polit. V. 11. *Εὐημεροῦντάς τε ἀναγκαῖον εὔνους εἶναι καὶ ταῖς τυραννίσι καὶ ταῖς δημοκρατίαις· καὶ γὰρ ὁ δῆμος εἶναι βούλεται μόναρχος. Διὸ καὶ ὁ κόλαξ παρ' ἀμφοτέροις ἔντιμος, παρὰ μὲν τοῖς δήμοις ὁ δημαγωγὸς (ἔστι γὰρ ὁ δημαγωγὸς τοῦ δήμου κόλαξ), παρὰ δὲ τοῖς τυράννοις οἱ ταπεινῶς ὁμιλοῦντες, ὅπερ ἐστὶν ἔργον κολακίας. Καὶ γὰρ διὰ τοῦτο πονηρόφιλον ἡ τυραννίς· κολακευόμενοι γὰρ χαίρουσιν.* (The grammatical formula will be more fully illustrated in a future play).

1080. *ἐξαπατώμενος.* So also in the masterly character of the Athenians by the great contemporary historian. *καὶ μετὰ καινότητος μὲν λόγου ἀπατᾶσθαι ἄριστοι, μετὰ δεδοκιμασμένου δὲ μὴ ξυνέπεσθαι ἐθέλειν· δοῦλοι ὄντες τῶν ἀεὶ ἀτόπων, ὑπερόπται δὲ τῶν εἰωθότων.* Thucyd. III. 38.

1082. Lucian III. 216. *ὁπότε οὖν ταῦτα καὶ τὰ τοιαῦτα ἤκουες, ἑώρων ὅπως ἐκεχήνεις πρὸς αὐτὰ, καὶ πάνυ σφόδρα πρὸς τὸ δέλεαρ ἀναπεπτάμενον παρεῖχες τὸ στόμα.*

1083. *παρὼν ἀποδημεῖ, mens præsens abest, is at home and abroad.* Cf. the *ἐνδημεῖν* and *ἐκδημεῖν* of St. Paul (2 Cor. v. 9.) Also Pind. Pyth. IV. 8. *οὐκ ἀποδάμου Ἀπόλλωνος τυχόντος,* "quia quoties Pythia vaticinatur, deus *ἐπιδημεῖ*, præsens est."

1084. This attack upon the braided locks of the Chorus (the distinguishing mark of aristocratic pride in Athens) raises of course a loud laugh among the mobility. The Coryphæus meets it as a gentleman should, with a smile, a profound bow, and subsequently

ὑμῶν, ὅτε μ' οὐ φρονεῖν
νομίζετ'· ἐγὼ δ' ἑκὼν
ταῦτ' ἠλιθιάζω.
αὐτός τε γὰρ ἥδομαι
βρύλλων τὸ καθ' ἡμέραν,
κλέπτοντά τε βούλομαι
τρέφειν ἕνα προστάτην·

with a piece of wholesome advice to Demus; viz. to make a sound meal on the worthless *προστάται*, who have made so many a meal on him.

1087. *ἠλιθιάζειν, to play the fool;* from *ἠλίθιος* (*ἠλὸς, ἠλεὸς*, Il. XV. 128. *φρένας ἠλέ.*)

Ib. *ταῦτα, thus.* Vesp. 110. *τοιαῦτ' ἀλύει.*

1088. *ἥδομαι.* Aristot. Polit. V. 10. *Ἔστι δὲ σκοπὸς τυραννικὸς μὲν τὸ ἡδὺ, βασιλικὸς δὲ τὸ καλόν.* Id. VI. 4. *Ἔτι δὲ καὶ τὰ τυραννικὰ κατασκευάσματα δημοτικὰ δοκεῖ πάντα, . . . καὶ τὸ ζῆν ὅπως τις βούλεται παρορᾶν. Πολὺ γὰρ ἔσται τὸ τῇ τοιαύτῃ πολιτείᾳ βοηθοῦν· ἥδιον γὰρ τοῖς πολλοῖς τὸ ζῆν ἀτάκτως ἢ τὸ σωφρόνως.* Cf. Montesquieu, *de la corruption du principe de la démocratie,* l. VIII. c. 2.

Ib. *ἥδομαι βρύλλων.* Pac. 1127. *ἥδομαι κράνους ἀπηλλαγμένος.* Av. 325. *καὶ δεδρακώς γ' ἥδομαι.* Pac. 1161. Soph. Phil. 882. Aj. 1085.

1089. *βρύλλων* (*βρῦ, βρῦν*, a child's call for drink, Nub. 1382.). Den Tag mit Nippen hinzubringen, *to consume the day in sipping, tippling.* Wiel.

Ib. *τὸ καθ' ἡμέραν, daily.* (Eurip. Ion 123. Elect. 183.) The comic writers of course reflected these feelings of their lord and master on the stage.

> *τί δεῖ γὰρ ὄντα θνητὸν, ἱκετεύω, ποιεῖν,*
> *πλὴν ἡδέως ζῆν τὸν βίον καθ' ἡμέραν,*
> *ἐάν γ' ἔχῃ τις ὁπόθεν; ἀλλὰ δεῖ σκοπεῖν*
> *τοῦτ' αὐτὸ, τἀνθρώπει' ὁρῶντα πράγματα·*
> *εἰς αὔριον δὲ μὴ φροντίζειν εἴ τι καὶ*
> *ἔσται.* Philetærus ap. Athen. VII. 280, c.

1091. *ἕνα προστάτην.* Compare some reflections of Montesquieu, De l'Esprit des Loix, l. 2. c. 5.

Ib. *προστάτην* (*προΐστημι*). The inaccurate manner in which the ancient writers express themselves on political subjects till the time of Aristotle, leaves it doubtful in what sense this word is to be understood, whether as an actual office, or as something like the word *demagogue,* in its larger and better sense; viz. as a person who took the part, and in some degree appeared as the representative of the people. Wachsmuth, in a learned note (II. 435.), is inclined to the latter opinion; Müller (Dorians II. 149.) leans

τοῦτον δ', ὅταν ᾖ πλέως,
ἄρας ἐπάταξα.
ΧΟ. *χοὔτω μὲν ἂν εὖ ποιοῖς,*
εἴ σοι πυκνότης ἔνεστ'
ἐν τῷ τρόπῳ, ὡς λέγεις,
τούτῳ πάνυ πολλή,
εἰ τούσδ' ἐπίτηδες ὥσ-
περ δημοσίους τρέφεις

more to the former. It is easier to quote passages in which the word and its cognate verb and participle appear, (Ran. 569. *τὸν προστάτην Κλέωνα.* Eccl. 176. *ὁρῶ γὰρ αὐτὴν (τὴν πόλιν) προστάταισι χρωμένην | ἀεὶ πονηροῖς.* Pac. 683. Pl. 920. Thucyd. VIII. 89. *ἠγωνίζετο οὖν εἷς ἕκαστος αὐτὸς πρῶτος προστάτης τοῦ δήμου γενέσθαι.* Xen. Mem. I. 2. 32, 40. III. 6. 10. IV. 2. 2, 37. Diod. fr. X. 181. Vesp. 419. *κεἶτις ἄλλος προέστηκεν ὑμῶν.* Thucyd. VIII. 65. VI. 28. Xen. Hell. VI. 4. 7.,) than to decide the question. The following instances have a general value, independent of any definite or local meaning. Andoc. 30, 32. *ἐγὼ δὲ νομίζω τὸν τοιοῦτον πονηρὸν εἶναι προστάτην, ὅστις τοῦ παρόντος χρόνου ἐπιμελεῖται, ἀλλὰ μὴ καὶ τοῦ μέλλοντος προνοεῖται, καὶ τὰ ἥδιστα τῷ πλήθει, παραλιπὼν τὰ βέλτιστα, συμβουλεύει.* Xen. de Redit. I. 1. *ἐγὼ τοῦτο μὲν ἀεί ποτε νομίζω, ὁποῖοί τινες οἱ προστάται ὦσι, τοιαύτας καὶ τὰς πολιτείας γίγνεσθαι.* Mem. III. 4, 6. *λέγω ἔγωγε, ἔφη ὁ Σωκράτης, ὡς ὅτου ἄν τις προστατεύῃ, ἐὰν γιγνώσκῃ τε ὧν δεῖ, καὶ ταῦτα πορίζεσθαι δύνηται, ἀγαθὸς ἂν εἴη προστάτης· εἴτε χοροῦ, εἴτε οἴκου, εἴτε πόλεως, εἴτε στρατεύματος προστατεύει.* Din. 100, 4. *μία γὰρ αὕτη σωτηρία καὶ πόλεως καὶ ἔθνους ἐστὶ, τὸ προστατῶν ἀνδρῶν ἀγαθῶν καὶ συμβούλων σπουδαίων τυχεῖν.* Plat. Polit. 303, b. *οὐκοῦν δὴ καὶ τοὺς κοινωνοὺς τούτων τῶν πολιτειῶν πασῶν, πλὴν τῆς ἐπιστήμονος, ἀφαιρετέον ὡς οὐκ ὄντας πολιτικοὺς ἀλλὰ στασιαστικοὺς, καὶ εἰδώλων μεγίστων προστάτας ὄντας καὶ αὐτοὺς εἶναι τοιούτους, μεγίστους δὲ ὄντας μιμητὰς καὶ γόητας μεγίστους γίγνεσθαι τῶν σοφιστῶν σοφιστάς.*

1092. *πλέως, plenus,* i. e. *dives.* Cf. Vespasian's *sponges* (Suet. Vesp. c. 16.).

1093. *ἄρας (αἴρω, sursum tollere) ἐπάταξα,* i. e. *πατάσσειν εἴωθα.* "Significat, &c. hominem sublatum s. sublimem percussisse, perdidisse et afflixisse." Schutz.

1094. *οὕτω μὲν ἂν εὖ ποιεῖς.* Br. See Kidd's Dawes, p. 383.
1095–7. "Sensus: si tibi in isto more, ut dicis, multa prudentia inest." Dind.

1099. *δημοσίους, expiatory victims, scape-goats.* The reader has been prepared for the nature of these in Athens by a former note (v. 708.); but to see how deeply the feeling pervaded the old world, the reader must consult the pages of the late Dr. Magee.

That most learned writer has with his usual erudition shewn, that almost the entire of the religion of the Pagan nations consisted in rites of *deprecation;* that fear of the divine displeasure was the leading feature in their religious impressions, and "that in the diversity, the costliness, and the cruelty of their sacrifices they sought to appease gods, to whose wrath they felt themselves exposed, from a consciousness of sin, unrelieved by any information as to the means of escaping its effects." "So strikingly predominant," continues the learned writer, "was this feature of terror in the Gentile superstition, that we find it expressly laid down by the father of Grecian history, τὸ Θεῖον πᾶν φθονερόν τε καὶ ταραχῶδες, (I. c. 32.): and Porphyry directly asserts, 'That there was wanting some universal method of delivering men's souls, which no sort of philosophy had ever yet found out;' i. e. that something besides their own repentance was wanting to appease the anger of their gods." The writer then proceeds to trace the effects of this feeling among the Ethiopians and the Phœnicians, the former of whom were required by their laws to sacrifice boys to the sun, and girls to the moon; while among the latter, it was customary in great and public calamities, for princes and magistrates to offer up, in sacrifice to the avenging demons, the dearest of their offspring, εἰς λύτρον τοῖς τιμωροῖς δαίμοσι. In Scythia, in Egypt, in Persia, in India, similar rites prevailed. The rites of our own Druids are familiar to every reader. The Carthaginians preeminently distinguished themselves in these bloody ceremonies. They are reported by Diodorus to have offered two hundred victims at once; and to so unnatural an extreme was this horrid superstition carried by this people, that it was usual for the parent himself to slaughter the dearest and most beautiful of his offspring at the altars of their deities. It would be almost to cover whole pages with a catalogue of names of other places of the old Gentile world, where similar practices, but in a more mitigated form, prevailed. And the new Gentile world presents appearances not less painful. Ditmar charges the Danes with having put to death, in their great sacrifices, no fewer than ninety-nine slaves at once. In Sweden, on urgent occasions, and particularly in times of scarcity, they sacrificed kings and princes. Adam of Bremen, speaking of the awful grove of Upsal, a place distinguished for the celebration of these horrid rites, says, "There was not a single tree in it that was not reverenced, as gifted with a portion of the divinity, because stained with gore, and foul with human putrefaction." The accounts given by Acosta, Gomara, and other Spanish writers, of the monstrous carnage of this kind among the nations of America, are almost incredible. The annual sacrifices of the Mexicans required many thousands of victims; and in Peru two hundred children were devoted for the health of the Ynca——but more than enough of this painful subject. For the facts here cited, and many others, see Magee on the Atonement, I. No. 5. Φαρμακοὶ, καθάρματα, were the terms, as well as δημόσιοι, by which these victims were known among the Athenians, and of course a feeling of the utmost con-

ἐν τῇ πυκνὶ, κᾆθ' ὅταν
μή σοι τύχῃ ὄψον ὂν,
τούτων ὃς ἂν ᾖ παχὺς,
θύσας ἐπιδειπνεῖς.
ΔΗΜ. *σκέψασθε δέ μ', εἰ σοφῶς*
αὐτοὺς περιέρχομαι,
τοὺς οἰομένους φρονεῖν
κἄμ' ἐξαπατύλλειν.
τηρῶ γὰρ ἑκάστοτ' αὐ-
τοὺς, οὐδὲ δοκῶν ὁρᾶν,

tempt attached to one and all of them. Lysist. 436. *εἰ τἄρα νὴ τὴν Ἄρτεμιν τὴν χεῖρά μοι | ἄκραν προσοίσει, δημόσιος ὢν κλαύσεται.*

1100. *ἐν τῇ πυκνί.* "Scilicet in comitiis, ubi ejusmodi oratores aliquamdiu consiliis suis et eloquentia vigebant, eoque ipso facile ditescere poterant." Schutz.

1101. *ὄψον, a relish.* Xen. Cyrop. IV. p. 220. *Ὁ δὲ Κῦρος ἔλεγεν, ὄψον μὲν τὸν λιμὸν, πιεῖν δ' ἀπὸ τοῦ παραῤῥέοντος ποταμοῦ.* Id. VII. 424. *οἱ γὰρ πόνοι ὄψον τοῖς ἀγαθοῖς.* The following speaker's notion of a *relish* is of a very martial character:

> *ἆρ' οἶσθ' ὁτιὴ πρὸς ἄνδρας ἐστί σοι μάχη,*
> *οἳ τὰ ξίφη δειπνοῦμεν ἠκονημένοι,*
> *ὄψον δε δᾷδας ἡμμένας καταπίνομεν ;*
> *ἐντεῦθεν εὐθὺς, κ. τ. λ.* Athen. X. 421, c.

1102. *παχύς.* The author plays on the double meaning of the words *fat* and *rich.* In the first sense, his vocabulary is strictly in unison with the subject recently considered. Mr. Maurice (Ind. Antiq. p. 843.) observes, that "at this day, among certain tribes of the Mahrattas, human victims, distinguished by their beauty and youthful bloom, are *fattened* like oxen for the altar."

1103. *ἐπιδειπνεῖν, to eat as a dessert.*

1105. *περιέρχομαι.* Schol. *ἐνεδρεύω, ἐξαπατῶ, σοφίζομαι, καὶ ὑπέρχομαι, circumvenio.* Od. IX. 362. *αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος.* Lucian. *ταῦτα οὕτως ἰσχυρῶς περιελήλυθε τοὺς πολλούς.*

1107. *ἐξαπατύλλειν*, a comic dim. of *ἐξαπατᾶν.* The same word occurs in Ach. v. 657. (Br.)

1108. *τηρῶ, watch closely.* Vesp. 1356. *τὸ γὰρ υἵδιον τηρεῖ με.* Eccl. 946. *ἀλλ' εἶμι τηρήσουσ' ὅ τι καὶ δράσει ποτέ.* Æsch. Suppl. 247. *ἐγὼ δὲ πρός σε πότερον ὡς ἔτην λέγω, | ἢ τηρὸν ἱροῦ ῥάβδον, ἢ πόλεως ἀγόν ;*

1109. *οὐδὲ δοκῶν ὁρᾶν, pretending not to see.* Plut. 837. *οὐκ ἐδό-*

κλέπτοντας· ἔπειτ' ἀναγ-
κάζω πάλιν ἐξεμεῖν
ἅττ' ἂν κεκλόφωσί μου,
κημὸν καταμηλῶν.

κουν ὁρᾶν μ' ἔτι. Pac. 1051. μή νυν ὁρᾶν δοκῶμεν αὐτόν. Xen. Hell. IV. 5, 6. ὁ δὲ 'Αγησίλαος μάλα μεγαλοφρόνως τούτους μὲν οὐδ' ὁρᾶν ἐδόκει.

1112. Was D'Alembert capable of reading Aristophanes? I doubt it, or he would not have allowed his friend Voltaire to write the [m] nonsense he did, respecting the Old Comedy: yet the following reflection looks very much like it. "Laisser quelques hommes se nourrir de la substance publique pour les dépouiller à leur tour, comme on l'a autrefois pratiqué dans certains états, c'est réparer une injustice par une autre, et faire deux maux au lieu d'un." Analyse de l'Esprit des Lois.

Ib. κεκλόφωσί μου, *steal from me.* Vesp. 1369. τὴν αὐλητρίδα τῶν ξυμποτῶν κλέψαντα. Æsch. 15, 34. ὦ 'Αθηναῖοι, κλέπτουσιν ὑμῶν ἀνὴρ καὶ γυνὴ κοινῇ χιλίας δραχμάς.

1113. κημὸν καταμηλῶν, *applying the* [n] *camus as a probe;* i. e. compelling the culprit by a judicial verdict to disgorge what he has stolen. μήλη, *a probe*, (μήλη ἐντετμημένη. Hippoc.) μηλοῦν, *to explore the throat by a probe.* (τὴν φάρυγγα μηλῶν δύο δραχμὰς ἕξει μόνας. Arist. Fr. 515.) As Demus pronounces these two important words, he looks the Chorus full in the face, evincing that he knew as well as [o] Aristotle where his real power lay, and to whom he was indebted for it.

[m] When Voltaire did understand the classics, no writer more fully enjoyed their beauties: how could a man of his prodigious genius do otherwise? But his erudition lay within a nutshell; and out of that nutshell there is no blunder which ignorance and impudence united did not render him capable of committing. His blunders are of too serious a nature to allow of laughter; else what paroxysms of mirth would they not occasion to the scholar and the theologian?

[n] The word κημὸς, as was shewn in a former play, sometimes signified a mouthpiece, sometimes a funnel to the instrument into which judicial votes were thrown. It is equally applicable to the purposes of this drama to illustrate both senses. I insert therefore from Clearchus an account of the manner in which the baker of the luxurious Anaxarchus performed his operations. Ὁ δὲ σιτοποιὸς χειρῖδας ἔχων, καὶ περὶ τῷ στόματι κημὸν, ἔτριβε τὸ σταῖς, ἵνα μήτε ἱδρὼς ἐπιρρέοι, μήτε τοῖς φυράμασιν ὁ τρίβων ἐμπνέοι. Athen. XII. 548, b.

[o] The following reflections of that writer, not improbably derived from the very Chorus now under consideration, form a key to the whole constitution of Athens. Σόλωνα δ' ἔνιοι μὲν οἴονται νομοθέτην γενέσθαι σπουδαῖον· ὀλιγαρχίαν τε γὰρ καταλῦσαι λίαν ἄκρατον οὖσαν, καὶ δουλεύοντα τὸν δῆμον παῦσαι, καὶ δημοκρατίαν καταστῆσαι τὴν πάτριον, μίξαντα καλῶς τὴν πολιτείαν· εἶναι γὰρ τὴν μὲν ἐν 'Αρείῳ πάγῳ βουλὴν ὀλιγαρχικὸν, τὸ δὲ τὰς ἀρχὰς αἱρετὰς ἀριστοκρατικὸν, τὰ δὲ δικαστήρια δημοτικόν. Ἔοικε δὲ Σόλων ἐκεῖνα μὲν ὑπάρχοντα πρότερον οὐ καταλῦσαι, τήν τε βουλὴν καὶ τὴν τῶν ἀρχῶν αἵρεσιν, τὸν δὲ δῆμον καταστῆσαι, τὰ δικαστήρια ποιήσας ἐκ πάντων. Διὸ καὶ μέμφονταί τινες αὐτῷ· λῦσαι γὰρ θάτερον, κύριον ποιήσαντα τὸ δικαστήριον πάντων, κληρωτὸν ὄν. 'Επεὶ γὰρ τοῦτ' ἴσχυεν, ὥσπερ τυράννῳ τῷ δήμῳ χαριζόμενοι τὴν πολιτείαν εἰς τὴν νῦν δημοκρατίαν κατέστησαν, καὶ τὴν μὲν ἐν 'Αρείῳ πάγῳ βουλὴν 'Εφιάλτης ἐκόλουσε καὶ Περικλῆς, τὰ δὲ δικα-

ΚΛ. ἄπαγ' ἐς μακαρίαν ἐκποδών. ΑΛ. σύ γ', ὦ φθόρε.

1114. Cleon and the sausage-seller here return to the stage, and a scene takes place, which to those who study the political habits of antiquity deserves great attention. Had Aristophanes handled the pencil as well as the pen, and treated us with a set of "Songes drolatiques de Demus," as his French imitator has with a set of "Songes drolatiques de Pantagruel," the Cleon of the following scene would doubtless have appeared in a mixed costume, half warrior and half cuisinier; a broad-sword on one side, a huge carving-knife on the other; the robe de cuisine below, and a bright breast-plate above, with a cook's cap ending in the grandeur of a triple crest. Such a costume would at least befit the mixture of braggardism and culinary science, in which we shall presently find him indulging. As to the sausage-seller, he is here upon his own ground, and if we allow him the costume of a cook of the first grade, all seems done that is required of us. But the dress of the contending candidates for favour, is not the only thing to be here noticed. Under the form of a *cista*, the author provides his two caterers with a sort of separate *cuisine*, on separate sides of the stage, from which they supply Demus with a succession of savoury dishes, the superiority of course being given to those furnished by the sausage-seller. As the dramatic character of Demus requires that many of these messes should be of a homely kind, the reader is at liberty to draw upon his imagination for any addition of costliness in the gold and silver dishes in which they are supplied, and for as much of splendour and elegance as he pleases in the repository from which they are derived. For one little piece of flattery, the object of these feastings is perhaps indebted to the editor's own imagination. The chytra, or pot, from which the dainty at v. 1137. is drawn, was framed, I imagine, with human arms and legs, while the body resembled the face of Demus. (For a *marmite* of a similar kind fashioned into the god Manducus, see Rabelais' Songes Drolatiques, p. 87.)

Ib. *ἄπαγ' ἐς μακαρίαν*, ironically (*to better regions with you*). Tim. Lex. Βάλλ' εἰς μακαρίαν. ἀντὶ τοῦ, βάλλ' εἰς ἅιδου· ὅθεν τοὺς ἀποθανόντας [p] Μακαρίτας ἔθος καλεῖν· ἢ ὅτι ἡ Μακαρία θυγάτηρ οὖσα τοῦ Ἡρακλέος,

στήρια μισθοφόρα κατέστησε Περικλῆς, καὶ τοῦτον δὴ τὸν τρόπον ἕκαστος τῶν δημαγωγῶν προήγαγεν αὔξων εἰς τὴν νῦν δημοκρατίαν. Aristot. Polit. II. 12. Cf. IV. 14. VI. 1. 2.

p The Florilegium Stobæi gives as a consecutive fragment of Aristophanes fourteen senarii, of which the first five have no connexion with the following nine, and which nine belong, as Dindorf observes, not to Aristophanes, but to some poet of the new comedy. The part, which belongs to our present subject, is here given, as corrected by that learned scholar:

Οὐ γὰρ ἄν ποτε
οὕτω * * * ἐστεφανωμένοι
προὐκείμεθ' οὐδ' ἂν κατακεχριμένοι [μύροις]
εἰ μὴ καταβάντας εὐθέως πίνειν ἔδει.

ΚΛ. ὦ Δῆμ', ἐγὼ μέντοι παρεσκευασμένος
τρίπαλαι κάθημαι, βουλόμενός σ' εὐεργετεῖν.
ΑΛ. ἐγὼ δὲ δεκάπαλαί γε καὶ δωδεκάπαλαι
καὶ χιλιόπαλαι καὶ πρόπαλαι, πάλαι πάλαι.
ΔΗΜ. ἐγὼ δὲ προσδοκῶν γε τρισμυριόπαλαι
βδελύττομαι σφὼ, καὶ πρόπαλαι, πάλαι πάλαι.

ἑκοῦσα ὑπὲρ τοῦ τῶν Ἡρακλειδῶν γένους ἀπέθανεν. Where see Ruhnken's note, and compare Heindorf. in Plat. Hip. Maj. 293, a. Ἄπαγε sc. σεαυτόν. Epicharm. in Athen. 63, c. κόγχον δὲ τὸν σέσιλον ἄπαγ' ἐς τὸν φθόρον.

Ib. φθόρος, a pestilent person, one who brings ruin and destruction to others. Thes. 535. ταύτην ἐῶσαι τὴν φθόρον τοιαῦτα περιυβρίζειν | ἡμᾶς ἁπάσας. Dem. 173, 15. νῦν δ' ὦ ἄνδρες Ἀθηναῖοι φθόρους ἀνθρώπους οἰκοτρίβων οἰκότριβας, τιμὴν ὥσπερ ἄλλου του τῶν ὠνίων λαμβάνοντες, ποιεῖσθε πολίτας. Plat. Euthyd. 285, b. φθόρον τινὰ καὶ [q] ὄλεθρον. Theoc. XV. 18. χὠμὸς ταὐτά γ' ἔχει, φθόρος ἀργυρίω, Διοκλείδας. See also Monk's Hippol. v. 409.

1115. παρεσκευασμένος "h. l. est, paratus ad beneficia præstanda." Dind. 1116. τρίπαλαι.

1117. δεκάπαλαι. Bergler compares Philonides (Athen. I. 23, e.) κατάκειμαι, ὡς ὁρᾶτε, δεκάπαλαι. Porson corrects and applies Heniochus (Athen. 396, d.) ὁ βοῦς ὁ χαλκοῦς ἦν [r] ἂν ἑφθὸς δεκάπαλαι.

1120. βδελύττομαι. Demus, taking his seat as before, vents his curses upon the two rivals, for keeping him so long in a state of expectation.

Ib. πρόπαλαι, πάλαι πάλαι. This and one or two preceding expressions are obviously out of the reach of direct translation.

Cleon. Demus, I wait a week
With hands prepar'd to show'r my gifts upon you.
Saus. And I a month—a year—a century—
Time out of mind, mind, mind.
Dem. And I wait here

διὰ ταῦτα γάρ τοι καὶ καλοῦνται μακάριοι·
πᾶς γὰρ λέγει τις, ὁ μακαρίτης οἴχεται,
κατέδαρθεν εὐδαίμων, ὅτ' οὐκ ἀνιάσεται.
καὶ θύομεν γ' αὐτοῖσι τοῖς ἐναγίσμασιν,
ὥσπερ θεοῖσι, καὶ χοάς γε χεόμενοι
αἰτούμεθ' αὐτοὺς τὰ καλὰ δεῦρ' ἀνιέναι.
Cf. Flor. Stob. p. 501. Dind. Arist. Fr. 445.

[q] This word frequently occurs in Demosth. in a similar sense to φθόρος. 119, 8. ὄλεθρος Μακεδών. 582, 1. τὸν δὲ βάσκανον! τὸν δὲ ὄλεθρον! 688, 6. οὐδ' ἐλευθέρους ἀλλ' ὀλέθρους.

[r] In Schweigh. edition, ὁ βοῦς χαλκοῦς ἦν, ἄνεφθος δὲ καὶ πάλαι.

ΑΛ. οἶσθ' οὖν ὃ δρᾶσον; ΔΗΜ. εἰ δὲ μὴ, φράσεις γε σύ.

ΑΛ. ἄφες ἀπὸ βαλβίδων ἐμέ τε καὶ τουτονὶ,
ἵνα σ' εὖ ποιῶμεν ἐξ ἴσου. ΔΗΜ. δρᾶν ταῦτα χρή.
ἄπιτον. ΚΛ. ἰδού. ΔΗΜ. θέοιτ' ἄν. ΑΛ. ὑποθεῖν οὐκ ἐῶ.
ΔΗΜ. ἀλλ' ἦ μεγάλως εὐδαιμονήσω τήμερον
ὑπὸ τῶν ἐραστῶν νὴ Δί' ἢ 'γὼ θρύψομαι.

Expecting your large promises, and venting
Curses on both before (*mimics*) creation,—ation—ation.
Mitchell's Aristoph.

1121. *οἶσθ' οὖν ὃ δρᾶσον;* i. e. *δρᾶσον οἶσθ' ὅ, do: dost know what?* Pass. *Let there be done, you know what.* Pors. Examples of this kind of construction occur Pac. 1061. Τρ. ἀλλ' οἶσθ' ὃ δρᾶσον; 'Ιε. ἣν φράσῃς. Av. 54. ἀλλ' οἶσθ' ὃ δρᾶσον; τῷ σκέλει θένε τὴν πέτραν. Soph. Œd. Tyr. 543. οἶσθ' ὡς ποίησον; ἀντὶ τῶν εἰρημένων | ἴσ' ἀντάκουσον, (where see Elmsley). Eurip. Iph. in Taur. 1204. 'Ιφ. οἶσθά νυν ἅ μοι γενέσθω; Θο. σὸν τὸ σημαίνειν τόδε. See also Eurip. Aul. 725. Cycl. 131. Heracl. 452. Hel. 322. 1249. Ion. 1029. Lucian II. 182, and Pors. in Advv. 127. 262.

1122. *βαλβίδων, goals,* i. e. thongs fastened to two poles, by which horses or runners in the stadium were prevented from starting, before the signal was given. Suidas: ἄφες ἀπὸ τῶν βαλβίδων—τουτέστι ἀπὸ κανόνων. Βαλβὶς γὰρ ἡ ἄφεσις τῶν δρόμων.

1124. *ἰδού, see, 'tis done:* prepares to start for his buffet, or receptacle.

Ib. *θέοιτ' ἄν, run.* The brisk sausage-seller tucks up his robes, and makes but three strides to *his* buffet. (An opt. and ἂν form a modified imperative. Ran. 437. *αἴροι' ἂν (lift up) αὖθις, ὦ παῖ.* 1467. *κρίνοις ἂν (decide).*

Ib. *ὑποθεῖν, vorlaufen, outrun.* Pass. Schneid. I doubt whether the learned lexicographers translate correctly, or as the humour of the passage requires. Instead of thinking of his rival outrunning him, the sausage-seller does not allow him *to be at his heels,* (*ὑποθεῖν*). For all compounds of the verb *θεῖν,* (*διατρέχειν, μεταθεῖν, παραθεῖν, προσθεῖν, ἐπιτρέχειν, συντρέχειν,* &c.) the student will consult Xen. de Venat., and for this among the rest: *διώκουσι δὲ αἱ μὲν ἀρχόμεναι σφόδρα, διὰ δὲ μαλακίαν ἀνιᾶσιν· αἱ δὲ ὑποθέουσιν, εἶτα ἁμαρτάνουσιν.* III. 8.

1126. *θρύψομαι.* Gallice: *ou il faudra que je sois bien difficile;* or, *ou je ferai bien le renchéri.* Br. *I shall be hard to please.* The word more particularly applies to the female sex, and implies that something between coquetry and prudery, which affects a difficulty

ΚΛ. ὁρᾷς; ἐγώ σοι πρότερος ἐκφέρω δίφρον.
ΑΛ. ἀλλ' οὐ τράπεζαν, ἀλλ' ἐγὼ προτεραίτερος.
ΚΛ. ἰδοὺ φέρω σοι τήνδε—μαζίσκην ἐγὼ

to be pleased that is not really felt, and keeps men on by keeping them off. (Cf. Xen. Mem. III. 11, 14.) Sympos. 86. Σὺ δὲ μόνος, ὦ Ἀντίσθενες, ἔφη ὁ Σωκράτης, οὐδενὸς ἐρᾷς; Ναὶ μὰ τοὺς θεοὺς, εἶπεν ἐκεῖνος, καὶ σφόδρα γε σοῦ. Καὶ ὁ Σωκράτης ἐπισκώψας, ὡς δὴ θρυπτόμενος, εἶπε· μὴ νῦν μοι ἐν τῷ παρόντι ὄχλον πάρεχε· ὡς σὺ γὰρ ὁρᾷς, ἄλλα πράττω. Lucian's Dialog. Meret. 12. Aristæn. II. 16. θρύπτῃ πρὸς ἐμέ. See also Xen. Mem. I. 2. 5. 25.

1128. Demus, supplied with his table and chair, and (perhaps) a napkin tied round his chin, now appears strictly *en gourmand*, and of course exhibits all the airs and wisdom of *the school*,—the deeply meditated mastication—the judicious smack, (the glance at the bees'-wing in a wine-cup had not yet been invented), and the questioning of the tongue, as it dives through a thousand ingredients, and detects where a single one is defective. Copies of the best gastronomic writers lie upon the table, to which the little glutton occasionally refers, to see that he has not been betrayed into a satisfaction *contra autem*, an error into which the best gastronomists are sometimes, it is said, apt to fall.

Ib. προτεραίτερος, a comic compar. for πρότερος. The sausage-seller will outdo Cleon in every thing, in novelty of language as well as priority of purpose. Porson compares νεαίτερον, Æschyl. ap. Eustath. p. 1625, 14. φιλαίτερος, Xen. Cyr. Exp. I. p. 269. ed. sc. Paris. φιλαίτατος, Theoc. Id. VII. 98.

1129. —μαζίσκην. Cleon draws himself up with a military air, and presents a barley-cake of enormous size (the diminutive being used for comic purposes) to his patron: at the same time he casts a contemptuous look at Demosthenes, who stands as usual at his master's back. Having previously given all practical information respecting the μᾶζα, or barley-cake, which this drama has immortalized, we may now be allowed to trifle over the subject for a few moments.

λέξω τοίνυν βίον ἐξ ἀρχῆς ὃν ἐγὼ θνητοῖσι παρεῖχον.
εἰρήνη μὲν πρῶτον ἁπάντων ἦν ὥσπερ ὕδωρ κατὰ χειρός.
ἡ γῆ δ' ἔφερ' οὐ δέος οὐδὲ νόσους, ἀλλ' αὐτόματ' ἦν τὰ δέοντα.
οἴνῳ γὰρ ἅπασ' ἔρρει χάραδρα, μᾶζαι δ' ἄρτοις ἐμάχοντο
περὶ τοῖς στόμασιν τῶν ἀνθρώπων, ἱκετεύουσαι καταπίνειν,
εἴ τι φιλοῖεν τὰς λευκοτάτας. Οἱ δ' ἰχθύες, οἰκάδ' ἰόντες,
ἐξοπτῶντες σφᾶς αὐτοὺς ἂν παρέκειντ' ἐπὶ ταῖσι τραπέζαις.
ζωμοῦ δ' ἔρρει παρὰ τὰς κλίνας ποταμὸς, κρέα θερμὰ κυλίνδων·
ὑποτριμματίων δ' ὀχετοὶ τούτων τοῖς βουλομένοισι παρῆσαν·
ὥστ' ἀφθονία τὴν ἔνθεσιν ἦν ἄρδονθ' ἁπαλὴν καταπίνειν.

. . . .

οἱ δ' ἄνθρωποι πίονες ἦσαν τότε, καὶ μέγα χρῆμα γιγάντων.

Teleclides ap. Athen. VI. 268, b.

See also Crates, Ibid. 267, e.

ἐκ τῶν ὀλῶν τῶν ἐκ Πύλου μεμαγμένην.
ΑΛ. *ἐγὼ δὲ μυστίλας μεμυστιλημένας*
ὑπὸ τῆς θεοῦ τῇ χειρὶ τἠλεφαντίνῃ.

1130. ὀλαὶ Att. for οὐλαὶ, *barley-corn coarsely ground.* The same affectation is here used as to the material out of which Cleon's barley-cake is made, as in the former verse to its size. Demus twists and turns the cake about with a "*toujours perdrix*" air, as much as to say, "the thing is excellent in itself, but it has been served up to me even to satiety."

1131. *μυστίλας μεμυστιλημένας, spoons scooped by,* &c. &c. The nature of these spoons has been explained in a former note. They do not yet appear to be quite out of use in Greece. "In a few minutes the members of the family have taken their seats on the clayfloor round a low round table, on which is a large bowl of gurgouti, or porridge, to which each guest helps himself by dipping his bread into the bowl." Wordsworth.

1132. *τῇ χειρὶ τἠλεφαντίνῃ.* On the three statues of Pallas in the Acropolis, two of them *chef-d'œuvres* of the immortal Phidias, the student will consult two elegant chapters in a work full indeed of elegance and a sparkling imagination throughout, Mr. Wordsworth's Attica. There are perhaps more references to works of art in the few remaining comedies of Aristophanes, than in any other of the Greek writers now [s] extant, and even in him the references do not much exceed the present, and Ach. 991. Pac. 616. Pl. 385. If these matchless works found a place in Athens itself, they do not seem to have found a very prominent one in the minds of its inhabitants. War and religion, the Pnyx and the Heliæa, philosophy and the drama, these with good eating and drinking, (and the political economy of the ancients made the latter a serious business,) formed the staple thoughts of every Athenian, and left him apparently little time to think about the fine arts. Hence, however, that masculine literature, which none but masculine minds are fit to grapple with, and which has been the original nutriment of all men who have commanded great political influence in our own [t] country.

[s] A few references are to be found in Plato, and one or two in the productions of that mind, which was fitted to embrace within it all ideas of a grand and magnificent nature. But Demosthenes (and to him I allude) must have surveyed the general splendour of Athens with the eye of a statesman, rather than an artist, as one who felt that all within it must one day be as much his, as Macedon was the possession of Philip, and that it was left for time to shew, whether the rest of the world should be his, or that of his more fortunate but less gifted opponent.

[t] Of the great three, Fox, Pitt, and Canning, the two former were not only deeply conversant with ancient lore, but took a singular delight even in those minutiæ of verbal criticism, which the acuteness and erudition of professional scholars have brought to bear upon the ancient languages: and yet these were the men who ruled the world, and whose names are still as household words among us.

ΔΗΜ. ὡς μέγαν ἄρ' εἶχες, ὦ πότνια, τὸν δάκτυλον.
ΚΛ. ἐγὼ δ' ἔτνος γε πίσινον εὔχρων καὶ καλόν·
ἐτόρυνε δ' αὔθ' ἡ Παλλὰς ἡ—Πυλαιμάχος.

1133. A work done by "her of the ivory hand" was in itself a proud recommendation, but its prodigious size!—Demus instinctively smacks his lips, and looks round impatiently for the fragrant mess, in which he may immerse his new acquisition, "et pleno se proluat amne."

1134. The table being fairly laid, (for the bread and spoons are mere antecedent preparations,) the banquet begins. The courses, it will be observed, are not much unlike those of a modern entertainment; soups, fish, then rôti, and stews. The pâtisserie, however, and what some people call, *the sweets,* in the present instance precede the game.

Ib. ἔτνος. (Tim. Lex. ὄψον ἐξ ὀσπρίου, i. e. *all productions with hulls or shells, legumes, pulse.*) The ἔτνος was a dish of peas (πίσινον), or beans (κυάμινον), boiled into a thickish, half liquid substance, such as frumenty, and the like. It was a dish for gods (Ran. 62.), or men (Eccl. 843.), and is often alluded to by the Attic writers. To Plato (Hip. Maj. 290, e.) add from the comic poets,

καὶ μὴν ῥαφάνους γ' ἕψουσι λιπαρὰς, ὦ θεοὶ,
ἔτνος θ' ἅμ' αὐτοῖς πίσινον.

Antiphanes ap. Athen. IX. 370, e.

B. καὶ πρᾶγμά γ' ἠρώτα με δυστράπελον πάνυ
ἔχον δὲ πολλὰς φροντίδων δυσεξόδους.
A. λέγ' αὐτὸ, καὶ γὰρ οὐκ ἀγέλοιόν ἐστ' ἴσως.
B. ἔτνος κυάμινον διότι τὴν μὲν γαστέρα
φυσᾷ, τὸ δὲ πῦρ οὔ. A. χαρίεν οἷς γινώσκεται
τὸ πρᾶγμα τοῦ Παύσωνος. ὡς δ' ἀεί ποτε
περὶ τοὺς κυάμους ἔσθ' οὗτος ὁ σοφιστής.

Heniochus ap. Athen. IX. 408, a.

The dish seems to have been a great favourite with the poet Alcman.

καὶ ποκά τοι δώσω τρίποδος κύτος,
ᾧ κ' [t] ἔνι * * * λε' ἀγείρῃς.
ἀλλ' ἔτι νῦν γ' ἄπυρος, τάχα δὲ πλέος
ἔτνεος, οἷον ὁ παμφάγος 'Αλκμὰν
ἠράσθη χλιερὸν πέδα τὰς τροπάς.
οὔ τι γὰρ ἠῢ τετυγμένον ἔσθει·
ἀλλὰ τὰ κοινὰ γὰρ, ὥσπερ ὁ δᾶμος,
ζατεύει.

Athen. X. 416, c.

Ib. εὔχρων καὶ καλὸν, "well-complexion'd, rich."

1135. τορῦνω (τορύνη, τείρω), *to stir what is cooking.* As the

[t] "Qu. ᾧ κ' ἐνὶ πλέοι τριήρης. Large enough for a 74 to float in." Dobree.

ΑΛ. ὦ Δῆμ', ἐναργῶς ἡ θεός σ' ἐπισκοπεῖ,
καὶ νῦν ὑπερέχει σου—χύτραν ζωμοῦ πλέαν.

present of the *tasteful* sausage-seller implied an influence with the Minerva Chryselephantine, that of the *martial* Cleon indicates an equal influence with the Minerva Promachos, the goddess condescending to use her gigantic spear as a τορύνη (cf. Plat. Hip. Maj. 290, d. e. 291, c.) for his porridge.

Ib. —Πυλαιμάχος. Minerva, *the gate-stormer*, with an allusion to *Pylus*; *Pylæmachus*, if I understand the passage correctly, being substituted for *Promachus*. (Cf. Schneider in v. and Athenæus 154, f.) Cleon draws himself up in warlike state, as he pronounces the epithet. Demus tastes the porridge, looks into his books, and finds that all is not right. A growl of disapprobation.

1136. "ἐναργῶς, de diis, Æsch. Theb. 140. Lysias 103, 27. Isoc. Helen. 70." Dobree.

Ib. ἐπισκοπεῖ, *takes particular care of you*. Cf. infr. v. 1149.

1137. ὑπερέχει σου, holds over you a protecting—*hand* was expected, but the speaker substitutes χύτραν. Il. IX. 419. 687. μάλα γὰρ ἕθεν εὐρύοπα Ζεὺς | χεῖρα ἑὴν ὑπερέσχε. XXIV. 374. ἀλλ' ἔτι τις καὶ ἐμεῖο θεῶν ὑπερέσχεθε χεῖρα.

Ζεὺς μὲν τῆσδε πόληος ὑπειρέχοι, αἰθέρι ναίων,
αἰεὶ δεξιτερὴν χεῖρ' ἐπ' ἀπημοσύνῃ. Theogn. 755.

Ib. ζωμοῦ. Demus sips a little of the soup—and the authorities having been again consulted—draws his breath, like a man whose conscience and palate are equally satisfied, but—no applause ensues. The scale is evidently in the sausage seller's favour, but a weighty business is on hand, and Demus, like a practised critic, forbears to commit himself, till the evidence is full and complete. Let us take advantage of these meditations, to philosophize a little over our table.

Εἶτ' οὐ περίεργόν ἐστιν ἄνθρωπος φυτὸν,
ὑπεναντιωτάτοις τε πλείστοις χρώμενον;
ἐρῶμεν ἀλλοτρίων, παρορῶμεν συγγενεῖς·
ἔχοντες οὐδὲν εὐποροῦμεν τοῖς πέλας·
ἐράνους φέροντες οὐ φέρομεν ἀλλ' ἢ κακῶς.
τὰκ τῆς τροφῆς δὲ τῆς καθ' ἡμέραν πάλιν,
γλιχόμεθα τὴν μὲν μᾶζαν ἵνα λευκὴ παρῇ·
ζωμὸν δὲ ταύτῃ μέλανα μηχανώμεθα.
τὸ καλὸν δὲ χρῶμα δευσοποιῷ χρώζομεν.
Καὶ χιόνα μὲν πίνειν παρασκευάζομεν·
τὸ δ' ὄψον ἂν μὴ θερμὸν ᾖ, διασύρομεν.
καὶ τὸν μὲν ὀξὺν οἶνον ἐκπυτίζομεν,
ἐπὶ ταῖς ἀβυρτάκαισι δ' ἐκβακχεύομεν,
Οὐκοῦν, τὸ πολλοῖς τῶν σοφῶν εἰρημένον,
τὸ μὴ γενέσθαι μὲν κράτιστόν ἐστ' ἀεί·
ἐπὰν γένηται δ', ὡς τάχιστ' ἔχειν τέλος.
Alexis ap. Athen. III. 123, f.

ΔΗΜ. οἴει γὰρ οἰκεῖσθ' ἂν ἔτι τήνδε τὴν πόλιν,
ἰ μὴ φανερῶς ἡμῶν ὑπερεῖχε τὴν —χύτραν;
ΚΛ. τουτὶ τέμαχός σοὔδωκεν ἡ —Φοβεσιστράτη.
ΑΛ. ἡ δ' —Ὀβριμοπάτρα γ' ἑφθὸν ἐκ ζωμοῦ κρέας

1138. The intimation contained in the two following verses, hat Pallas herself would not be able to keep the Athenian state ogether, unless the *chytra* were well supplied, will, it is hoped, urnish a political excuse for the extracts on cookery with which his play has been almost inundated. Cf. Av. 355–8.

Ib. οἰκεῖσθαι ἄν, *would be capable of being administered.* Xen. Mem. I. 1. 8. οὔτε τῷ καλῶς οἰκίαν οἰκοδομησαμένῳ δῆλον, ὅστις οἰκήσει. Hence applied to cities. Isoc. 18, d. οἴκει τὴν πόλιν ὁμοίως ὥσπερ τὸν πατρῷον οἶκον. (Cf. Xen. Mem. I. 1. 7. IV. 1. 2.) 44, a. αἱ πολιτεῖαι, δι' ὧν οἰκοῦσι τὰς πόλεις. 148, a. οὐ γὰρ τοῖς ψηφίσμασιν ἀλλὰ τοῖς ἤθεσι καλῶς οἰκεῖσθαι τὰς πόλεις. Plat. Amat. 138, b. Gorg. 491. b. Xen. Hell. I. 6. 32.

Δοκεῖτ' ἂν οἰκεῖν γαῖαν, εἰ πένης ἅπας
λαὸς πολιτεύοιτο πλουσίων ἄτερ;
οὐκ ἂν γένοιτο χωρὶς ἐσθλὰ καὶ κακὰ,
ἀλλ' ἔστι τις σύγκρασις ὥστ' ἔχειν καλῶς.
ἃ μὴ γάρ ἐστι τῷ πένηθ', ὁ πλούσιος
δίδωσ', ὃ δ' οἱ πλουτοῦντες οὐ κεκτήμεθα,
τοῖσιν πένησι χρώμενοι θηρώμεθα.

Eurip. in Æolo Fr. 2. ap. Dindorf.

Ib. οἰκεῖσθ' ἄν. A similar crasis (on crases generally see Thiersch's Prolegomena in Aristoph.) occurs Lysist. 115. ἐγὼ δέ γ' ἂν ὡσπερεὶ ψῆτταν δοκῶ | δοῦνἂν (i. e. δοῦναι ἂν) ἐμαυτῆς παρταμοῦσα θἤμισυ.

1140. τέμαχος, *slice of fish.* Supr. v. 281. Its appearance in a rich scene in our author's Eccles. (835–45.) introduces us to a new term of cookery. τὰ τεμάχη ῥιπίζεται.

Ib. σοὔδωκεν, i. e. σοι ἔδωκεν.

Ib. —Φοβεσιστράτη, Pallas, '*dread of armies.*' As this coined epithet comes out of the Paphlagonian's mouth,—in a sort of earthquake fashion,—he shakes his crest, and casts a withering look at the sausage-seller. But *the stout son of a stout father* (see verse following) is not to be daunted by epithets, or 'sesquipedalia verba,' of any kind. (Demus again looks into his authors, and from his air there is evidently "some mistake.")

1141. —Ὀβριμοπάτρα, *daughter of a stout father.* The sausage-seller, in bringing out this real epithet of Minerva (Il. V. 745. ...άζετο δ' ἔγχος | βριθὺ, μέγα, στιβαρὸν, τῷ δάμνησι στίχας ἀνδρῶν | ἡρώων, τοῖσίν τε κοτέσσεται Ὀβριμοπάτρη), mimics the earthquake tone of the mouthing Paphlagonian, and then bursts into a contemptuous laugh.

Ib. ἑφθὸν ἐκ ζωμοῦ κρέας, *stewed broth-flesh;* "*elixa ex suo jusculo.*" Dind.

καὶ χόλικος ἠνύστρου τε καὶ γαστρὸς τόμον.
ΔΗΜ. *καλῶς γ' ἐποίησε τοῦ —πέπλου μεμνημένη.*
ΚΛ. *ἡ —Γοργολόφα σ' ἐκέλευε τουτουὶ φαγεῖν*
ἐλατῆρος, ἵνα τὰς ναῦς —ἐλαύνωμεν καλῶς.
ΑΛ. *λαβὲ καὶ ταδί νυν.* ΔΗ. *καὶ τί τούτοις χρήσομαι*
τοῖς ἐντέροις; ΑΛ. *ἐπίτηδες αὔτ' ἔπεμψέ σοι*

1142. *χόλιξ, tripe. ἤνυστρον, abomasum. γαστὴρ, paunch.*

Ib. *τόμος* (*τέμνω*), *a slice.* Infr. 1153. *πλακοῦντος τόμον.* Athen. 95, c. *ἀλλᾶντα τέμνω· παραφέρω χορδῆς τόμον.* 403, a. *τόμος ἀλλᾶντος, τόμος ἠνύστρου.*

1143. —*Πέπλον.* '*Sooth, she does well not to forget the Peplus.*' Wordsworth. But what Peplus? The thin, light drapery thrown over the Minerva Polias? Surely not; except by a mere paronomasia. The spirits of Demus are now waxing high, and the drapery uppermost in his mind, (suggested by the dainty dishes just set before him,) is that very fine, transparent membrane, which invests the belly, together with the intestines, and which bore the name of peplus, or peritonæum. The two candidates for favour laugh, as in duty bound, at their patron's wit, execrable as it is; Cleon with a merriment evidently affected, the sausage-seller with a broad laugh, which goes to Demus's heart.

1144. —*Γοργολόφα.* Another mouth-earthquake, and a prodigious shaking of the triple crest.

1144, 5. *τουτουὶ ἐλατῆρος* (*μέρος τι*) *φαγεῖν.* See Monk's Alcestis v. 861. Which part did the cannibals mean to eat in the following projected banquet? Xen. Hell. III. 3. 6. *αὐτοὶ μέντοι πᾶσιν ἔφασαν συνειδέναι καὶ εἵλωσι καὶ νεωδαμώδεσι, καὶ τοῖς ὑπομείοσι, καὶ τοῖς περιοίκοις· ὅπου γὰρ ἐν τούτοις τις λόγος γένοιτο περὶ Σπαρτιατῶν, οὐδένα δύνασθαι κρύπτειν τὸ μὴ οὐχὶ ἡδέως ἂν καὶ ὠμῶν ἐσθίειν αὐτῶν.*

Ib. *ἐλατήρ.* The nature of this cake has been described in a former play. Athen. II. 57, a. *ἔτνος, πῦρ, γογγυλίδες, ῥάφανοι, δρυπετεῖς, ἐλατῆρες.*

Ib. *ἐλατὴρ, ἐλαύνω.* Cleon laughs loud at his own wit; but Demus and the sausage-seller exchange contemptuous glances. "No such great things in his pun," intimates the latter; "nor in his long-cake either," rejoins Demus, eating a large piece, "for it wants at least two more grains of coriander in it."

1146. *ταδὶ* sc. *ἔντερα.*

1146, 7. *τί* (i. e. *εἰς τί*) *τούτοις χρήσομαι τοῖς ἐντέροις.* *How shall I deal with,* or *to what purpose shall I apply these ἔντερα?* Lysist. 477. *ὦ Ζεῦ, τί ποτε χρησόμεσθα τοῖσδε τοῖς κνωδάλοις?* Plat. Conviv. 216, c. *οὐκ ἔχω ὅ τι χρήσωμαι τούτῳ τῷ ἀνθρώπῳ* (*I know not how to deal with this man*). Xen. Hell. V. 3. 23. VII. 3. 7. 4. 39. Sympos. p. 65. The poet is preparing for another play of words between *ἔντερα* and *ἐντερόνεια.*

; τὰς τριήρεις —ἐντερόνειαν ἡ θεός.
τισκοπεῖ γὰρ περιφανῶς τὸ ναυτικόν.
χε καὶ πιεῖν κεκραμένον τρία καὶ δύο.
ΔΗΜ. ὡς ἡδὺς, ὦ Ζεῦ, καὶ τὰ τρία φέρων καλῶς.
ΑΛ. ἡ Τριτογενὴς γὰρ αὐτὸν —ἐνετριτώνισεν.
ΚΛ. λαβέ νυν πλακοῦντος πίονος παρ' ἐμοῦ τόμον.

1148. —ἐντερόνειαν = ἐντεριώνην, *timber for a ship's ribs.* Suidas, τὰ ἐγκοίλια, τὰ ἀπὸ τῆς τροπίδος ἀρχόμενα ξύλα, ἐντερόνεια καλεῖται· δὲ τὸ τῶν νεῶν ἔδαφος· οἱ δὲ τὰ ἐγκοίλια. Βέλτιον δὲ τὴν τῶν ἐγκοιλίων λην λέγειν. Latine, *Costæ* seu *statumina.* (An inordinate laugh rom Demus, echoed by the sausage-seller.)

1150. κεκρᾱμένον sc. πόμα, *a cup mixed* (κατὰ) τρία (μέρη) *three arts water,* καὶ δύο, *and two parts wine.* See on these mixtures then. X. c. 28.

1151. φέρων (οἶνος), *admitting.* (Arist. Acharn. 354. Athenæus X. §. 28. 36.) Having tippled his drink with a gout, which produces many a dry lip among the spectators, the little wretch pats is stomach, and surveys the sausage-seller from head to foot with look of infinite benignity.

1152. Τρῑτογενὴς (γένος). Three reasons are given for this appelation of Minerva. 1st. As born from the sea Triton in Libya. Hom. Hes. Herodot. IV. 180. Creuz. II. 261. sq. 705. 783. 796. 75. 640–8. 650. 659.) 2d. As born from the head (τριτὼ = κεφαλὴ Bœot. Cret. Œol.) of Jupiter. (Schol. Ap. Rh. IV. 1310. . O. Müller Orchom. p. 45. 213. 351. Ritter's Vorhalle, p. 418. tesich. fr. 76. p. 127. See Pass. in v. and Creuz. II. 646. 757. 4.) 3d. As born on the third day. Creuz. II. 650. 708. 718. n the arithmetical and geometrical system of the Pythagoreans, he number three and a triangle were personifications of Minerva, while an equilateral triangle, divided into six right-angled iangles, was named Minerva Tritogeneia. (Creuz. II. 706. 667.)

Ib. —ἐνετριτώνισε, *mixed with three portions of water.* The eader will see in the fabrication of this word why the "Tritonia rgo" was introduced in a former verse. (Another inordinate ugh from Demus; and no one dares cudgel the unspeakable ooby either for his mirth or his jokes.)

1153. πλακοῦς (πλακόεις, πλὰξ, *flat, broad*). For various species f it, see Athenæus l. XIV. §. 51. The Greek gastronomists exceed emselves, when they have to record the praises of this delicious ke.

(Matron.)

ὡς δὲ ἴδον ξανθὸν γλυκερὸν μέγαν ἔγκυκλον, ἄνδρες,
Δήμητρος παῖδ' ὀπτὸν ἐπεισελθόντα πλακοῦντα,
πῶς ἂν ἔπειτα πλακοῦντος ἐγὼ θείου ἀπεχοίμην;

ΑΛ. παρ' ἐμοῦ δ' ὅλον γε τὸν πλακοῦντα τουτονί.
ΚΛ. ἀλλ' οὐ λαγῷ' ἕξεις ὁπόθεν δῷς· ἀλλ' ἐγώ.
ΑΛ. οἴμοι· πόθεν λαγῷά μοι γενήσεται;
ὦ θυμὲ, νυνὶ βωμολόχον ἔξευρέ τι.
ΚΛ. ὁρᾷς τάδ', ὦ κακόδαιμον; ΑΛ. ὀλίγον μοι μέλει·

οὐδ' εἴ μοι δέκα μὲν χεῖρες, δέκα δὲ στόματ' εἶεν,
γαστὴρ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη.

Athen. IV. 137, b.

This is strong, but what is it to the energetic declarations of an-other professor?

(Archestratus.)

τὰ δ' ἀλλὰ γ' ἐκεῖνα τραγήματα πάντα πέφυκε
πτωχείας παράδειγμα κακῆς· ἑφθοί τ' ἐρέβινθοι,
καὶ κύαμοι, καὶ μῆλα, καὶ ἰσχάδες. 'Αλλὰ πλακοῦντα
αἴνει 'Αθήνῃσιν γεγενημένον· εἰ δὲ μὴ, ἄν που
αὐτὸν ἔχῃς ἑτέρωθι, μέλι ζήτησον ἀπελθὼν
'Αττικὸν, ὡς τοῦτ' ἔστιν ὃ ποιεῖ κεῖνον ὑβριστήν.
οὕτω τοι δεῖ ζῆν τὸν ἐλεύθερον, ἢ κατὰ τῆς γῆς
καὶ κατὰ τοῦ βαράθρου καὶ ταρτάρου ἐς τὸν ὄλεθρον
ἥκειν, καὶ κατορωρύχθαι σταδίους ἀναρίθμους.

Athen. III. 101, d.

1155. *λαγῷα* sc. *κρέατα.* Great sensation in Demus. The contes[t] between the two candidates for favour is now at its height; an[d] every one acquainted with the dramatic art knows that its laws re-quire Demus to be much tantalized before this daintiest of Athenia[n] dishes arrives at his lips. (While Cleon goes to his repository fo[r] the promised delicacy, let us take advantage of his absence, and di[p] into our Archestratus, to see how it was best dressed.)

τοῦ δὲ λαγὼ πολλοί τε τρόποι, πολλαί τε θέσεις σοι
σκευασίας εἰσίν· κεῖνος δ' οὖν ἐστιν ἄριστος,
ἂν πεινῶσι μεταξὺ φέρῃς κρέας ὀπτὸν ἑκάστῳ,
θερμὸν, ἁπλῶς ἁλίπαστον, ἀφαρπάζων ὀβελίσκου,
μικρὸν ἐνωμότερον. μὴ λυπείτω δέ σ' ὁρῶντα
ἰχῶρα στάζοντα κρεῶν, ἀλλ' ἔσθιε λάβρως.
αἱ δ' ἄλλαι περίεργοι ἔμοιγ' εἰσὶν διὰ παντὸς
σκευασίαι, γλοιῶν καταχύσματα, καὶ κατάτυρα,
καὶ κατέλαια λίαν, ὥσπερ γαλῇ ὀψοποιούντων.

Athen. IX. 399, d.

1156, 7. The sausage-seller speaks aside.

1158. *ὁρᾷς τάδ';* Cleon, with a face of high exultation, exhibit[s] his dish to his opponent, who affects an air of the utmost indif-ference.

Ib. *ὀλίγον μοι μέλει.* The family of the *care-noughts* or *care-littles* (and they are a numerous one in the world) may be said t[o]

ἐκεινοὶ γὰρ ὡς ἔμ' ἔρχονται. ΚΛ. τίνες;
ΑΛ. πρέσβεις ἔχοντες ἀργυρίου βαλάντια.
ΚΛ. ποῦ ποῦ; ΑΛ. τί δέ σοι τοῦτ'; οὐκ ἐάσεις τοὺς ξένους;
ὦ Δημίδιον, ὁρᾷς τὰ λαγῷ' ἅ σοι φέρω;
ΚΛ. οἴμοι τάλας, ἀδίκως γε τἄμ' ὑφήρπασας.
ΑΛ. νὴ τὸν Ποσειδῶ, καὶ σὺ γὰρ τοὺς ἐκ Πύλου.
ΔΗΜ. εἴπ', ἀντιβολῶ, πῶς ἐπενόησας ἁρπάσαι;
ΑΛ. τὸ μὲν νόημα τῆς θεοῦ, τὸ δὲ κλέμμ' ἐμόν.
ΚΛ. ἐγὼ δ' ἐκινδύνευσ'. ΑΛ. ἐγὼ δ' ὤπτησά γε.

have commenced with an illustrious musician of the name of Lasus (Vesp. 1411. ἔπειθ' ὁ Λᾶσος εἶπεν, ὀλίγον μοι μέλει), or with the skilful dancer Hippocleides, who being told that he had danced himself out of an excellent marriage (Herodot. VI. 129.) coolly replied, οὐ φροντὶς Ἱπποκλείδῃ.

1160. Cleon looks eagerly round to see for ambassadors who come thus happily provided, and his watchfulness is kept on the *qui vive* by the expression οὐκ ἐάσεις τοὺς ξένους, so well thrown in by the sausage-seller, and which seems to reduce the presence of the ambassadors to a matter of actual [u] certainty.

1161. τί δέ σοι τοῦτ'; Eccl. 520. τί δ', ὦ μέλε, σοι τοῦθ'; Βλ. ὅ τι μοι τοῦτ' ἐστίν; Lysist. 514. τί δέ σοι ταῦτ';

Ib. οὐκ ἐάσεις τοὺς ξένους, *will you not let the strangers alone?* as if Cleon were actually detaining and drawing the ambassadors to himself. The object of this *ruse* is explained in the next verse.

1162. φέρω. Dobree compares Thucyd. VIII. 69.

1166. With an air of great solemnity and deep devotion.

1167. ἐκινδύνευσ', *ran the risk.* But what risk? There is not much encountered with English harriers, and on horseback, but much less with Greek harriers, where the game was generally [x] netted

[u] Happy as this little sally is, by which an air of indisputable truth is thrown over a matter indisputably false, it was outdone on a later occasion. Among the lies, with which the notorious Catterfelto amused our grandfathers, one was a pretension to great age, which he carried up far beyond the Christian æra. Catterfelto was accompanied by a grave, simple-looking valet, out of whom it was supposed the truth could be pumped on this point, and he was questioned accordingly. "As to my master's age, gentlemen," said the lackey, "I cannot speak precisely: but when I first engaged in his service, which is now 500 years ago *come Michaelmas—or it might be Bartlemy-tide*—I cannot be particular to a day—my master," said he, looking his inquirers steadfastly in the face, "appeared just as old as he does now." No further question was of course asked of so *unparticular* a rascal.

[x] Hence the ἀρκυωρὸς (ἄρκυς, οὖρος) of Greek sportsmanship, and the accoutre-

ΔΗΜ. ἄπιθ᾽· οὐ γὰρ ἀλλὰ τοῦ παραθέντος ἡ χάρις.
ΚΛ. οἴμοι κακοδαίμων, ὑπεραναιδευθήσομαι.

(Xen. de Venat. passim. Aristoph. Pac. 1178.), and rather run than rode down. The allusion perhaps is to the unwarlike habits of Cleon, to whom the least exertion seemed matter of danger.

1168. οὐ γὰρ ἀλλά. The nature of the ellipse will be seen by the following examples: οὐ γὰρ (κινδυνεύοντος οὐδὲ ὀπτῶντος) ἀλλὰ τοῦ παραθέντος ἡ χάρις. *My thanks are due not to him who caught the hare, nor him who dressed it, but to him who served it up to me.* Ran. 58. μὴ σκῶπτε μ᾽, ὠδελφ᾽· οὐ γὰρ (σκωπτικῶς) ἀλλ᾽ ἔχω κακῶς. Lysist. 54. ἆρ᾽ οὐ παρεῖναι τὰς γυναῖκας δῆτ᾽ ἐχρῆν; οὐ γὰρ, μὰ Δί᾽, (πάρεισιν) ἀλλὰ πετομένας ἥκειν πάλαι ἐχρῆν αὐτάς. Cf. Ran. 192. 499. 1178. Nub. 232. Eccl. 386. Eurip. Suppl. 570. Iph. in Taur. 1005. Bacch. 784. (where see Elmsley. See also Passow II. 398.)

Ib. τοῦ παραθέντος ἡ χάρις. Æsch. Ag. 175. δαιμόνων χάρις, *reverentia diis adhibenda.* Blomfield. Eurip. Med. 439. βέβακε δ᾽ ὅρκων χάρις. (A long pause. Demus devouring at a prodigious rate. Cleon in despair.)

1169. ὑπεραναιδευθήσομαι, *I shall be outdone in shamelessness.* "Pro barbaro vocabulo ὑπεραναιδεσθήσομαι (Br. Edit.) obiter moneo legendum esse ὑπεραναιδευθήσομαι." Elms. ad Heracl. p. 88.

ments assigned to Melanion, a great name in the sporting annals of antiquity, (cf. Xen. de Venat. I. 7.) and, apparently, in the nursery-stock of Attic poetry.

ἦν νεανίσκος Μελανίων τις, ὃς
φεύγων γάμον ἀφίκετ᾽ ἐς ἐρημίαν,
κἀν τοῖς ὄρεσιν ᾤκει·
κᾆτ᾽ ἐλαγοθήρει
πλεξάμενος ἄρκυς,
καὶ κύνα τιν᾽ εἶχεν,
κοὐκέτι κατῆλθε πάλιν οἴκαδ᾽ ὑπὸ μίσους.
οὕτω
τὰς γυναῖκας ἐβδελύχθη
κεῖνος, ἡμεῖς τ᾽ οὐδὲν ἧττον
τοῦ Μελανίωνος οἱ σώφρονες. Lysist. 785—796.

There was a youth in days of yore,
Melanion was he hight;
This youth no love to woman bore,
Nor in wedlock took delight.

And all to shun the hateful sex,
He sought the forests wild:
His feet the mountain-tops did vex—
It was a lonesome child.

He made him nets, he snar'd him game,
The leveret and the hare;
One dog he had, and for the same
Shew'd mickle love and care.

But never did he prove less coy,
Nor woman would he see;
What was of yore that prudent boy,
The same this day are we. Quarterly Review.

ΑΛ. τί οὐ διακρίνεις, Δῆμ', ὁπότερός ἐστι νῷν
ἀνὴρ ἀμείνων περὶ σὲ καὶ τὴν —γαστέρα;
ΔΗΜ. τῷ δῆτ' ἂν ὑμᾶς χρησάμενος τεκμηρίῳ
δόξαιμι κρίνειν τοῖς θεαταῖσιν σοφῶς;
ΑΛ. ἐγὼ φράσω σοι. τὴν ἐμὴν κίστην ἰὼν
ξύλλαβε σιωπῇ, καὶ βασάνισον ἅττ' ἔνι,
καὶ τὴν Παφλαγόνος· κἄμελει κρινεῖς καλῶς.
ΔΗΜ. φέρ' ἴδω, τί οὖν ἔνεστιν; ΑΛ. οὐχ ὁρᾷς κενὴν
ὦ παππίδιον; ἅπαντα γάρ σοι παρεφόρουν.
ΔΗΜ. αὕτη μὲν ἡ κίστη —τὰ τοῦ δήμου φρονεῖ.
ΑΛ. βάδιζε γοῦν καὶ δεῦρο πρὸς τὴν Παφλαγόνος.
ὁρᾷς τάδ'; ΔΗΜ. οἴμοι τῶν ἀγαθῶν, ὅσων πλέα.
ὅσον τὸ χρῆμα τοῦ πλακοῦντος ἀπέθετο·
ἐμοὶ δ' ἔδωκεν ἀποτεμὼν τυννουτονί.
ΑΛ. τοιαῦτα μέντοι καὶ πρότερον εἰργάζετο·
σοὶ μὲν προσεδίδου μικρὸν ὧν ἐλάμβανεν,
αὐτὸς δ' ἑαυτῷ παρετίθει τὰ μείζονα.

1170. *διακρίνειν, dijudicare, decernere.*

1171. *—γαστέρα.* The sausage-seller, now on the best of terms with Demus, familiarly pats his patron's seat of gastronomic sensation. The latter bestows a look or gesture of infinite benignity on his caterer.

1174. *κίστην.* Phot. Lex. p. 124. *ἀγγεῖον ἐν ᾧ τὰ βρώματα κεῖται, ἢ ἱμάτιά τινα.*

1175. *βασανίζειν = δοκιμάζειν*, said equally of things and persons. Zonar. I. 379. 1176. *ἀμέλει, omnino.*

1178. *παραφορεῖν = παραφέρειν.* Herodot. I. 133. *σίτοισι δὲ ὀλίγοισι χρέωνται, ἐπιφορήμασι δὲ πολλοῖσι, καὶ οὐκ ἁλέσι· καὶ διὰ τοῦτο φασὶ Πέρσαι τοὺς Ἕλληνας σιτεομένους, πεινῶντας παύεσθαι, ὅτι σφι ἀπὸ δείπνου παραφορέεται οὐδὲν λόγου ἄξιον· εἰ δέ τι παραφέροιτο, ἐσθίοντας ἂν οὐ παύεσθαι.*

1179. *—τὰ τοῦ δήμου φρονεῖ, is on the people's side, belongs to the people's party.* Pac. 640. *αἰτίας ἂν προστιθέντες, ὡς φρονοῖ τὰ Βρασίδου.* Dem. 115, 15. *τῷ Πελοποννησίους τἀκείνου φρονῆσαι.* 187, 27. *ὅτι Θηβαίων τἀκείνου φρονούντων ἀνάγκη τοὺς τούτων ἐχθροὺς τὰ τῶν Ἑλλήνων φρονεῖν.* 281, 10. 287, 14. Æsch. 31, 39. Thucyd. III. 68. Xen. Hellen. VI. 3. 14. VII. 4. 40. VII. 5. 5.

1182. *τὸ χρῆμα τοῦ πλακοῦντος, a huge broadcake.* The idiom has been explained in a former play. 1183. *τυννουτονὶ, so small.*

ΔΗΜ. ὦ μιαρὲ, κλέπτων δή με ταῦτ᾽ ἐξηπάτας;
ἐγὼ δέ τυ ἐστεφάνιξα κἀδωρησάμαν.
ΚΛ. ἐγὼ δ᾽ ἔκλεπτον ἐπ᾽ ἀγαθῷ γε τῇ πόλει.
ΔΗΜ. κατάθου ταχέως τὸν στέφανον, ἵν᾽ ἐγὼ τουτῳὶ
αὐτὸν περιθῶ. ΑΛ. κατάθου ταχέως, μαστιγία.
ΚΛ. οὐ δῆτ᾽, ἐπεί μοι χρησμός ἐστι Πυθικὸς
φράζων, ὑφ᾽ οὗ χρεών ἔμ᾽ ἡττᾶσθαι μόνου.
ΑΛ. τοὐμόν γε φράζων ὄνομα καὶ λίαν σαφῶς.
ΚΛ. καὶ μήν σ᾽ ἐλέγξαι βούλομαι τεκμηρίῳ,
εἴ τι ξυνοίσεις τοῦ θεοῦ τοῖς θεσφάτοις.
καί σου τοσοῦτο πρῶτον ἐκπειράσομαι·
παῖς ὢν ἐφοίτας ἐς τίνος διδασκάλου;
ΑΛ. ἐν ταῖσιν εὕστραις —κονδύλοις —ἡρμοττόμην.

1188. Brunck, with great probability, supposes this verse to be a quotation from some Doric poet. The dialect has been illustrated in a former play. τυ Dor. for σέ. 1187. ταῦτα, *thus*.

Ib. ἐστεφάνιξα, Dor. for ἐστεφάνισα, *to crown with a chaplet*.

1189. ἐπ᾽ ἀγαθῷ τῇ πόλει. Ran. 1486. ἄπεισιν οἴκαδ᾽ αὖ | ἐπ᾽ ἀγαθῷ μὲν τοῖς πολίταις, | ἐπ᾽ ἀγαθῷ δὲ τοῖς ἑαυτοῦ | ξυγγενέσι. Pl. 885. οὐκ ἐπ᾽ ἀγαθῷ γὰρ ἐνθάδ᾽ ἐστὸν οὐδενί. Plat. Polit. 293, b. ἐπ᾽ ἀγαθῷ τῷ τῶν σωμάτων. Xen. Hell. VI. 5. 33.

1190. Eccl. 131. περίθου δὴ τὸν στεφάνον τύχἀγαθῇ. Thes. 380. περίθου νυν τόνδε πρῶτον πρὶν λέγειν. Cf. Herodot. I. 129.

1191. μαστῖγίας (μάστιξ), a good-for-nothing fellow, who is always receiving or deserving the whip. Ran. 501. Lysist. 1240. Dem. 496, 25. δοῦλοι καὶ μαστιγίαι.

1196. ξυνοίσεις, fut. of συμφέρειν, *to correspond with*. Soph. Aj. 430. αἰαῖ· τίς ἄν ποτ᾽ ᾤεθ᾽ ὧδ᾽ ἐπώνυμον | τοὐμὸν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς; Antiph. 134, 19. τοῖς τοῦ ἀνθρώπου λόγοις συνεφέρετο. 136, 2. οὐ συνεφέρετο τῷ γραμματιδίῳ. *his declaration did not agree with the contents of the written document*.

1197. ἐκπειράσομαι. "Prægnans verbum, pro, *interrogando periculum facere*." Cas. Cf. Plat. 13. Epist. 362, e.

1198. ἐφοίτας ἐς τίνος διδασκάλου; Bergler compares Nub. 964. βαδίζειν εἰς κιθαριστοῦ.

1199. εὕστρα (εὕω, *urere, torrere*), a pit in which dead hogs were singed. The reader of taste will require no hint as to the speaker's port and bearing during this *interesting* examination. The erect chest—the firmly-planted foot—the bold eye—the fists embedded in those glorious sides, of which pig-meat formed so large a portion, and the *what then?* tone of the voice, will occur to all. The *Væ Cleoni* accents of the falling demagogue will be equally apparent.

ΚΛ. πῶς εἶπας; ὥς μου χρησμὸς ἅπτεται φρενῶν.
εἶεν.
ἐν παιδοτρίβου δὲ τίνα πάλην ἐμάνθανες;
ΑΛ. κλέπτων ἐπιορκεῖν καὶ βλέπειν ἐναντία.
ΚΛ. "ὦ Φοῖβ' Ἄπολλον Λύκιε, τί ποτέ μ' ἐργάσει;"
τέχνην δὲ τίνα ποτ' εἶχες ἐξανδρούμενος;

Ib. κονδύλοις (cf. sup. v. 394.) ἡρμοττόμην. Voss translates with great spirit: In den Mezigen durch Faustschläg' empfing ich Ton und Mass. *I learnt tone and measure* (i. e. music) *in the shambles by means of blows with the fist.*

1200. Eurip. Rhes. 916. Φιλάμμονος παῖ, τῆς ἐμῆς ἥψω φρενὸς, *cruciasti animum meum.* Xen. Cyr. I. 6. 25. πόνοι ἅπτονται (*seize upon*) τοῦ σώματος. Herodot. V. 92. ἀλλήλων ἅπτοντο καταιτιώμενοι. See also Ran. 475. Soph. Trach. 779.

1202. ἐν παιδοτρίβου sc. γυμνασίῳ. The music-master (the first branch of Athenian education) having profited the querist but little, he proceeds to the gymnasiast (the second branch of education), and here again he is worsted.

1203. ἐπιορκεῖν. Cf. sup. 411.

1204. A quotation, says the Scholiast, from the Telephus of Euripides. But is this all? I suspect not. The invocations of a Greek and the epithets of his gods, were generally but synonyms of his own momentary feelings. (*Sua cuique deus . . . dira cupido.*) A dreadful light is now breaking in upon Cleon, and he naturally invokes the god of prophecy and light, and more particularly by that epithet by which his clearness of vision was typified. See Creuz. II. 132–5. 140. 153. &c. But the learned Dindorf would perhaps say of this, as of Reiske's interpretation ("in Λύκιε alludit ad λύπιε et λύπην") "hæc nimis quæsita sunt."

1205. τέχνην εἶχες. Cf. infr. 1346. The word τέχνη, though occasionally applied to mean occupations in the Aristophanic writings (Pl. 160. Pac. 544.), is more commonly used of the nobler arts and professions; as of medicine (Pl. 408.), of dithyrambic poetry (Av. 1387.), of tragedy (Ran. 94. 770. 939. 973. and numerous other places.)

Ib. ἐξανδρούμενος. Zonar. I. 166. τὴν ἡλικίαν ἔχων εἰς ἄνδρα. Eurip. Suppl. 705. λόχος ὀδόντων ὄφεως ἐξηνδρωμένος, *changed into men.* The simple verb occurs Plat. Sympos. 192, a. ἐπειδὰν δὲ ἀνδρωθῶσι. Machon ap. Athen. VIII. 341, c. τοὺς διθυράμβους σὺν θεοῖς καταλιμπάνω | [y] ἠνδρωμένους. Pollux II. 20. ἀνδρίζεσθαι δὲ εἶπεν (Ἀριστοφάνης) ἀνδροῦσθαι.

[y] The good old story, from which this verse is taken, has been used both by Pope and Fontaine; and to those who have witnessed its terseness in the first, and its naïveté in the second, the following plain version may not prove very

ΑΛ. ἠλλαντοπώλουν. ΚΛ. οὐκέτ' οὐδέν εἰμ' ἐγώ.
λεπτή τις ἐλπίς ἐστ' ἐφ' ἧς ὀχούμεθα.
καί μοι τοσοῦτον εἰπέ· πότερον ἐν ἀγορᾷ
ἠλλαντοπώλεις ἐτεὸν ἢ 'πὶ ταῖς πύλαις;
ΑΛ. ἐπὶ ταῖς πύλαισιν, οὗ τὸ τάριχος ὤνιον.

1207. Aristoph. Fr. Dind. 198. *ὡς σφόδρ' ἐπὶ λεπτῶν ἐλπίδων ὠχεῖσθ' ἄρα. ὁρμεῖν* or *ὀχεῖσθαι ἐπὶ ἀγκύρας*, a well known Greek expression, says Porson (Eurip. Orest. 68–9.) who refers to Dem. 319, 18. *οὐκ ἐπὶ τῆς αὐτῆς* (*ἀγκύρας* sc.) *ὁρμεῖ τοῖς πολλοῖς*. And since *hope* is fitly signified by an *anchor*, by an easy translation came the proverbial expression *ἐπ' ἐλπίδος ὀχεῖσθαι*. (The learned editor of Porson's four plays refers to a beautiful passage in the Epistle to the Hebrews, (vi. 19.) where both expressions are combined. *ἣν* [*ἐλπίδα*] *ὡς ἀγκύραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ καὶ βεβαίαν.*)

Ib. *ἐφ' ἧς*. Pl. 1013. *ὀχουμένην ἐπὶ τῆς ἁμάξης*. Ran. 25. *ὅς γ' ὀχεῖ* (*ἐπ' ὄνου* sc.).

1210. *ἐπὶ ταῖς πύλαισιν*. Cf. infr. 1347, and see Wachsm. III. 84.

acceptable; but it falls in with the course of illustration pursued in this drama:

Of all fish eaters
None sure excell'd the lyric bard Philoxenus.
'Twas a prodigious twist! At Syracuse
Fate threw him on the fish call'd 'Many-feet.'
He purchas'd it and drest it; and the whole,
Bate me the head, form'd but a single swallow.
A crudity ensued—the doctor came,
And the first glance inform'd him things went wrong.
And, "Friend," quoth he, "if thou hast ought to set
In order, to it straight;—pass but seven hours,
And thou and life must take a long farewell."
"I've nought to do," replied the bard: "all's right
And tight about me—nothing in confusion—
Thanks to the gods! I leave a stock behind me
Of healthy dithyrambics, fully form'd,
A credit to their years;—not one among them
Without a graceful chaplet on his head:
These to the Muses' keeping I bequeath,
(We long were fellow-nurslings,) and with them
Be Bacchus and fair Venus in commission.
Thus far, sir, for my testament: for respite,
I look not for it, mark, at Charon's hand,
(Take me, I would be understood to mean
Timotheus' Charon; him in the Niobe:)
I hear his voice this moment—'Hip! halloo!
To ship, to ship,' he cries: the swarthy Destinies
(And who must not attend their solemn bidding?)
Unite their voices. I were loath, howe'er,
To troop with less than all my gear about me;
Good doctor, be my helper then to what
Remains of that same blessed Many-feet!"

Quart. Rev. Vol. XXIII. p. 260.

ΚΛ. οἴμοι πέπρακται τοῦ θεοῦ τὸ θέσφατον.
" κυλίνδετ' εἴσω τόνδε τὸν δυσδαίμονα."
ὦ στέφανε, χαίρων ἄπιθι, καί σ' ἄκων ἐγὼ
λείπω· σὲ δ' ἄλλος τις λαβὼν κεκτήσεται,
κλέπτης μὲν οὐκ ἂν μᾶλλον, εὐτυχὴς δ' ἴσως.
ΑΛ. Ἑλλάνιε Ζεῦ, σὸν τὸ νικητήριον.

Ib. [z] *τὸ τάρῖχος.* On salt fish, its varieties, its salesmen, and the honours conferred on the latter, &c. &c. see Athenæus III. §§. 85—91.

1211. *πέπρακται, oraculum ratum factum est, eventum habet.* Dind.

1212. *κυλίνδετ'*, i. e. by means of the encyclema. So Thes. 265. *εἴσω τις μ' ἐσκυκλησάτω.* See Acharn. The verse itself is taken from the Bellerophon of Euripides.

1213. *χαίρων ἄπιθι, farewell and begone.* Takes the chaplet from his head and gives it to Demus.

Ib. *καὶ, and yet.* Bion. Idyl. I. 53. *καὶ θεὸς ἐμμὶ, καὶ οὐ δύναμαί σε διώκειν.* 6 Legg. 767, a. *δικαστὴς δὲ οὐκ ἄρχων καί τινα τρόπον ἄρχων.* Matth. i. 19. *Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν,* [a] *καὶ μὴ θέλων αὐτὴν παραδειγματίσαι.*

1214. Parodied from the Alcestis of Euripides, v. 179. *θνήσκω· σὲ δ' ἄλλη τις γυνὴ κεκτήσεται, | σώφρων μὲν οὐχὶ μᾶλλον, εὐτυχὴς δ' ἴσως.*

1215. (*γενόμενος*) *ἄν.*

1216. 'Thine be the triumph, Jove Hellanian!' As the sausage-seller, on bended knee, and with clasped hands, makes this acknowledgment to the common Jupiter of Greece (Creuz. II. 537.), loud acclamations rise from all parts of the theatre. In the midst of these, Demosthenes suddenly quits his place behind the royal chair, and advances to the sausage-seller, to shake him heartily by the hand, to remind him of his former predictions, and of course to ask 'a small favour' of the new great man.

[z] " Athenæus III. 119, c. de forma masculina *ὁ τάριχος* disputans e Dætalensibus Aristophanis apposuit

οὐκ αἰσχυνοῦμαι τὸν τάριχον τουτονὶ
πλύνων ἅπασιν ὅσα σύνοιδ' αὐτῷ κακά.

Ad sententiam verborum quod attinet, Casaubonus non *τάριχον* qui proprie dicitur intelligit, sed hominem nequam, quemadmodum, quod Wakefieldus comparavit, Angli *a pickled fellow* dicunt." Dindorf. See also Fr. Arist. 528.

[a] A just man, that is, actuated by a sense of right and duty, he determined to put her away according to the law in Deuter. xxiv. 1. but at the same time, not willing to make her a public example, he determined to do it privately. See Magee on the Atonement, I. 470. Raphel, t. II. p. 519. Palairet, pp. 41. 96. 221. 236. Elsner, I. 293. Krebsius, p. 147. See also Schleusner in v. *καὶ* §. 11. Rose's Parkhurst's Lex. §. 8. Bretschneider, II. §. 2. Wahl, §. 6.

ΔΗΜ. ὦ χαῖρε καλλίνικε, καὶ μέμνησ' ὅτι
ἀνὴρ γεγένησαι δι' ἐμέ· καί σ' αἰτῶ βραχύ·
ὅπως ἔσομαί σοι Φανὸς ὑπογραφεὺς δικῶν.
ΔΗΜ. ἐμοὶ δέ γ' ὅ τι σοι τοὔνομ' εἴπ'. ΑΛ. Ἀγοράκριτος·

1218. *ἀνὴρ, a man.* Instead of multiplying ancient examples, let us be allowed a modern one. " Quand Philippe parut aux portes d'Athénes, . . . on le craignoit, non pas comme l'ennemi de la liberté, mais des plaisirs. . . . Qu'importe qu'il renvoie tous les prisonniers? Il ne renvoit pas des hommes." *Montesquieu.*

Ib. *βραχὺ* (sc. *μικρόν*). Lysias 109, 41. *βραχέος μὲν κέρδους ἕνεκα.*

1219. Brunck reads *ὅπως γένωμαί σοι Φανὸς ὑπογραφεὺς δικῶν.* The first syllable in *Φανὸς* being long, the verse, as Porson saw, had a redundant syllable, and he accordingly substituted *ὅπως ἔσομαι,* in which he has been followed by Dindorf and the Oxford Editor. I have ventured to give a different punctuation from all these eminent scholars.

Ib. *ὅπως ἔσομαι.* *Ὅρα* or rather *ὁρατέον,* is I think to be here understood, and the stage-play as follows. Demosthenes advancing close to the sausage-seller, places his hand at right angles to his face, and *whispers* into his friend's ear, what is heard all over the theatre. Shouts of laughter follow the modest request, and a voice is heard: ' Hearkye, Demosthenes, find us a Pylus on the south as well as the eastern side of Laconia, and something better than a little secretaryship shall be your fee for so doing.' Demosthenes makes a low bow, as much as to say, ' Your pleasure shall be done' (that it was done, see Thucyd. VII. 26.); and resumes his usual place behind the throne.

Ib. *Φανὸς,* one of Cleon's parasites (Vesp. 1220.), and who no doubt found the office of *ὑπογραφεὺς δικῶν* (whatever its exact [b] nature might be) one of considerable emolument.

1220. *σοι τοὔνομ'.* Pac. 185. *τί σοί ποτ' ἔστ' ὄνομ';* Av. 644. *ἐμοὶ μὲν ὄνομα Πεισθέταιρος.* Eurip. Iph. A. 827. *Κλυταιμνήστρα δέ μοι | ὄνομα.* Hence Elmsley (Mus. Crit. II. 284.) corrects Iph. T. 250. *τῷ ξυζύγῳ* (*τοῦ ξυζύγου* formerly) *δὲ τοῦ ξένου τί τοὔνομ' ἦν;*

Ib. It may seem somewhat of the latest for Demus to be just now demanding the name of his benefactor; but such has been the Public's custom in all ages. There is nothing which that compound body acquires with so much difficulty as a name; but in

[b] See Boeckh on the subject, I. 251. Passow translates the words *ὑπογραφεὺς δικῶν,* ein Privatschreiber, der für einen Sycophanten Klageschriften abschrieb, *a writer in a private capacity, who transcribed legal memorials appertaining to a suit or accusation, for a sycophant.* I should rather think him to be the same with the officer on whom Strepsiades purposes to play an ingenious trick (Nub. 770. *ὁπότε γράφοιτο τὴν δίκην ὁ γραμματεύς*).

ἐν τἀγορᾷ γὰρ κρινόμενος ἐβοσκόμην.
ΔΗΜ. Ἀγορακρίτῳ τοίνυν ἐμαυτὸν ἐπιτρέπω,
καὶ τὸν Παφλαγόνα παραδίδωμι τουτονί.
ΑΛ. καὶ μὴν ἐγώ σ', ὦ Δῆμε, θεραπεύσω καλῶς,
ὥσθ' ὁμολογεῖν σε μηδέν' ἀνθρώπων ἐμοῦ
ἰδεῖν ἀμείνω τῇ —Κεχηναίων πόλει.
ΧΟ. "τί κάλλιον ἀρχομένοισιν
ἢ καταπαυομένοισιν

return, when once thoroughly master of it, the Public seldom lets go its hold.

Ib. Ἀγοράκριτος. Casaubon, observing that compounds in τος have a passive signification, understands by this word a person, "qui novis subinde accusationibus reus semper est in foro, i. e. de cujus vita frequenter habentur comitia; quod improbi civis signum est:" but, as Duker justly asks, how can such a person be said to *be fed, get his livelihood* (βόσκεσθαι) by such accusations?

1221. Voss translates this difficult verse: Weil ich auf dem Markt durch Rechten mich ernährete: *Because I got my living through law-proceedings in the agora.* See also Mitford V. 11.

Ib. κρινόμενος. By this word I understand *quarrelling, battling, litigating.* Nub. 66. τέως μὲν οὖν ἐκρινόμεθ'. Eurip. Med. 609. ὡς οὐ κρινοῦμαι τῶνδέ σοι τὰ πλείονα. See also Schleusner and Bretschneider in v.

1226. —Κεχηναίων (χαίνω, κέχηνα) i. e. [c] Ἀθηναίων, who however profited something better by their *gaping* than the good people of Beance. ("But all the breakfast the mare got that day was but a little yawning and gaping, in memory whereof the gentlemen of Beance do as yet to this day break their fast with gaping, which they find to be very good, and do spit the better for it." Rabelais I. c. 16.)

1227–8. The Chorus quote from one of those strains of the greatest of dithyrambic bards, which under the name of προσῳδίαι were once sung at the altars of the Delian god, and elsewhere, but of which a few fragments are all that is now left.

τί κάλλιον ἀρχομένοισιν
ἢ καταπαυομένοισιν,
ἢ βαθύζωνόν τε Λατὼ
καὶ θοᾶν ἵππων ἐλατῆρας ἀεῖσαι. Fr. ex Prosod. 5.

(*Quid dulcius est aut incipientibus* canere *aut desinentibus quam canere alte cinctam Latonam et celerum equorum agitatores* (Dioscuros.)

[c] Hesychius, κεστρεῖς: τοὺς κεχηνότας καὶ πεινῶντας κεστρεῖς λέγουσι. καὶ τοὺς Ἀθηναίους οὕτως ἔλεγον καὶ προσηγόρευον· τὸ γὰρ ζῶον αὐτὸ λαίμαργόν τέ ἐστι καὶ ἄπληστον.

ἢ θοᾶν ἵππων ἐλατῆρας ἀείδειν,"—μηδὲν ἐς Λυσίστρατον,
μηδὲ Θούμαντιν τὸν ἀνέστιον αὖ λυπεῖν ἑκούσῃ καρδίᾳ;
καὶ γὰρ οὗτος, ὦ φίλ' Ἄπολλον, ἀεὶ πεινῇ, θαλεροῖς
δακρύοισιν 1231
σᾶς ἁπτόμενος φαρέτρας Πυθῶνι ἐν δίᾳ κακῶς πένεσθαι.

1229. *ἵππων ἐλατήρ.* Bergler compares Æsch. Pers. 32. *ἵππων τ' ἐλατὴρ Σωσθάνης.* (But see Blomf. in l.)

Ib. *μηδὲν ἐς Λυσίστρατον.* This is a sort of flourish of trumpets, and—enter Tom Thumb. From the tone at which the full-mouthed Chorus were proceeding, nothing less could be expected than a solemn chaunt in honour of some high divinity, besides those fleet horsemen, the illustrious Dioscuri. But no: their course is suddenly arrested, and a gentle whisper declares their purpose to be, *μηδὲν ἐς Λυσίστρατον εἰπεῖν.* To be the sport of poetical satire—and this person had had his share (Ach. 855. Vesp. 787. Dætal. fr. 1.)—is no very pleasant thing; but to be told that one is not worth poetical powder and shot, is if possible still worse.

1230. *Θούμαντιν.* Little is known of this person, but what the text supplies. He appears to have been some small Sidrophel of the day, who if he had the power of promising wealth to others from the aspect of the stars, had been able to catch little of the golden [d] shower for himself. *Au reste,* he belongs to the grammarians, who decide that his name is to be written with a diphthong, as *Θούφραστος* (Vesp. 1303.), *Θουκυδίδης* (Ach. 703.), *Θουφάνης* (sup. 1066).

Ib. *λυπεῖν ἑκούσῃ καρδίᾳ.* Kind and considerate Chorus! and with their hands upon their hearts too! Could the audience but laugh at such a piece of extreme delicacy? But a rude laugh, when the feelings of two such men as Lysistratus and Thumantis were at stake! The Chorus, with a supplicating look, deprecate such rudeness, and of course the audience laugh louder than before.

1231. The Chorus hurry over the two following verses (which I do not undertake to [e] explain) with great rapidity, for they have other game in view, and are impatient to come at their quarry.

[d] From the language of another of the comic poets (Hermippus ap. Athen. XII. 551, a.) he appears to have been not only without a *hearth* or *house* (*ἀνέστιος*), but often without food. At least the writer speaks of certain "small kine that were leaner than Leotrophides and Thumantis" (*βούδια | Λεωτροφίδου λεπτότερα καὶ Θουμάντιδος*).

[e] A learned friend says: "I think we *must* adopt Bentley's correction *Πυθῶδ' ἰὼν διὰ τὸ κακῶς πένεσθαι.* It agrees with the metre of the Antistr. and the Ven. MS. reads *διὰ τό.*" The moral of the poet's satire will I think be found in a senarius of Menander, teaching us to look to our own heads and hands, and not to stars or Delphic oracles, for the supply of our wants.

Δεῖ τοὺς πενομένους, μέχρις ἂν ζῶσιν, πονεῖν.

Emend. in Menand. p. 82.

λοιδορῆσαι τοὺς πονηροὺς οὐδέν ἐστ' ἐπίφθονον,
ἀλλὰ τιμὴ τοῖσι χρηστοῖς, ὅστις εὖ λογίζεται.
εἰ μὲν οὖν ἄνθρωπος, ὃν δεῖ πόλλ' ἀκοῦσαι καὶ κακὰ,
αὐτὸς ἦν ἔνδηλος, οὐκ ἂν ἀνδρὸς ἐμνήσθην φίλου.
νῦν δ' Ἀρίγνωτον γὰρ οὐδεὶς ὅστις οὐκ ἐπίσταται,
ὅστις ἢ τὸ λευκὸν οἶδεν ἢ —τὸν ὄρθιον νόμον.

1233. From objects of mirth, which lie upon the surface of society, and at which we look, laugh, and forget them, the poet, by a sudden transition and fearful contrast, turns to those crimes which take fast hold on the imagination, and leave the best to shudder at the depths of depravity into which the human heart may sink. I leave it to those who will, to draw the veil from such exhibitions: the hand which uncurtained the fearful picture in one of the most harrowing of human fictions, was not met by an exhibition half so revolting as the present would be.

1233. ἐπίφθονον, *provocative of hatred.* Herodot. VII. 139. ἐνθαῦτα ἀναγκαίῃ ἐξέργομαι γνώμην ἀποδέξασθαι, ἐπίφθονον μὲν πρὸς τῶν πλεόνων ἀνθρώπων· ὅμως δὲ, τῇ γέ μοι φαίνεται εἶναι ἀληθὲς, οὐκ ἐπισχήσω.

1234. ὅστις (i. e. εἴτις) εὖ λογίζεται, *recte judicat.* Hes. Theog. 783. καί ῥ' ὅς τις ψεύδηται Ὀλύμπια δώματ' ἐχόντων. Eurip. Electr. 815. ἐκ τῶν καλῶν κομποῦσι τοῖσι Θεσσαλοῖς | εἶναι τόδ', ὅστις ταῦρον ἀρταμεῖ καλῶς. Soph. Trach. 905. κλαῖε δ' ὀργάνων ὅτου (i. e. εἴ του) ψαύσειεν. Plat. Euthyp. 3, d. ὃν δ' ἂν καὶ ἄλλους οἴωνται (i. e. ἐὰν δέ τινα οἴωνται) ποιεῖν τοιούτους, (where see Stalbaum's note.)

1238. ὄρθιον νόμον. The word expected was the conclusion of a well-known proverb, ὅστις οἶδε τὸ λευκὸν ἢ τὸ μέλαν. To the notice given of this expression in Ach. v. 16. add from Herodot. I. 24. τὸν δὲ (Ariona), ἐνδύντα τε πᾶσαν τὴν σκευὴν, καὶ λαβόντα τὴν κιθάρην, στάντα ἐν τοῖσι ἑδωλίοισι, διεξελθεῖν νόμον τὸν ὄρθιον· τελευτῶντος δὲ τοῦ νόμου, ῥίψαι μιν ἐς τὴν θάλασσαν ἑωυτὸν, ὡς εἶχε, σὺν τῇ σκευῇ πάσῃ. The reader who wishes for more information on this difficult subject, will consult Pollux IV. §. 65—84. Plutarch. d. Music. p. 1132. sq. Aristot. Prob. XIX. 48. Böckh. de Metr. Pind. Thiersch's Ranæ, pp. 246. 250. Hughes's Travels in Greece, I. 156. The following account of the term νόμος is repeated from the Chrestomathia Procli, p. 344. Ὁ μέντοι ΝΟΜΟΣ γράφεται μὲν εἰς Ἀπόλλωνα, ἔχει δὲ καὶ τὴν ἐπωνυμίαν ἀπ' αὐτοῦ· νόμιμος γὰρ ὁ Ἀπόλλων ἐπεκλήθη· ὅτι τῶν ἀρχαίων χοροὺς ἱστάντων, καὶ πρὸς αὐλὸν ἢ λύραν ᾀδόντων τὸν νόμον, Χρυσόθεμις ὁ Κρὴς, πρῶτος στολῇ χρησάμενος ἐκπρεπεῖ, καὶ κιθάραν ἀναλαβὼν, εἰς μίμησιν τοῦ Ἀπόλλωνος, μόνος ᾖσε νόμον. Εὐδοκιμήσαντος δὲ αὐτοῦ διαμένει ὁ τρόπος τοῦ ἀγωνίσματος. Δοκεῖ δὲ Τέρπανδρος μὲν πρῶτος τελειῶσαι τὸν νόμον, ἡρῴῳ μέτρῳ χρησάμενος· ἔπειτα Ἀρίων ὁ Μηθυμναῖος οὐκ ὀλίγα συναυξῆσαι, αὐτὸς καὶ ποιητὴς καὶ κιθαρῳδὸς γενόμενος. Φρύνις δὲ ὁ Μιτυληναῖος ἐκαινοτόμησεν αὐτόν· τό τε γὰρ ἑξάμετρον τῷ λελυμένῳ

ἔστιν οὖν ἀδελφὸς αὐτῷ τοὺς τρόπους οὐ ξυγγενὴς,
Ἀριφράδης πονηρός. ἀλλὰ τοῦτο μὲν καὶ βούλεται·
ἐστὶ δ' οὐ μόνον πονηρὸς, οὐ γὰρ οὐδ' ἂν ᾐσθόμην,
οὐδὲ παμπόνηρος, ἀλλὰ καὶ προσεξεύρηκέ τι.
ὅστις οὖν τοιοῦτον ἄνδρα μὴ σφόδρα βδελύττεται,
οὔ ποτ' ἐκ ταὐτοῦ μεθ' ἡμῶν πίεται ποτηρίου.
ἦ πολλάκις ἐννυχίαισι

συνῆψε, καὶ χορδαῖς τῶν ἑπτὰ πλείοσιν ἐχρήσατο. Τιμόθεος δὲ ὕστερον εἰς τὴν νῦν ἤγαγε τάξιν.

1240. ἀλλὰ τοῦτο μὲν καὶ βούλεται, *studies and makes it his business to be such*, Wieland. Dobree compares Andoc. 12, 40. Ἐπιχάρης δ' οὗτος, ὁ πάντων πονηρότατος καὶ βουλόμενος εἶναι τοιοῦτος. 1241. οὐ γὰρ οὐδ' ἂν ᾐσθόμην. Ranke refers to Rötscher's Aristoph. p. 162.

1244. πίνω fut. πίομαι, an old fut. for πίσομαι, from πίω. See Blomf. Gloss. in Choeph. p. 161. The first syllable in πίομαι is sometimes long, sometimes short. The epic poets appear to have preferred the long syllable. (Il. XIII. 493. Od. X. 160.) In Theogn. it is found long v. 956., short 1125. In Aristoph. here and infr. 1350. it occurs as a long syllable. Athenæus, however, X. §. 66. brings together several passages of comic poets, in which it is found short. On οὔποτε πίεται, consult Kidd's Dawes, 375. Cf. Mark x. 39. See also Arist. Fr. (Dind.) 491.

1245. The Chorus throw themselves into that attitude of profound meditation, from which, in modern instances, the extrusion of something unusually deep—the Binomial Theorem, or the Fluxional Calculus—is expected; but which in the Old Comedy was merely the prelude to a light, lively satire, the audience meantime amusing themselves with conjectures as to where the blow would fall. "Will it be Philocles?" whispers one on the present occasion. "His dramas are proverbially tough morsels," answers another, "and as the late scene has turned entirely upon gastronomy, the conjecture is at all events not illogical." "Perhaps Euripides?" "Far more likely: the language of the dithyrambists has been touched up in the epirrhema, and the tragic diction may consequently expect a rebuke in the antepirrhema: but a surer criterion than any of our conjectures is left to the eyes: look round and see who sits least easy upon his bench." "That huge parasite of Cleon is shifting his position every moment." "Then be assured the blow will fall there, and rightly. The epirrhema served us up two starvelings, and the counterpart owes us a fat equivalent; and who so fit for the turn as that bloated cormorant?"

Ib. ἐννυχίαισι φροντίσι συγγίνεσθαι, *noctu cogitare de aliqua re* *'ligenter*. Cas. The expression seems to be directed at some 'ted phraseology of Euripides. Hippol. 377. ἤδη ποτ' ἄλλως

φροντίσι συγγεγένημαι,
καὶ διεζήτηχ' ὁπόθεν ποτὲ φαύλως ἐσθίει Κλεώνυμος.
φασὶ μὲν γὰρ αὐτὸν ἐρεπτόμενον τὰ τῶν ἐχόντων ἀνέρων

νυκτὸς ἐν μακρῷ χρόνῳ | θνητῶν ἐφρόντισ' ᾗ διέφθαρται βίος. (Cf. Ran. 931. νὴ τοὺς θεοὺς, ἐγὼ γοῦν | ἤδη ποτ' ἐν μακρῷ χρόνῳ νυκτὸς διηγρύπνησα | τὸν ξουθὸν ἱππαλεκτρυόνα ζητῶν, τίς ἐστιν ὄρνις ;) See also Heracl. v. 994. or some verses of Epicharmus might have been in the poet's thoughts. Αἴτε τι ζητεῖ σοφόν τις, νυκτὸς ἐνθυμητέον. Πάντα τὰ σπουδαῖα νυκτὸς μᾶλλον ἐξευρίσκεται. (Porson's Hecuba p. 70.)

1247. φαύλως, *easily, without difficulty to himself.*

1248. ἐρεπτόμενον, *devouring.* Homer applies the word to horses, Il. II. 776. λωτὸν ἐρεπτόμενοι. V. 196. VIII. 560. κρῖ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας. to eels, and fish. XXI. 204. δημὸν ἐρεπτόμενοι ἐπινεφρίδιον κείροντες. to geese, Od. XIX. 553. πυρὸν ἐρεπτομένους παρὰ πύελον. to men, Od. IX. 96. ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτοφάγοισι | λωτὸν ἐρεπτόμενοι μενέμεν.

Ib. τὰ τῶν ἐχόντων sc. χρήματα, οὐσίας, &c. The *Have-somethings*, and the *Have-nothings*, were two branches into which the Athenians had divided the great human family. long before honest Sancho had bethought himself of making the same division. Let us first illustrate the full form, and then the elliptic: the first is soon dispatched. Dem. 141, 16. οὐδενὸς οὐδὲν ζημιουμένου τῶν τὰς οὐσίας ἐχόντων. Plato Polit. 291, e. Aristot. Polit. IV. 6. et supra. Xen. Mem. I. 2. 60. τοῖς μὴ ἔχουσι χρήματα διδόναι.

> ὅσοι δ' ἐπλούτουν οὐσίαν τ' εἶχον συχνήν.
>
> Arist. Pl. 754.

> οἱ κόλακές εἰσι τῶν ἐχόντων οὐσίας
> σκώληκες. εἰς οὖν ἄκακον ἀνθρώπου τρόπον
> εἰσδὺς ἕκαστος ἐσθίει καθήμενος,
> ἕως ἂν ὥσπερ πυρὸν ἀποδείξῃ κενόν.
> ἔπειθ' ὁ μὲν [f] λέμμ' ἐστὶν, ὁ δ' ἕτερον δάκνει.
>
> Anaxilas ap. Athen. 254, c.

The elliptic form is found far more abundantly in the ancient poets and prose writers. Pl. 596. Soph. Aj. 157. Eurip. Alcest. 57. Herc. Fur. 635. Phœn. 416. Suppl. 240. Plato 5 Legg. 735, e. 8 Rep. 565, a. Dem. 1123, 25. Lysias 147, 6. Isoc. 130, a. 151, a. 156, e. 402, b. Paul, 1 Ep. Cor. xi. 22.

> Ἔρως γὰρ ἀργὸν κἀπὶ τοῖς ἀργοῖς ἔφυ·
> φιλεῖ κάτοπτρα καὶ κόμης ξανθίσματα,
> φεύγει δὲ μόχθους. ἓν δέ μοι τεκμήριον·
> οὐδεὶς προσαιτῶν βίοτον ἠράσθη βροτῶν,
> ἐν τοῖς δ' ἔχουσιν ἡβητὴς πέφυχ' ὅδε.
>
> Danae Eurip. Fr. 8. ap. Dind.

[f] λέμμα (λέπω), *shell, rind.*

οὐκ ἂν ἐξελθεῖν ἀπὸ τῆς σιπύης· τοὺς δ' ἀντιβολεῖν ἂν ὁμοίως·
"ἴθ' ὦ ἄνα, πρὸς γονάτων, ἔξελθε καὶ σύγγνωθι τῇ τραπέζῃ."
φασὶν ἀλλήλαις ξυνελθεῖν τὰς τριήρεις ἐς λόγον,
καὶ μίαν λέξαι τιν' αὐτῶν, ἥτις ἦν γεραιτέρα·
"οὐδὲ πυνθάνεσθε ταῦτ', ὦ παρθένοι, τἀν τῇ πόλει;
φασὶν αἰτεῖσθαί τιν' ἡμῶν ἑκατὸν ἐς Καλχηδόνα
ἄνδρα μοχθηρὸν πολίτην, ὀξίνην Ὑπέρβολον·"

ὡς τῶν ἐχόντων πάντες ἄνθρωποι φίλοι,
ἔστιν δ' ἐν ὄλβῳ καὶ τόδ' οὐκ ὀρθῶς ἔχον,
εὐψυχίας δόκησις· οἰόμεσθα γὰρ
τὸν εὐτυχοῦντα πάντ' ἐπίστασθαι χρέων.

Eurip. ap. Stob. Floril. p. 375.

ἀδίκως δὲ μὴ κτῶ κτήματ', ἢν βούλῃ πολὺν
χρόνον μελάθροις ἐμμένειν· τὰ γὰρ κακῶς
οἴκους ἐσελθόντ' οὐκ ἔχει σωτηρίαν.
ἔχειν δὲ πειρῶ· τοῦτο γὰρ τό τ' εὐγενὲς
καὶ τοὺς γάμους δίδωσι τοὺς πρώτους ἔχειν.
ἐν τῷ πένεσθαι δ' ἐστὶν ἥ τ' ἀδοξία,
κἂν ᾖ σοφός τις, ἥ τ' ἀτιμία βίου.

Eurip. in Erecth. Fr. 20. Dind.

1249. σιπύα and σιπύη, (kindred forms, σιπυὶς and σιπὺς) Schol. ἡ ἀρτοθήκη, a vessel, or other receptacle for bread, *cella panaria*. The derivation of the word is uncertain. Arist. Pl. 803. ἡ μὲν σιπύη μεστή 'στι λευκῶν ἀλφίτων. Hence by an easy metaphor, εὐσίπυοι = εὐχρήματοι, and ὀλιγησίπυοι = ἀχρήματοι. Arist. Polit. I. 1. ἡ μὲν οὖν εἰς πᾶσαν ἡμέραν συνεστηκυῖα κοινωνία κατὰ φύσιν, οἶκός ἐστιν· οὓς Χαρώνδας μὲν καλεῖ ὁμοσιπύους, Ἐπιμενίδης δὲ ὁ Κρὴς ὁμοκάπνους.

1250. ἄνα, voc. of ἄναξ, but only in connexion, ὦ ἄνα, or ὦνα, Ζεῦ ἄνα, and as an invocation to heavenly, not to earthly kings.

Ib. σύγγνωθι τῇ τραπέζῃ, *have mercy upon our board.*

1254. Chalcedon, the opposite town to Byzantium, and with which the Athenians had great dealings, both in the way of commerce and war. "The promontory on which the ancient Chalcedon stood, is, according to Pococke, a very fine situation, being a gentle rising ground from the sea, with which it is almost bounded on three sides; and having further on the east side of it, a small river, which falls into a little bay to the south, that seems to have been the port of the Chalcedonians. Chalcedon, therefore," says this writer, "would be esteemed a most delightful situation, if Constantinople, which is still more advantageously situated, were not so near it." Mitford.

1255. μοχθηρὸν, *of mean condition.* Plat. in Phædon. 82. c. οὐδὲ

ταῖς δὲ δόξαι δεινὸν εἶναι τοῦτο κοὐκ ἀνασχετὸν,
καί τιν' εἰπεῖν, ἥτις ἀνδρῶν ἄσσον οὐκ ἐληλύθει·
"ἀποτρόπαι', οὐ δῆτ' ἐμοῦ γ' ἄρξει ποτ', ἀλλ' ἐάν με χρῆ,
ὑπὸ τερηδόνων σαπεῖσ' ἐνταῦθα καταγηράσομαι·

αὖ ἀτιμίαν τε καὶ ἀδοξίαν μοχθηρίας δεδιότες ὥσπερ οἱ φίλαρχοί τε καὶ φιλότιμοι. Thucyd. VIII. 73. καὶ Ὑπέρβολόν τέ τινα τῶν Ἀθηναίων, μοχθηρὸν ἄνθρωπον, ὠστρακισμένον οὐ διὰ δυνάμεως καὶ ἀξιώματος φόβον ἀλλὰ διὰ πονηρίαν καὶ αἰσχύνην τῆς πόλεως, ἀποκτείνουσι, κ. τ. λ. Cf. infr. 1315.

Ib. ὀξίνης (ὄξος, *sour wine, vinegar*), metaph. *morose, sour*. See Wasps. The habits of southern and eastern countries naturally give rise to this species of metaphor. "R. Eliezer Bar R. Simeon laid hold on some thieves. R. Joshua Bar Korchah sent to him, saying, O thou vinegar, the son of good wine (i. e. O thou wicked son of a good father), how long, &c." Lightfoot, XII. 407.

Ib. Montesquieu, lib. II. c. 2. "Le peuple est admirable pour choisir ceux à qui il doit confier quelque partie de son autorité.... Si l'on pouvoit douter de la capacité naturelle qu'a le peuple pour discerner le mérite, il n'y auroit qu'à jeter les yeux sur cette suite continuelle de choix étonnants que firent les Athéniens et les Romains; ce qu'on n'attribuera pas sans doute au hasard." Eucrates, Lysicles, Cleon, Hyperbolus. Had the French writer forgotten this succession of men, when he made the above remark?

1257. ἀνδρῶν ἄσσον (*prope*) ἐληλύθει. Hes. Theog. 796. οὐδέ ποτ ἀμβροσίης καὶ νέκταρος ἔρχεται ἄσσον | βρώσιος.

1258. ἀποτρόπαιε (Ἄπολλον sc. Cf. Vesp. 161. Av. 61. Pl. 355. 851. Ran. 658. where the frightened Bacchus inserts the substantive and leaves out the epithet). *averruncus, averter of evil.* (Varro de L. L. VI. p. 81. "A vertendo averruncare; ut deus qui iis rebus præest, averruncus. Itaque ab eo precari solent ut pericula avertat.") Apollo, as the god πατρῷος of the Athenians (Schol. ad Plat. Euthyd. 302, d: φασί τινες, Ἀθηναίους αὐτόχθονας φῦναι καὶ τούτων γονέας ἔχειν Γῆν καὶ Ἥλιον, ὃς ὁ αὐτός ἐστιν Ἀπόλλωνι. οἱ δὲ, ὅτι Κρεούσῃ τῇ Ἐρεχθέως μιγεὶς Ἀπόλλων Ἴωνα ἐγέννησεν· ἀφ' οὗ καὶ τοὺς Ἀθηναίους ποτὲ Ἴωνας κληθῆναι, καὶ διὰ ταῦτα Πατρῷον αὐτοὺς Ἀπόλλωνα ἔχειν), was naturally looked up to as their best friend. On the Dii ἀλεξητήριοι, see Blomfield's Gloss. in S. c. Theb. p. 101. Xen. Hell. III. 3. 4. ἐκ δὲ τούτου θύοντες καὶ τοῖς ἀποτροπαίοις καὶ τοῖς σωτῆρσι κ. τ. λ. The ellipse, by which the name of the deity is suppressed and the epithet retained, is not unknown to persons of the lower classes in the present day. "My!" "My gracious!" So also in the German language: "Mein! Sollte wohl der Wein noch fliessen?" *Faust.*

1259. τερηδὼν (τείρω, τετραίνω, τιτράω, properly, therefore, τρηδὼν),

οὐδὲ Ναυφάντης γε τῆς Ναύσωνος, οὐ δῆτ', ὦ θεοί,
εἴπερ ἐκ πεύκης γε κἀγὼ καὶ ξύλων ἐπηγνύμην.
ἢν δ' ἀρέσκῃ ταῦτ' Ἀθηναίοις, καθῆσθαί μοι δοκεῖ
ἐς τὸ Θησεῖον πλεούσαις ἢ 'πὶ τῶν σεμνῶν θεῶν.
οὐ γὰρ ἡμῶν γε στρατηγῶν ἐγχανεῖται τῇ πόλει·
ἀλλὰ πλείτω χωρὶς αὐτὸς ἐς κόρακας, εἰ βούλεται,
τὰς σκάφας, ἐν αἷς ἐπώλει τοὺς λύχνους, καθελκύσας."

---

the ship-worm. Theophr. h. pl. V. 5. ἔστι δ' ἡ τερηδὼν τῷ μὲν μεγέθει μικρὸν, κεφαλὴν δ' ἔχει μεγάλην καὶ ὀδόντας.

Ib. σαπεῖσ', *corrosa.*

1260. Ναυφάντης sc. ἄρξει. The pretended name of a ship, to which, in conformity with the whole allegory, the pretended name of a ship-sire, Nauson, is further given.

1261. ξύλων. Dr. Arnold (Thucyd. II. 75.), distinguishing between δένδρα and ξύλα, observes that the former means "fruit-trees, principally figs and olives, with which the plains in the south of Europe are principally covered. When timber (ξύλα) was required, men were obliged to fell it on the mountains, where alone forest-trees are commonly to be found in those countries." On the subject of timber, see further Xen. de Rep. Ath. c. 2, 11. Dem. 569, 4. 386, 2. 376, 2. Thucyd. VIII. 1. παρασκευάζεσθαι καὶ ναυτικὸν, . . ξύλα ξυμπορισαμένους καὶ χρήματα.

1262–3. "δοκεῖ—πλεούσας. Reiske and Br. probante Porsono Cens. Br." Dobree.

1263. Θησεῖον, temple of Theseus, and a place of refuge for slaves. Plut. in Thes. 36. καὶ κεῖται μὲν ἐν μέσῃ τῇ πόλει παρὰ τὸ νῦν γυμνάσιον. ἔστι δὲ φύξιον οἰκέταις καὶ πᾶσι τοῖς ταπεινοτέροις καὶ δεδιόσι κρείττονας, ὡς καὶ τοῦ Θησέως προστατικοῦ τινος καὶ βοηθητικοῦ γενομένου, καὶ προσδεχομένου φιλανθρώπως τὰς τῶν ταπεινοτέρων δεήσεις. Fr. Aristoph. ap. Dindorf. 394. 477. ἐμοὶ | κράτιστόν ἐστιν εἰς τὸ Θησεῖον δραμεῖν, | ἐκεῖ δ' ἕως ἂν πρᾶσιν εὕρωμεν μένειν. See also Wachs. III. 188. 303. Creuzer, II. 218.

Ib. τῶν σεμνῶν θεῶν. Thes. 224. οὗτος σὺ ποῖ θεῖς; ἐς τὸ τῶν σεμνῶν θεῶν. See also Thucyd. I. 126. Are we to understand by these words the Furies, or Eumenides, whom the Athenians termed σεμναὶ, says Reiske, more from horror than honour, or are they the two most honoured of Athenian divinities, Ceres and Proserpine? (See on the latter subject, Creuzer IV. 327, ff.; also Dobree's Adv. I. 47.) For some terrible scenes which took place even in sanctuaries of this kind, or at the sacred altars, see Mitford III. 198. 206.

1266. ἐπώλει τοὺς λύχνους. "He of the lamps, or the lamp-market" is thus stigmatized in Nub. 1065. Ὑπέρβολος δ' οὐκ τῶν λύχνων πλεῖν ἢ τάλαντα πολλὰ | εἴληφε διὰ πονηρίαν, ἀλλ' οὐ μὰ Δί' οὐ μάχαιραν.

ΑΓΟΡ. εὐφημεῖν χρὴ καὶ στόμα κλείειν, καὶ μαρτυριῶν ἀπέχεσθαι,

Ib. καθελκύω=καθέλκω (Ach. 489.), *to launch*. Xen. Hellen. I. 1. 4. καθελκύσας τὰς ἑαυτοῦ τριήρεις, ἀπέπλει. I. 6. 19. καθελκύσας τῶν νεῶν τὰς ἄριστα πλεούσας δύο, ἐπλήρωσε πρὸ ἡμέρας.

Ib. A translation of the foregoing chorus is here subjoined :

Our ships in congress met of late
For councils grave and sage debate.
A frigate well advanced in years
Rose first, and told her secret fears.
" Sad tidings, ladies, these I hear ;—
Things go but ill in town, I fear.
A hundred of us—such the tale—
Must instant to Chalcedon sail.
May fiery vengeance blast the brute,
Hyperbolus—who urged the suit
And carried it !"—the lady spoke,
And terror seiz'd the maids of oak.—
" 'Twas past endurance—faith and troth."
(So maidens speak, who speak on oath.)
Uprose a sloop, whose maiden breast
No hand of man had yet comprest,
And, " Ladies," with a sneer cried she,
" Such scurvy captains board not me.
Sooner shall age these timbers eat,
And give the worms a lasting treat.
You, ladies, as you please—but I
This chief of visage sour defy—
And Spitfire holds me company.
Our hearts are strong ;—our cause is good ;—
He'll find us, girls, true pitch and wood.
For Athens—sure her wits are fled ;
Nor knows she what fits barks well-bred.
I move then, till the storm be past,
By Theseus' fane we anchor fast,
Or stretch us for that chapel fair
Where the Eumenides hear prayer.
Never, so help me Jove, shall he
To mock the town, take charge of me ;
But rather, when the wind sets fair,
Feast with his bones the fowls of air,
Launching the boats wherein convey'd
Such wealth and stores of cash he made
By candle-wicks and chandler's trade.

Mitchell's Aristoph. I. 278.

1267. The sausage-seller, whose wit and dexterity have so long amused us, is no more. He is now Agoracritus, prime minister

καὶ τὰ δικαστήρια συγκλείειν, οἷς ἡ πόλις ἥδε γέγηθεν,
ἐπὶ καιναῖσιν δ' εὐτυχίαισιν παιωνίζειν τὸ θέατρον.

of Athens, and, what is much better, a model on which few prime ministers might be ashamed to form themselves; clear in his conceptions, prompt in his decisions, frank, but not familiar with his sovereign, uniting instruction with rebuke, and encouragement with reprehension. His outward appearance corresponds with his change of situation. The cook's apron has disappeared: his costume is of the most splendid description, and his stately figure will be found to harmonize well with a being still more dignified, whom it will be our business shortly to introduce upon the stage. The audience wait in solemn silence to hear in what language and declarations the new lord of the ascendant will commence his dynasty.

Ib. *εὐφημεῖν* (*to hold a solemn silence*) *καὶ στόμα κλείειν.* Bravo, Monsieur the new demagogue! Considering how our friend had been in the habit of indulging his own lungs, and, according to some, had gained his previous livelihood, this commencement of official orders is somewhat unexpected; but what then? do not men often evince wisdom, if not consistency, by pursuing *in* office that line of policy, which *out* of office they are the first to condemn?

Ib. *μαρτυριῶν ἀπέχεσθαι, a testibus citandis abstinere.* Dind.

1268. *καὶ τὰ δικαστήρια συγκλείειν.* And did the poet dare to utter such a proposition as this, and did the audience endure to hear it? Yes: for truth is natural to the human heart, and all will get at it in some way or other. The plain man seeks it openly; the tyrant, simple or complex, in some covert or circuitous way; wrapt up in a jest, a tale, or an apologue. Once in the course of his dramatic career, Aristophanes appears to have had the chance of seeing his wishes in regard to the law-courts, the true pest of Athens, almost realized. When the Four Hundred were deposed, and the government delivered into the hands of the Five Thousand, it was ordained that no one should enjoy any emolument for any office (*καὶ μισθὸν μηδένα φέρειν μηδεμιᾷ ἀρχῇ*), or otherwise he should be pronounced accursed. The word *ἀρχὴ* is in Aristotle, I believe, often applied to the whole deliberative and judicial body, which the Five Thousand must have represented in that instance; and in this removal of the mercenary motives, by which those two bodies were so often guided, and consequently in their comparative extinction, must be seen one reason of that strong panegyric which Thucydides bestows (VIII. 97.) on the measures of Theramenes, "that then first within his memory, the Athenians had taken their political measures wisely." (*καὶ οὐχ ἥκιστα δὴ τὸν πρῶτον χρόνον ἐπί γε ἐμοῦ Ἀθηναῖοι φαίνονται εὖ πολιτεύσαντες.*) On the metre of the verse, see Reisig. p. 171. Hermann p. 400.

Ib. *γηθέω*, f. *ήσω.* perf. *γέγηθα*, but having a present signification. Pac. 335. *ἥδομαι γὰρ καὶ γέγηθα . . καὶ γελῶ.* Thes. 510. *χὠ μὲν γεγηθὼς ἔτρεχεν.* Il. VIII. 377. *γηθήσει.* IX. 77. *γηθήσειε.*

1269. *παιωνίζειν=παιανίζειν, to shout a pæan* (Athen. XV. §. 52.

ΧΟ. ὦ ταῖς ἱεραῖς φέγγος Ἀθήναις καὶ ταῖς νήσοις ἐπίκουρε,
τίν' ἔχων φήμην ἀγαθὴν ἥκεις, ἐφ' ὅτῳ κνισῶμεν ἀγυιάς;
ΑΓ. τὸν Δῆμον ἀφεψήσας ὑμῖν καλὸν ἐξ αἰσχροῦ πεποίηκα.

62.). Pac. 555. *ἀλλὰ πᾶς χώρει πρὸς ἔργον εἰς ἀγρὸν παιωνίσας.* So in the curious conflict between the Pæonians and Perinthians, related by Herodot. *ἀντικατιζομένων δὲ τῶν Περινθίων ἐν τῷ προαστηΐῳ, ἐνθαῦτα μουνομαχίη τριφασίη ἐκ προκλήσιός σφι ἐγένετο· καὶ γὰρ ἄνδρα ἀνδρὶ, καὶ ἵππον ἵππῳ συνέβαλον, καὶ κύνα κυνί. νικώντων δὲ τὰ δύο τῶν Περινθίων, ὡς ἐπαιώνιζον κεχαρηκότες, συνεβάλοντο οἱ Παίονες τὸ χρηστήριον αὐτὸ τοῦτο εἶναι· καὶ εἶπάν κου παρὰ σφίσι αὐτοῖσι, "νῦν ἂν εἴη ὁ χρησμὸς ἐπιτελεόμενος ἡμῖν, νῦν ἡμέτερον τὸ ἔργον." οὕτω τοῖσι Περινθίοισι παιωνίσασι ἐπιχειρέουσι οἱ Παίονες, καὶ πολλόν τε ἐκράτησαν, καὶ ἔλιπόν σφεων ὀλίγους.* V. 1. The following fragment has been quoted in a former play, but it will surely bear repetition.

> *Μόνος θεῶν γὰρ Θάνατος οὐ δώρων ἐρᾷ,*
> *οὔτ' ἄν τι θύων οὔτ' ἐπισπένδων ἄνοις,*
> *οὐ βωμός ἐστιν οὐδὲ παιωνίζεται.*
> *μόνου δὲ Πειθὼ δαιμόνων ἀποστατεῖ.*
>
> Fr. Æsch. ap. Dind. 147.

See also Arnold's Thucydides, I. p. 72.

Ib. *τὸ θέατρον*, i. e. *the spectators.* The audience (Qy. 30,000 in number. Cf. Plat. Symp. 175, e. Wordsworth 93.) here rise, and shout a tremendous Io Pæan.

1270. *ταῖς ἱεραῖς . . Ἀθήναις.* Soph. Aj. 1220. *τὰς ἱερὰς ὅπως προσείποιμεν Ἀθάνας.* For the process by which the skill of Porson brought this verse into its present shape, see Kidd's Dawes, p. 520.

1271. *κνισᾶν (κνίσα) πόλιν, ἀγυιὰς*, to fill, to perfume a city or its streets with a *κνίσα*, i. e. the steam and odour of fat meat, roasted in the fire, more particularly sacrificial meat. Dem. 530, 22. (Cf. 1072, 20.) *ἴστε γὰρ δήπου τοῦθ', ὅτι τοὺς χοροὺς ὑμεῖς ἅπαντας τούτους καὶ τοὺς ὕμνους τῷ θεῷ ποιεῖτε οὐ μόνον κατὰ τοὺς νόμους τοὺς περὶ τῶν Διονυσίων, ἀλλὰ καὶ κατὰ τὰς μαντείας, ἐν αἷς ἁπάσαις ἀνῃρημένον εὑρήσετε τῇ πόλει, ὁμοίως ἐκ Δελφῶν καὶ ἐκ Δωδώνης, χοροὺς ἱστάναι κατὰ τὰ πάτρια καὶ κνισᾶν ἀγυιὰς καὶ στεφανηφορεῖν. Ἀνάγνωθι δέ μοι λαβὼν αὐτὰς τὰς μαντείας.*

> ΜΑΝΤ. *Αὐδῶ Ἐρεχθείδαισιν, ὅσοι Πανδίονος ἄστυ*
> *ναίετε καὶ πατρίοισι νόμοις ἰθύνεθ' ἑορτὰς,*
> *μεμνῆσθαι Βάκχοιο, καὶ εὐρυχόρους κατ' ἀγυιὰς*
> *ἱστάναι ὡραίων Βρομίῳ χάριν ἄμμιγα πάντας,*
> *καὶ κνισᾶν βωμοῖσι κάρη στεφάνοις πυκάσαντες.*

For further allusions to the subject, see Av. 1230. Eurip. Alcest. 1175.

1272. *ἀφέψω*, fut. *ἀφεψήσω* (*ἕψω* Irr.), to make young by a culi-

ΧΟ. καὶ ποῦ 'στιν νῦν, ὦ θαυμαστὰς ἐξευρίσκων ἐπινοίας;

ΑΓ. ἐν ταῖσιν ἰοστεφάνοις οἰκεῖ ταῖς ἀρχαίαισιν Ἀθήναις.

ΧΟ. πῶς ἂν ἴδοιμεν; ποίαν τιν' ἔχει σκευήν; ποῖος γεγένηται;

ΑΓ. οἷός περ Ἀριστείδῃ πρότερον καὶ Μιλτιάδῃ ξυνεσίτει.

nary process, as Medea did her father. Plat. Euthyd. 285, c. *παραδίδωμι ἐμαυτὸν Διονυσοδώρῳ τούτῳ ὥσπερ τῇ Μηδείᾳ τῇ Κόλχῳ· ἀπολλύτω με, καὶ εἰ μὲν βούλεται, ἑψέτω, εἰ δ', ὅ τι βούλεται, τοῦτο ποιείτω· μόνον χρηστὸν ἀποφηνάτω.* In our author's ΓΗΡΑΣ, the whole Chorus appear to have undergone an operation, similar to that here worked upon Demus. See Dindorf and Süvern.

1274. *ἰοστεφάνοις . . ἀρχαίαισιν Ἀθήναις.* The ancient Athens as distinguished from the Athens of the poet's own day, the latter studded indeed with magnificent edifices, but built from funds [g] dishonourably acquired, and forming one of the most considerable of those exhibitions of public luxury, from which the poet was upon principle so much [h] averse. The epithet *ἰοστεφάνοις* seems to imply in the old city that mixture of town and country, which still, I believe, makes the charm of many Russian towns. Cf. Isoc. 150, b. Mitford III. 93.

1276. *Ἀριστείδῃ.* There is no proof, that Aristophanes ever wished, as the members of the Socratic school evidently did, to substitute a monarchical for a democratical government in Athens; but the name of Aristides shews what he wished that democracy to be, and the best expositor of his sentiments on this point will be the French writer on Laws. After shewing that a monarchical or despotic government *may* be maintained and supported without any

[g] Of the reproaches, which were or might be thrown upon the author of these proceedings, Plutarch affords a lively specimen. *καὶ δοκεῖ δεινὴν ὕβριν ἡ Ἑλλὰς ὑβρίζεσθαι, καὶ τυραννεῖσθαι περιφανῶς, ὁρῶσα τοῖς εἰσφερομένοις ὑπ' αὐτῆς ἀναγκαίως πρὸς τὸν πόλεμον, ἡμᾶς τὴν πόλιν καταχρυσοῦντας καὶ καλλωπίζοντας, ὥσπερ ἀλαζόνα γυναῖκα, περιαπτομένην λίθους πολυτελεῖς, καὶ ἀγάλματα, καὶ νάους χιλιοταλάντους.* Plut. in Peric. 12. But what signified such reproaches, when a swarm of employés like the following were to be kept quiet by such a proceeding? *Ὅπου γὰρ ὕλη μὲν ἦν λίθος, χαλκὸς, ἐλέφας, χρυσὸς, ἔβενος, κυπάρισσος, αἱ δὲ ταύτην ἐκπονοῦσαι καὶ κατεργαζόμεναι τέχναι, τέκτονες, πλάσται, χαλκοτύποι, λιθουργοὶ, βαφεῖς, χρυσοῦ ψαλακτῆρες, ἐλέφαντος ζωγράφοι, ποικιλταὶ, τορευταί· πομποὶ δὲ τούτων καὶ κομιστῆρες, ἔμποροι, καὶ ναῦται, καὶ κυβερνῆται κατὰ θάλατταν· οἱ δὲ κατὰ γῆν, ἁμαξοπηγοὶ, καὶ ζευγοτρόφοι, καὶ ἡνίοχοι, καὶ καλωστρόφοι, καὶ λινουργοὶ, καὶ σκυτοτόμοι, καὶ ὁδοποιοὶ, καὶ μεταλλεῖς· . . . εἰς πᾶσαν, ὡς ἔπος εἰπεῖν, ἡλικίαν καὶ φύσιν αἱ χρεῖαι διένεμον καὶ διέσπειρον τὴν εὐπορίαν.* Id.

[h] And so, it may be inferred from a remarkable expression in Thucydides, was the great historian himself. Speaking of the changes, which the reverses in Sicily obliged his native country to make, he says (VIII. 1.), *τῶν τε κατὰ τὴν πόλιν τι ἐς εὐτέλειαν σωφρονίσαι.*

ὄψεσθε δέ· καὶ γὰρ ἀνοιγνυμένων ψόφος ἤδη τῶν προπυλαίων.

great probity in the ruling power, Montesquieu says,—" Mais dans un état populaire, il faut un ressort de plus, qui est la VERTU. Ce que je dis est confirmé par le corps entier de l'histoire, et est très conforme à la nature des choses." Lib. III. c. 3. Again: " La place naturelle de la vertu est auprès de la liberté: mais elle ne se trouve pas plus auprès de la liberté extrême qu'auprès de la servitude." Liv. VIII. c. 3. Cf. Isoc. 174, b. Dem. 35, 20–5.

Ib. *συσσῖτεῖν, to eat together*. Hence the *συσσίτια* (Herodot. I. 65.) of the Spartans.

1277. *ἀνοιγνυμένων ψόφος . . τῶν προπυλαίων.* The rattling of machinery is now heard, the magnificent Propylæa part asunder, the little tub-fashioned house disappears, and a scene of exquisite rural beauty presents itself, on which the eyes of the spectators, pent as they had long been within the city-walls, gaze with delight. A thousand jets d'eaux appear to sport themselves in *vacuo*, and the rich odours of violets and other plants perfume the air. On one side of this delicious scene is exhibited the Areopagus, associating with itself all the noblest ideas of the true aristocracy of Athens, and on the other the Acropolis, " the cradle in which the infant population of Athens was nursed," and which exhibits the statue of the Pallas Polieuchos in the most commanding attitude of elevation and protection. Amid this mixture of rural and town delights is discerned a figure of majestic bearing, in an attitude of deep contemplation; who it is, the intimations of Agoracritus have already given sufficient notice, but the progress of the text will presently bring him under the closer inspection of the [i] reader.

[i] I give with great hesitation this and other similar descriptions, as not knowing how far the construction and decorations of the ancient theatres will bear them out. They appear to me, however, more in accordance with the letter of the text, and the general opinions of Aristophanes, than the views taken by Mr. Wordsworth in a work that has been often referred to. That eloquent writer supposes the bronze valves of the five gates of the Propylæa to have been here flung open, and all the splendours of the *interior* of the Acropolis (that museum of national art at Athens, as well as her fortress and treasury) to have burst upon the view. To this it is replied, that the splendours of the interior of the Acropolis belonged to the modern Athens, not to the old town, of which the text is speaking, and that the mind of Aristophanes delighted to dwell on the good old times, the times of simplicity, virtue, and Aristeides, not on those on which his own age had cast him. As to the specimens of art, with which the interior of the Acropolis was crowded, the poet's moral sense as a dramatist, and perhaps his prudence as a statesman, would have led him to set a mark of disapprobation upon them; his political prudence, because the progress of the fine arts is too often commensurate with a nation's progress in refinement and corruption: his moral sense, because in the present instance, most of these beautiful specimens of art had been paid for in other people's money. The Propylæa, therefore, the proudest of them all, appear to have been exhibited throughout the drama, in conjunction with the little tub-fashioned house, as contrasted proofs of the mixed splendour and misery, in which the ambitious proceedings of Athens had involved her, and both are got rid of at

ἀλλ' ὀλολύξατε φαινομέναισιν ταῖς ἀρχαίαισιν Ἀθήναις
καὶ θαυμασταῖς καὶ πολυύμνοις, ἵν' ὁ κλεινὸς Δῆμος ἐνοικεῖ.
ΧΟ. ὦ ταὶ "λιπαραὶ καὶ ἰοστέφανοι" καὶ "ἀριζήλωτοι Ἀθῆναι,"
δείξατε τὸν τῆς Ἑλλάδος ἡμῖν καὶ τῆς γῆς τῆσδε μόναρχον.
ΑΓ. ὅδ' ἐκεῖνος ὁρᾶν τεττιγοφόρας, ἀρχαίῳ σχήματι λαμπρός,

1278. ὀλολύξατε, *raise a joyous shout.* Pac. 96. εὐφημεῖν χρὴ καὶ μὴ φλαῦρον | μηδὲν γρύζειν, ἀλλ' ὀλολύζειν. Cf. sup. 598.

1280. This is the Athens, implies the poet, to which the epithets λιπαραὶ and ἰοστέφανοι *may* be applied, without any risk of incurring the charges of adulation and deception, to which in the mouths of the self-interested and flowery-speeched Gorgias, and other ambassadors from Sicily, they were indeed liable. (Cf. Ach. 637–9. Br. Mitford, IV. 15. and Ranke's Life of Aristoph. 340.) The epithet ἀριζήλωτοι Monk supposes to have been borrowed from some poet. Hippol. 168. Why not from the same envoys, as the preceding epithets?

1282. The figure, dimly discerned at a distance, now advances, and proves to be the former Demus of the drama, '*sed quantum mutatus ab illo!*' Instead of a little old man, the shrivelled remains of tough gales, and hard north-westers, we now behold the glorious representative of the days of Marathon and Platæa, in a mask borrowed from one of those younger divinities, on whom the statuaries of Greece lavished all their notions of ideal youth and beauty, and with a bodily frame, reaching to the utmost altitude of heroic grandeur. A mantle of the olden form, but of surpassing richness and splendour, is thrown over his body, while his hair, tired up into the most graceful fashion, is surmounted by the golden τέττιξ, the proud emblem of Attic [k] autochthony.

Ib. τεττιγοφόρας. The τέττιξ (τιτίζω, *to chirp*) was to poets of the old world, almost, as Passow observes, what the nightingale is to the bards of modern days. It was a winged insect, which delighted to sit on solitary sunny trees or bushes. In the hotter seasons of the year, and towards midday, the male insect sitting in

real happiness and true prosperity consisted. If any of the Mirabilia of the Acropolis were exhibited, I think it would be those on which the minds of former and more virtuous ages had been content to dwell—the sacred olive, of whose parent-stem every olive in Athens might be considered as a branch—the holy trident, symbol of Neptunian power, stamped upon the rock, and perhaps the venerated serpent, guardian of the Sacred Enclosure.

[k] See on this subject Müller's Dorians, I. 275. and Horne's Introduction, IV.

οὐ χοιρίνων ὄζων, ἀλλὰ σπονδῶν, σμύρνῃ κατάλειπτος.
ΧΟ. χαῖρ', ὦ βασιλεῦ τῶν Ἑλλήνων· καί σοι ξυγχαίρομεν ἡμεῖς.

the [l] shade, contrives by rubbing the under-folds of its wings against the breast, to elicit a clear shrill sound, which to Greek ears, as much perhaps from association of ideas with summer-delights, as any other cause, seems to have been particularly acceptable. (Il. III. 151. Hes. Op. 580. Sc. [m] 393.) It was kept, as it is to this day in Spain, in rush-cages, and fed with γήτειον (Meleag. Epig. 112.). As a comb, the τέττιξ served to keep the hair in order, like our own ornamental combs. (Thucyd. I. 6.) As an emblem of antiquity, it thus occurs in our author's Clouds. Nub. 984. ἀρχαῖά γε καὶ Διπολιώδη καὶ τεττίγων ἀνάμεστα.

Ib. τεττιγοφόρας. Pors. τεττιγοφόρος, Br. For a number of similar words, collected or amended from the comic poets, see Dobree.

1283. The text implies, that instead of perpetual occupation in the law-courts, and the smell of sea-shells, the old Athenians enjoyed the fragrant odour of [n] σπονδαὶ, or libations made at sacrificial rites on the establishment of pacific treaties, or other festive occasions.

Ib. σμύρνη, *myrrh*. Theoph. h. pl. 9, 4. Dioscor. I. 77. One of the ingredients used for embalming (Herodot. II. 40. 86.) and for healing wounds. Id. VII. 181.

> ἀπὸ γᾶς ἁγίας, ἁλίας, Συρίας
> ὀσμὴ σεμνὴ μυκτῆρα δονεῖ
> λιβάνου, σμύρνης, καλάμου, στύρακος.
>
> Athen. 403. d.

Ib. κατάλειπτος (καταλείφω) *besmeared, anointed.*

1284. Demus here advances upon the stage, and is received with

[l] Xen. Hell. VII. 1. 38. πρὸς δὲ τούτοις, καὶ τὸ τῶν χρημάτων πλῆθος ἀλαζονείαν αὐτῷ δοκεῖν εἶναι ἔφη· ἐπεὶ καὶ τὴν ὑμνουμένην ἂν χρυσῆν πλάτανον οὐχ ἱκανὴν ἔφη εἶναι τέττιγι σκιὰν παρέχειν.

[m] I shall easily be forgiven for transcribing the poet's latter description.

> ἦμος δὲ χλοερῷ κυανόπτερος ἠχέτα τέττιξ
> ὄζῳ ἐφεζόμενος θέρος ἀνθρώποισιν ἀείδειν
> ἄρχεται, ᾧ τε πόσις καὶ βρῶσις θῆλυς ἐέρση,
> καί τε πανημέριός τε καὶ ἠῷος χέει αὐδὴν
> ἴδει ἐν αἰνοτάτῳ, ὁπότε χρόα Σείριος ἄζει.

[n] "It appears to have been very generally held among the Greeks of that age, that men were bound by no duties to each other without some express compact. The property of foreigners might be anywhere seized, and themselves reduced to slavery, or even put to death, without the breach of any human law; and not only without the breach of any divine law, but prayers were addressed to the gods for favour and assistance in the commission of such violences. Those connected with them by political or social compact, the Greeks described by a term peculiar to themselves, *Enspondi*; meaning, originally, persons with whom they had poured wine to the gods, or with whom they had made a compact, sanctified by the ceremony of pouring wine to the gods: those who were bound to them by no compact, or who had forfeited their claim to the benefit of a compact once existing, they called *Ecspondi*, out of compact, or outlaws." Mitford, III. 194.

τῆς γὰρ πόλεως ἄξια πράττεις καὶ τοῦ Μαραθῶνι τροπαίου.
ΔΗΜ. ὦ φίλτατ' ἀνδρῶν, ἐλθὲ δεῦρ', Ἀγοράκριτε.
ὅσα με δέδρακας ἀγάθ' ἀφεψήσας. ΑΓ. ἐγώ;
ἀλλ', ὦ μέλ', οὐκ οἶσθ' οἷος ἦσθ' αὐτὸς πάρος,
οὐδ' οἷ' ἔδρας· ἐμὲ γὰρ νομίζοις ἂν θεόν.
ΔΗΜ. τί δ' ἔδρων πρὸ τοῦ, κάτειπε, καὶ ποῖός τις ἦ;
ΑΓ. πρῶτον μὲν, ὁπότ' εἴποι τις ἐν τἠκκλησίᾳ,
"ὦ Δῆμ', ἐραστής εἰμι σὸς φιλῶ τέ σε
καὶ κήδομαί σου καὶ προβουλεύω μόνος,"

a shout which rends the very heavens. And did this shout alter the real state of things? Alas! no. All this external trickery and grandeur—all this rejuvenescence and political cookery, and parboiling, were but the cozenage of a poet's brain; and that the poet knew full well. A people with a religion to fall back upon, which with unerring voice assures its members that for every public as well as private act they will be accountable hereafter; such a people may have their hour of political phrensy and yet recover; but a decidedly false step in politics was to a nation situated like Athens irretrievable. When she fell, "she fell like Lucifer, never to rise again."

1285. τοῦ Μαραθῶνι τροπαίου. "After an hour and a half from Rhamnus we reach the plain of Marathon.... In this level solitary place the eye is naturally arrested by one object, which raises itself above the surface of the plain more conspicuously than any thing else. That object is the tumulus which covers the ashes of those Athenians who fell in the battle of Marathon. It produces a sensation of awe to find oneself alone with such an object as this." Wordsworth.

1292. φιλῶ τέ σε. Dem. 35, 2. (*satirically*) ἐκεῖνοι τοίνυν, οἷς οὐκ ἐχαρίζονθ' οἱ λέγοντες οὐδ' ἐφίλουν αὐτοὺς ὥσπερ ὑμᾶς οὗτοι νῦν. Isoc. 183, d. ὧν ἐνθυμουμένους χρὴ μὴ προσέχειν τὸν νοῦν τοῖς ἐν τῷ παρόντι μὲν χαριζομένοις, τοῦ δὲ μέλλοντος χρόνου μηδεμίαν ἐπιμέλειαν ποιουμένοις, μηδὲ τοῖς φιλεῖν μὲν τὸν δῆμον φάσκουσιν, ὅλην δὲ τὴν πόλιν λυμαινομένοις. Id. 262, a. ἀλλὰ τούς τε τοιούτους ἅπαντας ἀπείργειν ἀπὸ τοῦ συμβουλεύειν ἕκαστος οἰήσεται δεῖν, καὶ πρὸς τούτοις ἐκείνους τοὺς τὰ μὲν τῶν ἄλλων κτήματα τῆς πόλεως εἶναι φάσκοντας, τὰ δὲ ταύτης ἰδία κλέπτειν καὶ διαρπάζειν τολμῶντας, καὶ φιλεῖν μὲν τὸν δῆμον προσποιουμένους, ὑπὸ δὲ τῶν ἄλλων ἁπάντων αὐτὸν μισεῖσθαι ποιοῦντας.

1293. κήδομαί σου. Isoc. 167, b. ἐμὸν μὲν οὖν ἔργον ἐστὶ, καὶ τῶν ἄλλων τῶν κηδομένων τῆς πόλεως, προαιρεῖσθαι τῶν λόγων μὴ τοὺς ἡδίστους ἀλλὰ τοὺς ὠφελιμωτάτους. Ib. προβουλεύειν. Xen. Anab. III. 1. 37. προβουλεύειν τούτων καὶ προπονεῖν.

τούτοις ὁπότε χρήσαιτό τις προοιμίοις,
ἀνωρτάλιζες κἀκερουτίας. ΔΗΜ. ἐγώ;
ΑΓ. εἶτ' ἐξαπατήσας σ' ἀντὶ τούτων ᾤχετο.
ΔΗΜ. τί φῄς;
ταυτί μ' ἔδρων, ἐγὼ δὲ τοῦτ' οὐκ ᾐσθόμην;
ΑΓ. τὰ δ' ὦτά γ' ἄν σου νὴ Δί' ἐξεπετάννυτο
ὥσπερ σκιάδειον καὶ πάλιν ξυνήγετο.
ΔΗΜ. οὕτως ἀνόητος ἐγεγενήμην καὶ γέρων;
ΑΓ. καὶ νὴ Δί' εἴ γε δύο λεγοίτην ῥήτορε,
ὁ μὲν ποιεῖσθαι ναῦς μακράς, ὁ δ' ἕτερος αὖ
καταμισθοφορῆσαι τοῦθ', ὁ τὸν μισθὸν λέγων
τὸν τὰς τριήρεις παραδραμὼν ἂν ᾤχετο.

1295. ἀνορταλίζω (ὀρταλίζω), said properly of cocks, when after a victory they beat their wings, and spread themselves (πτερύσσονται). Schn. and Pass. Met. *carry oneself high.*

Ib. κερουτιᾶν, said properly of animals, who pride themselves on the strength of their horns and carry them high. *cornua tollere, sumere.*

1296. Dem. 347, 9. εἶπε δὲ τοιούτους λόγους καὶ τηλικαῦτα καὶ τοιαῦτ' ἔχοντας ἀγαθὰ, ὥσθ' ἅπαντας ὑμᾶς λαβὼν ᾤχετο.

1299. The ears of Demus are resembled to the parasols (σκιάδεια) with which the young ladies of Athens protected themselves from the sun's rays, and which were opened or closed, i. e. were sometimes made use of, and sometimes not, just as the ears of the Athenian Demus were. (Cf. Thes. 814—829.)

1301. Bergler compares Soph. Antig. 287. μὴ 'φευρεθῇς ἄνους τε καὶ γέρων ἅμα. Œd. Col. 924. καί σ' ὁ πληθύνων χρόνος | γέρονθ' ὁμοῦ τίθησι καὶ τοῦ νοῦ κενόν.

1303. ναῦς μακρὰς, ships of war, on which the very existence of Athens depended.

1304. καταμισθοφορεῖν = καταμισθοδοτεῖν τοῦθ', to employ this (money which should have been spent in building ships) in providing that μισθὸς, which was so largely required for dicasts, ecclesiasts and senators, but more particularly the former, in Athens. Dem. 731, 20. ἀλλὰ νὴ Δί' ἀμισθὶ ταῦτα ποιήσομεν; καὶ πῶς οὐ δεινὸν, εἰ διὰ τὸν νόμον, ὃν σὺ τέθεικας μισθὸν λαβὼν, ἄμισθος ὁ δῆμος καὶ ἡ βουλὴ καὶ τὰ δικαστήρια ἔσται;

Ib. ὁ τὸν μισθὸν λέγων, *he whose proposition was for the* μισθός.

1305. τὸν τὰς τριήρεις (λέγοντα). Ib. παραδραμὼν, *having conquered in speed.* Il. XXIII. 636. Ἴφικλον δὲ πόδεσσι παρέδραμον, ἐσθλὸν ἐόντα.

οὗτος, τί κύπτεις; οὐχὶ κατὰ χώραν μενεῖς;
ΔΗΜ. αἰσχύνομαί τοι ταῖς πρότερον ἁμαρτίαις.
ΑΓ. ἀλλ' οὐ σὺ τούτων αἴτιος, μὴ φροντίσῃς,
ἀλλ' οἵ σε ταῦτ' ἐξηπάτων. νυνδὶ φράσον·
ἐάν τις εἴπῃ βωμολόχος ξυνήγορος·
"οὐκ ἔστιν ὑμῖν τοῖς δικασταῖς ἄλφιτα,
εἰ μὴ καταγνώσεσθε ταύτην τὴν δίκην"
τοῦτον τί δράσεις, εἰπὲ, τὸν ξυνήγορον;
ΔΗΜ. ἄρας μετέωρον ἐς τὸ βάραθρον ἐμβαλῶ,

Ib. ἂν ᾤχετο, *was wont to depart.* So sup. 1299. ἂν ἐξεπετάννυτο, *were wont to be expanded.*

1306. Demus hangs his head as one ashamed, and shifts his ground in nervous restlessness.

Ib. κατὰ χώραν μενεῖς, *keep your ground.* Herodot. IV. 201. ἐς τ' ἂν ἡ γῆ αὕτη οὕτω ἔχῃ, μένειν τὸ ὅρκιον κατὰ χώρην. Thucyd. II. 58. οἱ δὲ πρότεροι στρατιῶται κατὰ χώραν μένοντες ἐπολιόρκουν κ. τ. λ. III. 22. IV. 26. Dem. 701, 16. 1334, 2. For examples of κατὰ χώραν ἔχειν, see Pl. 367. Ran. 793. Xen. Œconom. 10, 10. Herodot. VI. 42. κατὰ χώρην ἑστάναι. Herodot. IV. 97. κατὰ χώρην εἶναι VIII. 79. (Cf. Blomf. in Ag. Gloss. p. 170.) As to the origin of this formula, our own proverbial expression, *fixed as the ground*, and the force of the Greek preposition κατὰ in such forms as καθ' Ἡρακλέα *Hercules-fashion*, will perhaps serve to explain it.

1310. Having delicately shewn the Demus Πυκνίτης, how he was the dupe, willing or unwilling, of others in the ecclesia, Agoracritus proceeds to point out to the Demus κυαμοτρὼξ, why he was a knave, and too often by his own consent, in the dicasteria.

1311. After the full exposition which this matter has undergone in a preceding play, it is needless to add more than one or two examples in confirmation of the poet's assertion. Lysias 177, 40. ἐνθυμεῖσθαι δὲ χρὴ ὅτι πολλάκις ἠκούσατε τούτων λεγόντων, ὁπότε βούλοιντό τινα ἀδίκως ἀπολέσαι, ὅτι, εἰ μὴ καταψηφιεῖσθε ὧν αὐτοὶ κελεύουσι, ὑπολείψει ὑμᾶς ἡ μισθοφορά. That little persuasion was necessary on such occasions, the following extraordinary admission by the writer of the speech against Aristogeiton will painfully evince: καὶ ἔγωγ' ὑπολαμβάνω τὴν μὲν κατηγορίαν καὶ τὸ τῶν λόγων πλῆθος ἔθους ἕνεκα καὶ τῆς ὑμετέρας ἀκροάσεως δεῖν ποιήσασθαι, κεκρίσθαι δὲ τοῦτο τὸ πρᾶγμα πάλαι ὑπὸ τῆς ἑκάστου φύσεως οἰκόθεν. 770, 10. Surely old Bridlegoose's system of deciding suits by a throw of dice was better than this.

1312. καταγνῶναι δίκην, *causam*, h. e. *reum, qui in jus vocatus est, damnare.* Dind. Dem. 872, 27. κατεγνωσμένης τῆς δίκης. Antiph. 130, 40. φόνου δίκην καταγνῶναι.

1314. ἐς τὸ βάραθρον ἐμβαλῶ. Ran. 574. Nub. 1450. Pl. 1109.

ἐκ τοῦ λάρυγγος ἐκκρεμάσας —Ὑπέρβολον.
ΑΓ. *τουτὶ μὲν ὀρθῶς καὶ φρονίμως ἤδη λέγεις·*
τὰ δ' ἄλλα, φέρ' ἴδω, πῶς πολιτεύσει φράσον.
ΔΗΜ. *πρῶτον μὲν ὁπόσοι ναῦς ἐλαύνουσιν μακρὰς,*
καταγομένοις τὸν μισθὸν ἀποδώσω 'ντελῆ.
ΑΓ. *πολλοῖς γ' ὑπολίσποις [πυγιδίοισιν] ἐχαρίσω.*

Alexis ap. Athen. 303, a. Plut. Aristid. 3. *ἀλλ' εἶπεν ἀπὸ τῆς ἐκκλησίας ἀπιὼν, ὡς οὐκ ἔστι σωτηρία τοῖς Ἀθηναίων πράγμασιν, εἰ μὴ καὶ Θεμιστοκλέα καὶ αὐτὸν εἰς τὸ βάραθρον ἐμβάλοιεν.* Xen. Hell. I. 7. 21. *ἀποθανόντα ἐς τὸ βάραθρον ἐμβληθῆναι.*

1315. *—Ὑπέρβολον.* Demus (speaking with particular emphasis and gout) substitutes this word for *λίθον*. In our author's Pax, Trygæus, the honest representative of the agricultural interest, speaks with a similar emphasis, when alluding to the ostracism of this turbulent successor of Cleon.

Trygæus (*to his guests*).

Friends, you have fasted long; take full revenge:
It is not every day that sees such dainties
Come without guard or escort to attend them:
Feast then, and heartily: nor let repentance
Feed after-memory with the meal you lost.
Conclude we now with wishes and with holy adoration—
Let no word be preferr'd but of praise and acceptation—
Let the bride in her pride ride in solemn elevation—
Let glad torches throw around them a bright illumination—
Let the people sound in shoutings and a happy gratulation—
With dances and processions, and to many a libation
To hill and field and meadow let our peasants make migration—
While Hyperbolus the wretch to deep notes of execration
Leaves the plains and domains of a much-abus'd nation.

Pac. 1312—1319.

1317. *πολῖτεύεσθαι, to manage public matters.* Æsch. 27, 34. *οὐδὲ γὰρ ὁ νόμος τοὺς ἰδιωτεύοντας ἀλλὰ τοὺς πολιτευομένους ἐξετάζει.* Isoc. 98, c. *ἐγὼ γὰρ πρὸς μὲν τὸ πολιτεύεσθαι πάντων ἀφυέστατος ἐγενόμην τῶν πολιτῶν.* 148, a. *δεῖ δὲ τοὺς ὀρθῶς πολιτευομένους οὐ τὰς στοὰς ἐμπιπλάναι γραμμάτων, ἀλλ' ἐν ταῖς ψυχαῖς ἔχειν τὸ δίκαιον.*

1319. *καταγομένοις, coming into port*, said equally of ships and their crews. Od. III. 177. *ἐς δὲ Γεραιστὸν | ἐννύχιαι κατάγοντο* (*ἤγουν διὰ μιᾶς νυκτὸς κατέστησαν εἰς τὸν ἐκεῖ λιμένα.* Eustath.) III. 10. *οἱ δ' ἰθὺς κατάγοντο.*

Ib. *ἐντελῆ μισθὸν, full pay.* The reader will consult on this subject Bœckh. I. 367.

1320. *ὑπολίσποις* (*λισπὸς*), *somewhat smooth, rubbed*, or *slippery*,

ΔΗΜ. ἔπειθ᾽ ὁ πολίτης ἐντεθεὶς ἐν καταλόγῳ
οὐδεὶς κατὰ σπουδὰς μετεγγραφήσεται,
ἀλλ᾽ ὥσπερ ἦν τὸ πρῶτον ἐγγεγράψεται.
ΑΓ. τοῦτ᾽ ἔδακε τὸν πόρπακα τὸν Κλεωνύμου.
ΔΗΜ. οὐδ᾽ ἀγοράσ᾽ ἀγένειος οὐδεὶς ἐν ἀγορᾷ.
ΑΓ. ποῦ δῆτα Κλεισθένης ἀγοράσει καὶ Στράτων;
ΔΗΜ. τὰ μειράκια ταυτὶ λέγω, τἀν τῷ μύρῳ,

viz. from long sitting at the oar. Loud laughter from the nautic multitude. (Aristot. Polit. VI. 7. ἡ δὲ ψιλὴ δύναμις, καὶ ναυτικὴ, δημοκρατικὴ πάμπαν. Xen. de Rep. Ath. I. 2. ὁ δῆμός ἐστιν ὁ ἐλαύνων τὰς ναῦς, καὶ ὁ τὴν δύναμιν περιτιθεὶς τῇ πόλει.)

1321. κατάλογος (καταλέγω), the roll, the conscription, state-list for the liturgies, state-officers, and more particularly for military or naval service. Thucyd. VI. 26. καταλόγους ποιεῖσθαι. Isoc. 374, d. εἰς τὸν μετὰ Λυσάνδρου κατάλογον ἐγγράψας. Dem. 1211, 16. οἱ ἐκ καταλόγου ναῦται (sailors thus enrolled, and opposed to foreign sailors, whom the speaker had hired at his own expence). Dem. 167, 17. τοὺς ὑπὲρ τὸν κατάλογον (men past the age of military service). On the tricks played with these rolls by official persons, our author complains at once both bitterly and graphically in his Pax (1179—1184.). See also Xen. Hell. II. 3. 51. et alibi.

Ib. ἐντεθείς. Examples of the Nom. pend. have been given in a former play.

1322. κατὰ σπουδὰς, *in consequence of exertion.* Plat. 1 Leg. 647, d. ἐν παιδιαῖς καὶ ἐν σπουδαῖς. 5 Leg. 732, d. 6 Leg. 761, d. παιδιὰς καὶ σπουδάς.

Ib. μετεγγραφήσεται, *will or shall become enrolled in another class.*

1323. ἐγγεγράψεται, *shall remain enrolled in that in which he was.* Matt. Gr. Gr. §. 498.

1324. πόρπακα, *shield-handle,* i. e. *shield.* The exertions of Cleon had most probably saved his parasite from the military conscription on some former occasion.

1325. ἀγοράσει. Schol. ἐν ἀγορᾷ διατρίψει.

Ib. ἀγένειος. Arist. Fr. 361. παῖδες ἀγένειοι, Στράτων. The student has been already referred to the Prolegomena of the learned Thiersch, as entering most largely into the subject of the *crasis.* A modern Greek crasis, Istambol (ἐς τὰν πόλιν) i. e. Constantinople, shews, that this mode of connecting words is not obsolete.

1327. ἐν τῷ μύρῳ, [o] *the market for perfumery.* The reader, who

[o] To examples given in a former play of this formula, add Xen. Hell. III. 3. 7. ἀγαγόντα ἐς τὸν σίδηρον (*forum ferramentorum*), ἐπιδεῖξαι πολλὰς μὲν μαχαίρας, πολλὰ δὲ ξίφη, κ. τ. λ. Athen. 374, a. πικρὸς δ᾽ ὢν (Anaxandrides) τὸ ἦθος,

ἃ στωμυλεῖται τοιαδὶ καθήμενα·
" σοφός γ' ὁ Φαίαξ, δεξιῶς τ' οὐκ ἀπέθανε.

is conversant with the 15th book of Athenæus, must feel that he is here at an editor's mercy, who might so shower him with perfumes, as to leave him rather an unguent than a man. The present editor contents himself with a single specimen, but even that will be

As when to them who sail
Beyond the Cape of Hope, and now are past
Mozambic, off at sea north-east winds blow
Sabean odours from the spicy shore
Of Araby the Blest. Milton.

Cap. 38. *Γίνεται δὲ μύρα κάλλιστα κατὰ τόπους, ὡς Ἀπολλώνιός φησιν ὁ Ἡροφίλιος ἐν τῷ Περὶ Μύρων, γράφων οὕτως· Ἶρις μὲν ἐν Ἤλιδι χρηστοτάτη, καὶ ἐν Κυζίκῳ· ῥόδινον δὲ κράτιστον ἐν Φασήλιδι, καὶ τὸ ἐκ Νέας δὲ πόλεως καὶ Καπύης· κρόκινον δ' ἐν Σόλοις τοῖς Κιλικίοις, καὶ ἐν Ῥόδῳ· νάρδινον δὲ, τὸ ἐν Τάρσῳ· οἰνάνθη δὲ ἀρίστη ἡ Κυπρία καὶ Ἀδραμυττηνή· ἀμαράκινον δὲ Κῷον καὶ μήλινον. κύπρινον δὲ προκέκριται τὸ ἐν Αἰγύπτῳ κ. τ. λ.*

1328. *στωμυλέομαι* = *στωμύλλω, chatter.* The lively pictures of Alciphron do not confine the chatterings in Greece to Athens, but I limit myself to an extract from a letter written by the fair Leontium to the beautiful mistress of Demetrius, in which the philosopher of the gardens is thus handled: *Οὐδὲν δυσαρεστότερον, ὡς ἔοικεν, ἐστὶ πάλιν μειρακιευομένου πρεσβύτου. . . . Μέχρι τίνος ὑπομενεῖ τις τὸν φιλόσοφον τοῦτον; ἐχέτω τὰς περὶ φύσεως αὑτοῦ κυρίας δόξας, καὶ τοὺς διεστραμμένους κανόνας· ἐμὲ δὲ ἐφέτω τὴν φυσικῶς κυρίαν ἐμαυτῆς ἀνενόχλητον καὶ ἀνύβριστον. Ὄντως ἐπιπολιορκητὴν ἔχω τοιοῦτον, οὐχ οἷον σὺ Λαμία Δημήτριον. Μὴ γάρ ἐστι σωφρονῆσαι διὰ τὸν ἄνθρωπον τοῦτον; καὶ Σωκρατίζειν καὶ στωμυλεύεσθαι θελει καὶ εἰρωνεύεσθαι κ. τ. λ.* L. II. Ep. 2. See also L. III. Ep. 60.

1329. *Φαίαξ.* The Scholiast observes: *δεινὸς ῥήτωρ ὁ Φαίαξ οὗτος, ὡς καὶ ἀποφυγεῖν ἐπὶ θανάτῳ ἐπ' αὐτοφώρῳ κρινόμενος.* On the latter subject, the student will consult Taylor's "Lectiones Lysiacæ," c. 6. The learned writer has shewn much ingenuity in endeavouring to prove that the Phæax here spoken of is the author of that speech, which stands last of the four commonly attributed to Andocides. The speaker of that oration is a person contending which of three, viz. himself, Alcibiades, or Nicias, should be condemned by ostracism. The allusions to humble birth (33, 29.), to embassies performed in the service of the state (34, 24.), could not, as Taylor shews, apply to Andocides, while the following allusion (to speak of no others, 30, 6. 33, 40.) to a trial, in which the speaker had been tried for his life, and by his dexterity had

ἐποίει τι τοιοῦτον περὶ τὰς κωμῳδίας. ὅτε γὰρ μὴ νικῴη, λαμβάνων ἔδωκεν εἰς τὸν λιβανωτὸν (forum, ubi thus et odores venduntur) κατατεμεῖν, καὶ οὐ μετεσκεύαζεν (retractabat corrigebatque) ὥσπερ οἱ πολλοί.

συνερκτικὸς γάρ ἐστι καὶ περαντικὸς,
καὶ γνωμοτυπικὸς καὶ σαφὴς καὶ κρουστικὸς,
καταληπτικός τ' ἄριστα τοῦ θορυβητικοῦ."

escaped the machinations of a powerful party, to which two others, charged with a similar offence, fell victims, seems to tally very closely with the passage in the text, 34, 1. *καίτοι οὐ δήπου, ὦ 'Αθηναῖοι, ὀστρακισθῆναι μὲν ἐπιτήδειός εἰμι, τεθνάναι δὲ οὐκ ἄξιος, οὐδὲ κρινόμενος μὲν ἀποφυγεῖν, ἄκριτος δὲ φεύγειν.* See also the declarations in Plutarch's Alcib. 13. It is odd enough to find Phæax in this speech, if he really was the author of it, charging upon Alcibiades much the same offences as Aristophanes by implication here applies to himself. 32, 3. *τοιγάρτοι τῶν νέων αἱ διατριβαὶ οὐκ ἐν τοῖς γυμνασίοις ἀλλ' ἐν τοῖς δικαστηρίοις εἰσὶ, καὶ στρατεύονται μὲν οἱ πρεσβύτεροι, δημηγοροῦσι δὲ οἱ νεώτεροι, παραδείγματι τούτῳ χρώμενοι.* On the subject of this orator, whom Eupolis stigmatized as *λαλεῖν ἄριστος, ἀδυνατώτατος λέγειν*, see Thucydides V. 4. Mitford IV. 24.

1330. *συνερκτικὸς* (*συνέργω*, an old form of *συνείργω*, Od. XII. 424.), said of an orator, who binds his proofs well together.

Ib. *περαντικὸς* (*περαίνω*), *clever at a conclusion.*

1331. *γνωμοτυπικὸς* (*γνώμη, τύπω*), *skilful in coining γνῶμαι*, i. e. *axioms and maxims.* Ran. 876. *ἀνδρῶν γνωμοτύπων.* Nub. 949. *γνωμοτύποις μερίμναις.* So of the mischievous successor of Euripides in the tragic art,

> κάμπτει δὲ νέας ἀψῖδας ἐπῶν.
> τὰ δὲ τορνεύει, τὰ δὲ κολλομελεῖ,
> καὶ γνωμοτυπεῖ. Thes. 49.

Ib. *κρουστικὸς* (*κρούω*), *clever at a blow, a hit, a push.* Cf. Nub. 318. Plat. Theæt. 154, d. *ἀλλήλων τοὺς λόγους τοῖς λόγοις ἐκρούομεν.* Protag. 336, c. *ἐκκρούων τοὺς λόγους* (*ἐκκρούειν eludendi* significatu a pugilatu ductum puto. Heind.) Dem. 540, 26. *τοσαύτας τέχνας καὶ σκήψεις εὑρίσκων οὗτος ἐκκρούει.* Lucian IX. 161. (speaking of Demosthenes) *μηδὲν μὲν ὁ Πύθων πρὸς αὐτὸν, ... κρότῳ καὶ τόνῳ, καὶ λέξεων εὐρυθμίᾳ, καὶ ταῖς τῶν διανοιῶν περιγραφαῖς, καὶ συνεχείαις ἀποδείξεων, καὶ τῷ συνακτικῷ γε, καὶ κρουστικῷ.*

1332. *καταληπτικὸς* (*καταλαμβάνω*), *quick in catching.* Bergler refers to Nub. 318. *οὐράνιαι Νεφέλαι, . . | αἵπερ γνώμην καὶ διάλεξιν καὶ νοῦν ἡμῖν παρέχουσι | καὶ τερατείαν καὶ περίλεξιν καὶ κροῦσιν καὶ κατάληψιν.*

Ib. *θορυβητικοῦ*, *whatever is calculated to excite a tumult of applause.* For adjectives of this form, in which Phæax apparently loved to indulge, compare besides smaller instances (Isoc. 19, d. 198, b. Xen. Mem. III. 1. 6. De Magistr. Eq. IV. 12. V. 2. 5. 12. 15. Plut. Lysand. c. 22.) Plato's two Dialogues, Sophista and Politicus. Of the extent to which it prevails in these two Dialogues, the following *σχῆμα*, to which many similar might be added, will give some notion:

μὰ Δί', ἀλλ' ἀναγκάσω κυνηγετεῖν ἐγὼ

τέχνη ποιητικὴ—κτητικὴ
μεταβλητικὴ—χειρωτικὴ
ἀγωνιστικὴ—θηρευτικὴ
τῶν ἀψύχων—ζωοθηρικὴ
πεζοθηρικὴ—ἐνυγροθηρικὴ
ὀρνιθοθηρευτικὴ—ἁλιευτικὴ
τῶν ἀγρίων—ἡμεροθηρικὴ
ἑρκοθηρικὴ—πληκτικὴ
βίαιος θήρα—πιθανουργικὴ
πυρευτικὴ—ἀγκιστρευτικὴ
ἡ δημοσία γιγνομένη —ἰδιοθηρευτικὴ
τριοδοντία—ἀσπαλιευτικὴ
δωροφορικὴ—μισθαρνητικὴ
κολακικὴ—σοφιστική.

HEIND.

1333. *κυνηγετεῖν.* Though the paramount object of Aristophanes in many of his dramas was to put down that wide-wasting war in which he found his countrymen so madly engaged, yet he could not be ignorant that the situation of Athens among such neighbours as she had, was essentially a military one, and that her very existence depended on the martial spirit of her youth, and the preservation of those exercises and amusements by which such a spirit was fostered. Hence the frequent taunts of the poet at cowardice and effeminacy of every description—hence his distaste for hot-baths, and whatever tended to relax the bodily frame—hence his bitter complaints of the neglect of the palæstra for the courts of law and the legislative assemblies—and hence above all his distrust of and dislike for that philosophy, which the arts of foreign sophists were beginning to make fashionable in Athens, and which he endeavoured to crush in the noblest of all his dramas, The Clouds. To the same spirit and feeling must be attributed the observation in the text. Hardening the frame by fatigue, and familiarizing the mind with danger (for the encounter of the wild [p] boar in his lair was not a very safe one), hunting had a dignity and importance about it in ancient times, which the usages and different position of modern society cannot confer. A few general remarks therefore from the Treatise on Hunting by the friend and disciple of Socrates will not be thought misplaced here. After all

[p] That the chase of these formed a topic of fashionable conversation at Athens, see Vesp. 1202–3. On the *mode* of hunting the wild boar, see Xen. de Venat. c. 10.

τούτους ἅπαντας, παυσαμένους ψηφισμάτων.

that has been said, some surprise must be felt at the strain in which the philosopher commences, a strain infinitely more elevated than that in which he celebrates the retreat of the Ten Thousand. *Τὸ μὲν εὕρημα θεῶν, Ἀπόλλωνος καὶ Ἀρτέμιδος, ἄγραι καὶ κύνες· ἔδοσαν δὲ καὶ ἐτίμησαν τούτῳ Χείρωνα διὰ δικαιότητα. Ὁ δὲ λαβὼν, ἐχάρη τῷ δώρῳ, καὶ ἐχρῆτο.* De Venat. I. 1. The author then proceeds to an enumeration of the scholars of Chiron, and certainly so illustrious a *field* of sportsmen was never turned out before or since; Æsculapius, Melanion, Nestor, Telamon, Theseus, Achilles; but it will not do to go through a quarter of the catalogue. "Each of these," says the writer, "was in his time honoured by the gods. And let no one be surprised that the greater part of them, though acceptable to the gods, became defunct, for that is the course of nature; but their praises who will reckon small?" Having discussed the age, property, and other qualifications of a sportsman (c. 2.), the author, in a further stage of his treatise, proceeds to put the pursuit (for we must not call it a mere amusement) upon its noblest footing by the following remarks: *εἰ οὖν οἱ φιλοκυνηγέται παρασκευάζουσιν αὐτοὺς τῇ πατρίδι χρησίμους εἶναι εἰς τὰ μέγιστα, οὐδ' ἂν τὰ ἴδια πρόοιντο· σὺν γὰρ τῇ πόλει καὶ σώζεται καὶ ἀπόλλυται τὰ οἰκεῖα ἑκάστου· ὥστε πρὸς τοῖς αὐτῶν καὶ τὰ τῶν ἄλλων ἰδιωτῶν οἱ τοιοῦτοι σώζουσι.* XII. 11. *οἱ μὲν οὖν παρασχόντες αὐτοὺς ἐπὶ τὸ ἀεί τι μοχθεῖν τε καὶ διδάσκεσθαι, αὐτοῖς μὲν μαθήσεις καὶ μελέτας ἐπιπόνους ἔχουσι, σωτηρίαν δὲ ταῖς αὐτῶν πόλεσιν· οἱ δὲ μὴ θέλοντες, διὰ τὸ ἐπίπονον, διδάσκεσθαι, ἀλλὰ ἐν ἡδοναῖς ἀκαίροις διάγειν, φύσει οὗτοι κάκιστοι.* XII. 15. This mode of reasoning soon assumes a still higher character; but my limits allow me to give only its commencement. XII. 18. *καὶ τοῦτο ἐπιδέδεικται μεγάλῳ παραδείγματι· τῶν γὰρ παλαιοτέρων οἱ παρὰ Χείρωνι, ὧν ἐπεμνήσθην, νέοι ὄντες, ἀρξάμενοι ἀπὸ κυνηγεσίων, πολλὰ καὶ καλὰ* [q] *ἔμαθον· ἐξ ὧν ἐγένετο αὐτοῖς μεγάλη ἀρετὴ, δι' ἣν καὶ νῦν θαυμάζονται· ἧς ὅτι μὲν ἐρῶσι πάντες, εὔδηλον· ὅτι δὲ διὰ πόνων ἐστὶ τύχειν αὐτῆς, οἱ πολλοὶ ἀφίστανται.* It is no doubt from classical recollections of such passages as the following, that the scarlet cloth of the huntsman is in these days occasionally found in contrast with a cloth of more sombre hue: undoubtedly the consciousness of having guarded a neighbour's folds makes a soft pillow for the night; but young readers will do well to ask themselves, is there no chance mean

[q] Hence such combinations as the following among the ancient writers. Isoc. 148, d. *τοὺς δὲ βίον ἱκανὸν κεκτημένους περὶ τὴν ἱππικὴν καὶ τὰ γυμνάσια καὶ τὰ κυνηγέσια καὶ τὴν φιλοσοφίαν ἠνάγκασαν διατρίβειν.* Arrian de Venat. I. 4. *ἀμφὶ ταῦτα ἀπὸ νέου ἐσπουδακὼς, κυνηγέσια, καὶ στρατηγίαν, καὶ σοφίαν.* Josephus Antiq. XVI. 11. 7. *οὐκ ἀποδέοντας ἐν τοῖς ἐπιτηδεύμασιν, εἴπου θηρᾶν, ἢ γυμνάζεσθαι τὰ πολέμου, ἢ λέγειν ὑπὲρ τῶν ἐμπεσόντων ἔδει.* Hence a bitter remark of Æschines upon his great rival, 90, 6. *τίνες ὑμῶν εἰσὶν οἱ βοηθήσοντες Δημοσθένει, πότερον οἱ συγκυνηγέται ἢ οἱ συγγυμνασταὶ αὐτοῦ, ὅτ' ἦν ἐν ἡλικίᾳ. ἀλλὰ μὰ τὸν Δία τὸν Ὀλύμπιον, οὐχ ὗς ἀγρίους κυνηγετῶν οὐδὲ τῆς τοῦ σώματος εὐεξίας ἐπιμελόμενος, ἀλλ' ἐπασκῶν τέχνας ἐπὶ τοὺς τὰς οὐσίας κεκτημένους διαγεγένηται.*

ΑΓ. ἔχε νυν ἐπὶ τούτοις τουτονὶ τὸν ὀκλαδίαν,
καὶ παῖδ' [ἐνόρχην], ὅσπερ οἴσει τόνδε σοι.
ΔΗΜ. μακάριος ἐς τἀρχαῖα δὴ καθίσταμαι.
ΑΓ. φήσεις γ', ἐπειδὰν τὰς τριακοντούτιδας

time of a fold far more important being crept into, while this benevolent act is proceeding? But to our extract: Λόγοι παλαιοὶ κατέχουσιν, ὡς καὶ θεοὶ τούτῳ τῷ ἔργῳ χαίρουσι καὶ πράττοντες καὶ ὁρῶντες· ὥστε ὑπάρχειν ἐνθυμουμένους τούτων, θεοφιλεῖς τ' εἶναι καὶ εὐσεβεῖς τοὺς νέους, τοὺς ποιοῦντας ἃ ἐγὼ παραινῶ, οἰομένους ὑπὸ θεῶν του ὁρᾶσθαι ταῦτα. οὗτοι δ' ἂν εἶεν καὶ τοκεῦσιν ἀγαθοὶ, καὶ πάσῃ τῇ ἑαυτῶν πόλει, καὶ ἑνὶ ἑκάστῳ τῶν πολιτῶν καὶ φίλων. XIII. 17.

1334. ψηφισμάτων. Aristot. Polit. IV. 4. ἕτερον δ' εἶδος δημοκρατίας, τἄλλα μὲν εἶναι ταὐτά· κύριον δὲ εἶναι τὸ πλῆθος, καὶ μὴ τὸν νόμον· τοῦτο δὲ γίνεται, ὅταν τὰ ψηφίσματα κύρια ᾖ, ἀλλὰ μὴ ὁ νόμος. Συμβαίνει δὲ τούτο, διὰ τοὺς δημαγωγούς. See also IV. 14. Cf. Dem. 750, 20. 763, 2. Schömann de Com. p. 169.

1335. ἐπὶ τούτοις, *on these conditions.* Pl. 1168. Av. 154. 1602. Pac. 706. Herodot. I. 60. et alibi. ἐφ' οἷς Xen. Hell. II. 2. 15. ἐπί τισι. III. 1. 20. 2. 19.

Ib. ὀκλᾰδίαν (ὀκλάζω, *to fold together*) sc. δίφρον, *a folding-stool.* In a country like Attica, where the summer heat was [r] prodigious, a command of seat and shade could not but be a luxury of the most grateful kind; hence the practice among the wealthier citizens of being followed by a lackey, bearing a stool like that in the text, and which enabled its owner to make a temporary seat where he pleased. In the spring months, so delightful every where, and so exquisitely delightful in Attica, the indulgence would be sought from other motives. Athen. XII. 512, b. καὶ ἡ Ἀθηναίων πόλις, ἕως ἐτρύφα, μεγίστη τε ἦν καὶ μεγαλοψυχοτάτους ἔτρεφεν ἄνδρας. ἁλουργῆ μὲν γὰρ ἠμπίσχοντο ἱμάτια, ποικίλους δ' ὑπέδυνον χιτῶνας, κορύμβους δ' ἀναδούμενοι τῶν τριχῶν, χρυσοῦς τέττιγας περὶ τὸ μέτωπον καὶ τὰς κόμας ἐφόρουν· ὀκλαδίας τε αὐτοῖς δίφρους ἔφερον οἱ παῖδες, ἵνα μὴ καθίζοιεν ὡς ἔτυχεν.

1337. Agoracritus here unfolds his stool, and Demus drops into it, happy as the man who, after a long absence, finds himself restored to the old house, the old chair, the old trees, the old bed, and above all "the old familiar faces." καθίσταμαι μακάριος, *I am happy* (Cf. James iv. 4.), ἐς τἀρχαῖα, *after the old fashion* (Nub. 593. αὖθις ἐς τἀρχαῖον . . . ἐπὶ τὸ βέλτιον τὸ πρᾶγμα τῇ πόλει συνοίσεται), or, *I am reinstated in my former happiness.*

1338. φήσεις γ', ἐπειδάν. Pac. 915. φήσεις γ', ἐπειδὰν ἐκπίῃς οἶνου νέον λεπαστήν. 1342. φήσεις γ', ὅταν ἐσθίῃς | οἶνόν τε πίῃς πολύν.

[r] "The heat is at present (July 30, 1810) intense. In England, if it reaches 98°, you are all on fire: the other day, in travelling between Athens and Megara, the thermometer was at 125°!! Yet I feel no inconvenience; of course I am much bronzed, but I live temperately, and never enjoyed better health." Byron.

σπονδὰς παραδῶ σοι. δεῦρ' ἴθ' αἱ Σπονδαὶ ταχύ.
ΔΗΜ. *ὦ Ζεῦ πολυτίμηθ', ὡς καλαί· πρὸς τῶν θεῶν,*
πῶς ἔλαβες αὐτὰς ἐτεόν; ΑΓ. *οὐ γὰρ ὁ Παφλαγὼν* 1341
ἀπέκρυπτε ταύτας ἔνδον, ἵνα σὺ μὴ λάβοις;
νῦν οὖν ἐγώ σοι παραδίδωμ' ἐς τοὺς ἀγροὺς

1339. *δεῦρ' ἴθ' αἱ Σπονδαὶ ταχύ.* Thirty females, equally conspicuous for the beauty of their persons, and the elegance of their dress, here present themselves as the thirty-years (*τριᾱκοντόυτιδες*) Truces. Demus *starts from the old chair,* and plays the gallant among the *new* comers with extraordinary vigour and alacrity. He tosses one under the chin, whispers a civil thing to another, and salutes a third with a smack which makes the very theatre ring. On each and all, his eye rests with an intensity of delight, which testifies how far more agreeable to him such fair companions, than the campaigns which he had now borne for eight years, and of which so many more still awaited him.

1343. *ἐς τοὺς ἀγρούς.* This restoration to rural pleasures and occupations is the aim and bent of all the earlier comedies of Aristophanes. His "Pax" is full of homely but pleasing effusions to this effect. Hence one of the first commands of Trygæus, as soon as the Goddess of Peace is drawn from the well, in which she had been hidden by the demagogues and war-party of the day:

Tryg. Silence, and listen all! the countrymen
Will please to take their gear and troop away
To field and farm.
Buckle not yourselves in armour—drop the shield and trusty sword—
Take sure pledge of peace and safety from the good old times restor'd.
Now with fitting speed dispatch ye—field and farm your presence crave;
And forget not ere ye start ye, to let fall a holy stave.
Cn. Day of gladness and of transport, dear to good men and the hind;
I may now discourse my vine-trees, and let out my full-rapt mind;
Now the figs my youth first planted, joy-transported I may face;
Long I've panted to enwrap them in a sweet and close embrace.
Merc. Goodly port these peasants carry—firmly-wedg'd they pass along,
Num'rous as a pic-nic supper—stiff as barley-cake and strong.
Tryg. Sharp and clear their mattocks glitter—bright their forks arrest the eyes;
Merrily beneath their labours vines and olives soon will rise.
Old affections spring within me—for my little farm I burn,
There with prong and rake to dabble, and the fruitful glebe to turn.

αὐτὰς ἰέναι λαβόντα. ΔΗΜ. τὸν δὲ Παφλαγόνα,
ὃς ταῦτ' ἔδρασεν, εἴφ' ὅ τι ποιήσεις κακόν.
ΑΓ. οὐδὲν μέγ' ἀλλ' ἢ τὴν ἐμὴν ἕξει τέχνην·
ἐπὶ ταῖς πύλαις ἀλλαντοπωλήσει μόνος,
τὰ κύνεια μιγνὺς τοῖς ὀνείοις πράγμασιν,
μεθύων τε ταῖς πόρναισι λοιδορήσεται,
κἀκ τῶν βαλανείων πίεται τὸ λούτριον.
ΔΗΜ. εὖ γ' ἐπενόησας οὗπέρ ἐστιν ἄξιος,
πόρναισι καὶ βαλανεῦσι διακεκραγέναι,

(*To the Chorus.*) And turn now your thoughts to the good days of old;
And in ode and high numbers the praises be told
Of Peace and her delicate fare;
When fig-trees were rife, and the vine's purple tide
Her generous draughts and rich juices supplied;
When violet-beds bank'd each fount's shady side,
And myrtles all scented the air. Pac. 551—580.

1348. The sausages here fabricated are of course to be put on a footing with those which lord Byron provides for his Prince of Darkness,

When he dined on some homicides done in *ragoût*,
And a rebel or so in an *Irish* stew,
And sausages made of a self-slain Jew. *The Devil's Drive.*

1349. λοιδορήσεται. Coray (ad Isoc. II. p. 75.) considers this middle verb as here equivalent to ἀντιλοιδορεῖσθαι, *vicissim convicia dicere.* Dind.

1350. τὸ λούτριον, (Elms. αὖ τὸ λουτρὸν πίεται, Br.) water that has been used in a bath. Arist. in Heroïbus, Fr. 290. ap. Dind. μήτε ποδάνιπτρον θύραζ' ἐκχεῖτε μήτε λούτριον.

1352. πόρναισι καὶ βαλανεῦσι. The poetical justice here dealt to Cleon may not at first appear in its full light to the reader; but a little explanation will make it more apparent to him. Athenian thoughts, like Athenian literature, seem occasionally to have run in [r] trilogies, and the characters, composing a trilogy of infamy in the mind of Aristophanes, were evidently a prostitute, a bath-man (βαλανεὺς), and a demagogue. Of the first in this series it is unnecessary to speak; of the third more than enough has been already said: but a fuller explanation of the bearings of the second will serve at once to illustrate the present position of Cleon, and also to throw light upon a Chorus in the Frogs, the general and particular humour of which has not, I think, been fully explained

[r] So in the Characters of Theophrastus, as well as in the Tragic Drama, and in the Dialogues of Plato.

by the commentators. The public baths were evidently the resort of all the paupers and vagabonds of Athens, who found there —attended with some inconveniences—(Pl. 535.) that warmth and comfort which they did not find in their own homes, if indeed they had a home at all. The *βαλανεὺς*, therefore, it is evident at starting, had an awkward crew to deal with; but men soon adapt themselves to their respective callings, and the bath-man provided accordingly. When words ran quickest at the bath—and the agora itself did not exhibit more nimble tongues (Nub. 991. 1054.)—that of the *βαλανεὺς* could outstrip them [s] all; and what discipline his tongue could not effect, his staff (Ran. 715.), or even his bathing vessels, contrived effectually to enforce. ([t] Athen. 699, b.) For uglier customers there were still more ugly modes of dealing (Pl. 955.), into which, however, we shall not minutely enter. And thus much for the bath-man, less as doer than as sufferer. But his tongue and staff were not less required to cover his own misdeeds than to correct or chastise those of others. The ingredients belonging to his trade admitted of much trickery and deception, (Ran. 711.) and of these tricks he seems to have been by no means chary. Hence violent indignation on the part of those who used his baths; and continual scenes of altercation, wrangling, blows, and fighting; stamping the bath-man generally, as about the greatest blackguard in Athens, which in a town so abounding in blackguards is a great thing to say. These previous remarks will enable us to go with a better understanding to two of those Aristophanic choruses (Ran. 675—85. 706—16.), the general nature of which, I think, has not been fully understood. In the first of these two choruses the poet demolishes Cleophon, the ruling demagogue of that day; in the second he descends, as was his wont in these [u] Xenien of his muse, from very high to very small game, darting suddenly from about the worst man upon God's earth to "the worst who was master of fullers' earth." (*ὁ πονηρότατος βαλανεὺς ὁπόσοι κρατοῦσι . . . Κιμωλίας γῆς.*) This latter worthy bore the name of Cleigenes. He was small of stature, but made up in spirit what he wanted in size, being evidently the most quarrelsome little animal possible. In a fit of drunkenness, his trusty staff appears to have escaped Cleigines, and in this condition he had

[s] Hence a language almost proverbial in antiquity: Plat. de Rep. I. 344, d. *ὥσπερ βαλανεὺς ἡμῶν καταντλήσας κατὰ τῶν ὤτων ἀθρόον καὶ πολὺν τὸν λόγον.* Athen. 221, a. *δοκεῖτέ μοι, ἄνδρες δαιτυμόνες, σφοδροῖς κατηντλῆσθαι λόγοις.*

[t] These frays of the baths appear to have been the subject of a poem by Euhæus, the parodist, a fragment of which is here alluded to:

βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείησιν.

[u] Certain little satirical poems written by Schiller and Goëthe. Their nature will be best understood from a description given of themselves by their representative in a very Aristophanic scene in the latter's Faust.

Xenien.
Als Insecten sind wir da,
Mit kleinen scharfen Scheren,
Satan unsern Herrn Papa,
Nach Würden zu verehren.

καί σ' ἀντὶ τούτων ἐς τὸ πρυτανεῖον καλῶ
ἐς τὴν ἕδραν θ', ἵν' ἐκεῖνος ἦν ὁ φαρμακός.
ἕπου δὲ ταυτηνὶ λαβὼν τὴν βατραχίδα·
κἀκεῖνον ἐκφερέτω τις ὡς ἐπὶ τὴν τέχνην,
ἵν' ἴδωσιν αὐτὸν, οἷς ἐλωβᾶθ', οἱ ξένοι.

been fallen upon and stripped. But his pugnacious disposition remained as strong as ever; and the bard in poetic vision sees a future day, and that not very distant, when the effects of this disposition will be duly visited upon him. From the general tendency of these remarks, it will, I hope, be seen, that the poet is guilty of no leniency in his mode of dealing with Cleon, when he dismisses him from the stage: his future occupation, it appears, is to be of the meanest kind, his associates of the most infamous description, and poverty, misery, wrangling, drunkenness, and *a perpetual application of the staff*, are to be his companions through life: and what better does the villainous destroyer of a nation's peace deserve?

Ib. *διακεκραγέναι* (*διακράζω*) *τινὶ*, or *πρός τινα*, *to clamour as for a wager with a person.* Av. 305. *ἰοὺ ἰοὺ τῶν ὀρνέων | . . . οἷα πιππίζουσι καὶ τρέχουσι διακεκραγότες.* This force of the preposition *διὰ* may be illustrated from the following instances. Vesp. 1481. *διορχησόμενος.* Herodot. IX. 16. *διαπινόντων.* Anal. I. p. 483. *διαπινομένη ἀνδράσι.* So of him who contended with another (Athen. X. 412, f.) to eat an ox for his breakfast. *Τίτορμός τε ὁ Αἰτωλὸς διηριστήσατο αὐτῷ βοῦν.* Ælian V. H. 7. 2. *διεφιλοτιμεῖτο δὲ ἰσχυρῶς καὶ πρὸς Νικοκλέα τὸν Κύπριον.* Phrynichus Bekk. p. 37. *διᾴσασθαι· τὸ διαμιλλήσασθαι ἐν ᾠδῇ τινί.*

1355. *βατραχίδα*, *a robe of a frog-green colour.* Schol. *εἶδος ἐσθῆτος ἀνθινῆς, ὅμοιον τῷ ὀνόματι ἐχούσης χρῶμα.* It appears to have been the official robe, usually worn at the banquets in the Town-Hall.

1357. *λωβᾶσθαι*, without any case after it, occurs Il. I. 232. II. 242. with a single accusative. Herodot. III. 154. with a double acc. Il. XIII. 623. Herodot. III. 154. with dat. Dionys. Antiq. VII. 73. Oppian Hal. II. 639. Ib. *οἱ ξένοι.* Cf. sup. 317. Their appearance in the theatre forms no just ground, I think, for impugning Ranke's opinion as to the festival, at which the Equites was exhibited.

Ib. The loss of a Choral ode, which should have come in here, brings this drama to somewhat of a lame conclusion, but its place may in some degree be supplied by a comparison with other [x] plays of the author. The Chorus, who have been for some time quiet spectators of what was passing, here break forth into a loud chaunt of triumphant jubilee. As representatives of the aristocratic order in Athens, they briefly sing the praises of those golden times, when nobles ruled the destinies of Athens, and her blessings were some-

[x] See for instance the conclusions of "the Birds" and "the Peace."

thing more than a mere rhetorician's [y] dream. They then address their praises more fully to that triumphant car, which is about to receive the weight of the youthful Demus, his late costly robe replaced by one of regal purple, a golden diadem upon his head, and a trident of the same precious metal in his hand. As this triumphal car parades the stage amid the joyous acclamations of the applauding theatre, Agoracritus follows at a respectful distance, clad in the official robe, which entitles him to a place at the Prytanean banquets, and sharing in the costly perfumes, which are scattered with unsparing hand upon his royal master. A large processional Chorus brings up the rear. As the last members of this gay troop quit the stage on one side, to music of the most joyous and triumphant nature, sounds of the most harsh and discordant description suddenly issue from the other, and the eyes of the spectators speedily turn to see the cause of this; and the reason of the change is soon apparent. Four-and-twenty bath-men, each armed with an enormous syringe or an arytæna, advance in slow procession; then come four men, bearing on their backs a huge chopping-block, and on that block sits Cleon in most disconsolate posture, and with all the emblems of his new trade about his person. Four-and-twenty street-nymphs bring up the rear. As the two choruses twine an interlaced dance around the demagogue, the bath-men pour upon him deluges of dirty water, while the ladies salute him with specimens of that language, which is henceforth to be the only dialect he is to hear. In this guise the mock pageant proceeds to the middle of the stage, where the real Cleon in his chair of state, and the mock Cleon on his block, confront each other. A prodigious discharge of water here of course takes place, and the mock Cleon, wiping the foul bath from his face, throws forward with extended arm a silent, but expressive denunciation " from me to thee" upon the cause of his annoyance. The pageant again moves on, and the theatre finally breaks up amid convulsions of laughter, mixed with cries of " No Cleon!" "Down with the tanner!" " Aristophanes for ever!"

[y] See the Areopagitic oration of Isocrates.

APPENDIX.

NOTE A, p. 22.

SCENE. Τρυγαῖος, Οἰκέτης, Ἱεροκλέης.

(*An altar on the stage, on which Trygæus is preparing to sacrifice to the Goddess Peace. The brushwood* (φρύγανον) *having been skilfully disposed, the flame, as scientific seers were always pleased to behold it, crackles, and burns with a tremulous motion. Various limbs of a slaughtered sheep, as the thighs, intestines, lungs, &c. are disposed about, for the purpose of being consumed on the sacrificial pile. Trygæus now issues orders to his servant to commence the rites.*)

ΤΡ. *ὄπτα καλῶς νυν αὐτά· καὶ γὰρ οὑτοσὶ*
προσέρχεται [a] *δάφνῃ τις ἐστεφανωμένος.*
τίς ἄρα ποτ᾽ ἐστίν; ΟΙΚ. *ὡς ἀλαζὼν φαίνεται·*
μάντις τίς ἐστιν. ΤΡ. [b] *οὐ μὰ Δί᾽, ἀλλ᾽ Ἱεροκλέης.*

[a] *δάφνῃ ἐστεφανωμένος.* Instead of a laurel crown, the learned and ingenious authors of "the Athenian Letters" give the ancient seer a crown of gold. "I was drawn into this reflection by just now passing by a place, where one of these augurs, who are supported here at the public charge, was engaged in the business of his profession. He was seated in a chair of a particular make, and appropriated to that use; clothed in a long white robe: had a crown of gold upon his head, and was adorned with all the other habiliments of his office. He had a tablet in his hand, on which he writ down every circumstance relating to the birds of divination, their flight, species, voice, and manner of appearance; every thing that might assist the inquiry he was making, which was to collect from such notices, as these messengers were supposed to bring, whether a projected descent of the Athenians upon the island Sphacteria would meet with success." II. 354. Instead of a white robe, Hierocles appears with a whole wardrobe upon his back (cf. infr. v. 82.); hence the swagger and swell assigned to his appearance *.

[b] "Hotibius docuit *οὐ μὰ Δί᾽ ἀλλὰ* esse *profecto*." Dind.

*A more exact idea of Hierocles may perhaps be derived from a letter addressed by a learned Brahmin of Calcutta to a member of Council, of whom he wished to ask a favour, and who unfortunately happened to be a very large man. The Brahmin at first began his letter with *Great Sir;* but this not appearing sufficiently sonorous, the suitor, with the help of a dictionary, brought his address and opening sentence into the following magniloquence: *Spanking Sir, You are large, liberal, and bountiful in the cumbersome*, &c. This description seems pretty accurately to hit our stage-Hierocles, though it must be acknowledged that an annotation, not of the most learned or dignified nature, has been necessary to get at the portrait.

OIK. οὗτός γέ που 'σθ' ὁ [c] χρησμολόγος οὑξ [d] 'Ωρεοῦ.
τί ποτ' ἄρα λέξει; TP. δῆλός ἐσθ' οὗτός γ' ὅτι
[e] ἐναντιώσεταί τι ταῖς διαλλαγαῖς.
OIK. οὒκ, ἀλλὰ κατὰ τὴν κνῖσαν εἰσελήλυθεν.
TP. [f] μή νυν ὁρᾶν δοκῶμεν. OIK. εὖ λέγεις.
IE. τίς ἡ θυσία ποθ' αὑτηὶ καὶ τῷ θεῶν;
TP. ὄπτα σὺ σιγῇ, [g] κἄπαγ' ἀπὸ τῆς ὀσφύος.
IE. ὅτῳ δὲ θύετ' οὐ φράσεθ'; TP. ἡ κέρκος ποιεῖ
καλῶς. OIK. καλῶς δῆτ', ὦ πότνι' Εἰρήνη φίλη.
IE. ἄγε νυν [h] ἀπάρχου, κᾆτα δὸς τἀπάργματα.
TP. ὀπτᾶν ἄμεινον πρῶτον. IE. ἀλλὰ ταυταγὶ
ἤδη 'στιν ὀπτά. TP. πολλὰ πράττεις, ὅστις εἶ.
κατάτεμνε. ποῦ τράπεζα; τὴν σπονδὴν φέρε.
IE. [i] ἡ γλῶττα χωρὶς τέμνεται. TP. μεμνήμεθα.
ἀλλ' οἶσθ' ὃ δρᾶσον; IE. ἢν φράσῃς. TP. μὴ διαλέγου
νῷν μηδέν· Εἰρήνῃ γὰρ ἱερὰ θύομεν.
IE. [j] ὦ μελεοὶ θνητοὶ καὶ νήπιοι, TP. ἐς κεφαλὴν σοί.
IE. οἵτινες ἀφραδίῃσι θεῶν νόον οὐκ ἀΐοντες
συνθήκας πεποίησθ' [jj] ἄνδρες [k] χαροποῖσι—πιθήκοις,

[c] χρησμολόγος. 1. *An utterer of oracles*, Herodot. I. 62. 2. *An explainer of oracles*, Id. VII. 142, 143. 3. *A collector of oracles.* (See Appendix B.)

[d] As the Athenians were now inclined to peace, or by the poet represented as so inclined, the hostile augur is taken from a town still disposed for war. Such was Oreum in Eubœa.

[e] The reason appears at v. 43. During a war of peril and anxiety, seers naturally held a great sway over the public mind. For purposes of consultation, some of them were accordingly maintained at the public expense in the Prytaneum.

[f] The servant and his master here affect to be intensely busy with their sacrificial operations.

[g] κἄπαγε (σεαυτὸν) ἀπὸ τῆς ὀσφύος, *withdraw from the haunch.* (Speaks as if the servant were pressing too close upon the fire.) The ancient and modern interpreters, however, speak as if something more were meant. SCHOL. λέγει οὖν, ἀπὸ τῆς ὀσφύος τὸν ὀβελίσκον ἀπάγαγε. οἷον πρόσεχε μὴ ἅψῃ αὐτῆς· ταύτῃ γὰρ μαντεύονται. BERG. versus ignem volve veru.

[h] "Cut off the firstlings, and hand them here."

[i] Athen. I. 16, b. ἔσπενδον δὲ, ἀπὸ τῶν δείπνων ἀναλύοντες· καὶ τὰς σπονδὰς ἐποιοῦντο Ἑρμῇ, καὶ οὐχ, ὡς ὕστερον, Διῒ τελείῳ. δοκεῖ γὰρ Ἑρμῆς ὕπνου προστάτης εἶναι, σπένδουσι δ' αὐτῷ καὶ ἐπὶ ταῖς γλώσσαις, ἐκ τῶν δείπνων ἀπιόντες. προσνέμονται δ' αὐτῷ αἱ γλῶσσαι, διὰ τὴν ἑρμενείαν. Cf. Arist. Av. 1701. Plut. 1111.

[j] Bergler compares the commencement of the oracle given to the Athenians at the time of the Persian invasion. Herodot. VII. 140.

[jj] ἄνδρες. The word is partly emphatic. The following version will assist the student in catching the general tone of the passage.

Hie. (*earnestly*)
Ye were men, yet unvers'd in the councils of heaven,
To truculent apes troth and pledge ye have given;
(*To the servant*)
Good my friend, why this mirth? *Serv.* I would gladly forbear—
But those truculent apes—ha, ha, ha! ha, ha, ha!

Hie.

ΟΙΚ. αἶβοῖ βοῖ. ΤΡ. τί γελᾷς; ΟΙΚ. ἥσθην χαροποῖσι πιθήκοις.
ΙΕ. [l]καὶ κέπφοι τρήρωνες ἀλωπεκιδεῦσι πέπεισθε,
ὧν δόλιαι ψυχαί, δόλιαι φρένες. ΤΡ. εἴθε σου εἶναι
ὤφελεν, ὦλαζών, οὑτωσὶ θερμὸς ὁ [m] πλεύμων.
ΙΕ. εἰ γὰρ μὴ Νύμφαι γε θεαὶ [n] Βάκιν ἐξαπάτασκον,
μηδὲ Βάκις θνητούς, μηδ' αὖ Νύμφαι Βάκιν αὐτόν,
ΤΡ. ἐξώλης ἀπόλοι', εἰ μὴ παύσαιο βακίζων.
ΙΕ. οὔπω θέσφατον ἦν Εἰρήνης δέσμ' ἀναλῦσαι,
ἀλλὰ τόδε πρότερον ΤΡ. τοῖς ἁλσί γε παστέα ταυτί.
ΙΕ. οὐ γάρ πω τοῦτ' ἐστὶ φίλον μακάρεσσι θεοῖσιν,
[o] φυλόπιδος λῆξαι, πρίν κεν λύκος οἶν ὑμεναιοῖ.
ΤΡ. καὶ πῶς, ὦ κατάρατε, λύκος ποτ' ἂν οἶν ὑμεναιοῖ;
ΙΕ. ὡς ἡ [p] σφονδύλη φεύγουσα πονηρότατον βδεῖ,

Hie. (*pathetic*)
Doves and pigeons yourselves, league and compact ye bind
With foxes all false—heart and soul, thought and mind.

[k] χαροπὸς (χαρά, ὤψ). Schol. φοβεροῖς. Br. *truculentis*. Passow, however, is of opinion (Lex. in v.) that the word strictly imports that clearness and gladness of eye, which accompany conscious power and strength: hence its more particular application to the lion. Od. XI. 610. h. Merc. 569, h. Ven. 70, h. 13, 4. Hes. Th. 321. Sc. 177. Ib. —πιθήκοις pro λέουσι (i. e. the Lacedæmonians).

[l] κέπφοι=κοῦφοι, *light-thoughted*. Cf. Pl. 913. Ib. τρήρων (τρέω), prop. *a wild pigeon*. Ib. ἀλωπεκιδεὺς, *a young fox*. Brunck compares πελαργιδεὺς, Av. 1356. περιστεριδεὺς, ap. Suid. in Χαιριδεῖς.

[m] The humour now consists in the strong contrast between the imaginative and the domestic: Hierocles, with the prophetic *furor* upon him, giving no limit to his tongue; Trygæus attending only to his sacrificial and culinary operations. In the present instance, as the latter turns a πλεύμων upon the fire, he wishes a fever to seize the tongue of Hierocles, as hot as the sacrificial portion just under his hands.

[n] Βάκις. On different origins of the name, see Creuz. III. 126. Wachsm. IV. 274. For specimens of his oracles, consult Herodot. VIII. 20. 77. IX. 43.

[o] In other words, the cunning seer would wish to represent it as the will of the gods, that the Peloponnesian War should last for ever; an intimation very satisfactory to the demagogues of the day.

[p] σφονδῦλη. Att. for σπονδύλη, an insect living under the earth, and which seizes upon roots of all kinds (Theophr. h. pl. 9, 14.); apparently the earth-beetle *. Schn.

* It is, I believe, that species of beetle, known by its long black body, indented by two broad copper-coloured bands, which acts as a sort of sexton, or grave-digger in the animal world; and whose habits are thus described by two distinguished entomologists of the day. "Of these beetles, Mr. Gleditsch put four into a glass vessel, half filled with earth, and properly secured, and, upon the surface of the earth, two frogs. In less than twelve hours, one of the frogs was interred by two of the beetles; the other two ran about the whole day, as if busied in measuring the dimensions of the remaining frog, which, on the third day, was also found buried. He then introduced a dead linnet A pair of beetles were soon engaged upon the bird. They began their operation by pushing out the earth from under the body, so as to form a cavity for its reception; and it was curious to see the efforts which the beetles made, by dragging at the feathers of the bird from below, to pull it into its grave. The male, having driven the female away, continued the work alone for five hours. He lifted up the bird,

χὴ [q] κώδων ἀκαλανθὶς ἐπειγομένη τυφλὰ τίκτει,
τουτάκις οὔπω χρῆν τὴν εἰρήνην πεποιῆσθαι.

ΤΡ. ἀλλὰ τί χρῆν ἡμᾶς; οὐ παύσασθαι πολεμοῦντας,
ἢ [r] διακαννιάσαι πότεροι κλαυσούμεθα μεῖζον,
ἐξὸν σπεισαμένοις κοινῇ τῆς Ἑλλάδος ἄρχειν;

ΙΕ. [s] οὔποτε ποιήσεις τὸν καρκίνον ὀρθὰ βαδίζειν.

ΤΡ. οὔποτε δειπνήσεις ἔτι τοῦ λοιποῦ 'ν πρυτανείῳ,
οὐδ' ἐπὶ τῷ [t] πραχθέντι ποιήσεις ὕστερον οὐδέν.

ΙΕ. οὐδέποτ' ἂν θείης λεῖον τὸν τραχὺν ἐχῖνον.

ΤΡ. ἆρα φενακίζων ποτ' Ἀθηναίους ἔτι παύσει;

ΙΕ. ποῖον γὰρ κατὰ χρησμὸν ἐκαύσατε μῆρα θεοῖσιν;

ΤΡ. ὅνπερ κάλλιστον δήπου πεποίηκεν Ὅμηρος·
[u] "ὣς οἱ μὲν νέφος ἐχθρὸν ἀπωσάμενοι πολέμοιο
Εἰρήνην εἵλοντο καὶ ἱδρύσανθ' ἱερείῳ.
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' [v] ἐπάσαντο,
ἔσπενδον δεπάεσσιν· ἐγὼ δ' ὁδὸν ἡγεμόνευον·
χρησμολόγῳ δ' οὐδεὶς ἐδίδου κώθωνα φαεινόν."

ΙΕ. οὐ μετέχω τούτων· οὐ γὰρ ταῦτ' εἶπε Σίβυλλα.

ΤΡ. ἀλλ' ὁ σοφός τοι νὴ Δί' Ὅμηρος δεξιὸν εἶπεν·
" [w] ἀφρήτωρ, ἀθέμιστος, ἀνέστιός ἐστιν ἐκεῖνος,

[q] *κώδων*, properly, *a bell.* Metaph. *barking.* Ib. *ἀκαλανθὶς*, Hesych. *ταχεῖα κυών.* The Scholiast derives the word from *αἰκάλλειν*, *adulari.* Cf. Equit. v. 47.

[r] *διακαννιάζω* (*καννιάζω*, *καῦνος* = *κλῆρος*), *to try by lot.*

[s] The prophetic fury having subsided, the seer crosses his arms, and delivers a set of dogged axioms. The meaning is, *You will never make a Spartan act in a straight-forward manner.*

[t] *ἐπὶ τῷ πραχθέντι.* SCHOL. *ἐπὶ τῷ γενέσθαι τὴν εἰρήνην.* I should rather translate, "you shall do nothing in addition to what you have already done:" in other words, your occupation is gone.

[u] The verses following are made up from different passages in Homer.

[v] *ἐπάσαντο.* On this verb, see Athen. I. §. 43.

[w] *ἀφρήτωρ*, Ion. for *ἀφράτωρ* (*α*, *φράτρα*), *without a corporate society.* Ib.

changed its place, turned it and arranged it in the grave, and from time to time came out of the hole, mounted upon it, and trod it under foot, and then retired below and pulled it down. At length, apparently wearied with this uninterrupted labour, it came forth, and leaned its head upon the earth, beside the bird, without the smallest motion, as if to rest itself, for a full hour, when it again crept under the earth. The next day, in the morning, the bird was an inch and a half under ground, and the trench remained open the whole day, the corpse seeming as if laid out upon a bier, surrounded with a rampart of mould. In the evening it had sunk half an inch lower; and in another day the work was completed, and the bird covered. Mr. Gleditsch continued to add other small dead animals, which were all, sooner or later, buried; and the result of his experiment was, that in fifty days four beetles had interred, in the very small space of earth allotted to them, four frogs, three small birds, two fishes, one mole, and two grasshoppers, besides the entrails of a fish, and two morsels of the lungs of an ox. In another experiment, a single beetle buried a mole, forty times its own bulk and weight, in two days."

ὃς πολέμου ἔραται ἐπιδημίου ὀκρυόεντος."

IE. φράζεο δὴ, μή πώς σε δόλῳ φρένας [x] ἐξαπατήσας
ἰκτῖνος μάρψῃ TP. τουτὶ μέντοι σὺ [y] φυλάττου,
ὡς οὗτος φοβερὸς τοῖς σπλάγχνοις ἐστὶν ὁ χρησμός.
ἔγχει δὴ σπονδὴν καὶ τῶν σπλάγχνων φέρε δευρί.
IE. ἀλλ' εἰ ταῦτα δοκεῖ, κἀγὼ 'μαυτῷ [z] βαλανεύσω.
TP. σπονδὴ σπονδή.
E. ἔγχει δὴ κἀμοὶ καὶ σπλάγχνων μοῖραν ὄρεξον.
TP. ἀλλ' οὔπω τοῦτ' ἐστὶ φίλον μακάρεσσι θεοῖσιν·
ἀλλὰ τόδε πρότερον, σπένδειν ἡμᾶς, σὲ δ' ἀπελθεῖν.
ὦ πότνι' Εἰρήνη, παράμεινον τὸν βίον ἡμῖν.
IE. πρόσφερε τὴν γλῶτταν. TP. σὺ δὲ τὴν σαυτοῦ γ' ἀπένεγκον.
IE. σπονδή. TP. καὶ ταυτὶ μετὰ τῆς σπονδῆς λαβὲ θᾶττον.
IE. οὐδεὶς προσδώσει μοι σπλάγχνων; TP. οὐ γὰρ οἷόν τε
ἡμῖν προσδιδόναι πρίν κεν λύκος οἶν ὑμεναιοῖ.
IE. ναὶ πρὸς τῶν γονάτων. TP. ἄλλως, ὦ τᾶν, ἱκετεύεις·
οὐ γὰρ ποιήσεις λεῖον τὸν τραχὺν ἐχῖνον.
ἄγε δὴ, θεαταὶ, δεῦρο [a] συσπλαγχνεύετε
μετὰ νῷν. IE. τί ἐγὼ δέ; TP. [b] τὴν Σίβυλλαν ἔσθιε.
IE. οὔ τοι μὰ τὴν Γῆν ταῦτα κατέδεσθον μόνω,
ἀλλ' ἁρπάσομαι σφῷν αὐτά· κεῖται δ' ἐν μέσῳ.
TP. ὦ παῖε παῖε τὸν Βάκιν. IE. [c] μαρτύρομαι.
TP. κἄγωγ', ὅτι τένθης εἶ σὺ κἀλαζὼν ἀνήρ.
παῖ' αὐτὸν [d] ἐπέχων τῷ ξύλῳ τὸν ἀλαζόνα.
OIK. σὺ μὲν οὖν· ἐγὼ δὲ τουτονὶ τῶν [e] κωδίων,

ἀθέμιστος (α, θέμις). ἀνέστιος (α, ἑστία). Ib. πολέμου ἐπιδημίου (ἐπὶ, δῆμος) *civil war*. Ib. ὀκρυόεις (κρύος) = κρυερὸς, *cold, raising a cold shudder*.

[x] ἐξαπατήσας σε φρένας, pro ἐξαπ. σου φρένας. Brunck compares Av. 497. 985. Ach. 1029.

[y] Hierocles having intimated, what it appears occasionally happened in ancient sacrifices, that some bird of prey might pounce on the entrails, Trygæus puts the servant on his guard, as foreseeing such bird of prey in Hierocles himself.

[z] βαλανεύσω, I will act the bath-man, I will minister to, or help myself.

[a] συσπλαγχνεύω (σπλαγχνεύω), *to eat the σπλάγχνα in conjunction with others*.

[b] τὴν Σίβυλλαν ἔσθιε. What sort of food the sibyl made in the days of Aristophanes, it is impossible to say; but though Suidas has recorded ten of the breed, a very solid meal cannot be made out of any one of them now. That on which the appetite would be most disposed to regale is the eldest of the ten, and who is variously termed the Chaldean, the Hebrew, and the Persian sibyl. The name assigned to her by Suidas is Sambethe, and her descent is made direct from Noah. But for these and other particulars, the reader is referred to the learned lexicographer himself.

[c] μαρτύρομαι sc. ἐμὲ παιόμενον (the address being made to the audience).

[d] ἐπέχων, *plying*. Plat. Theæt 165, e. ἐπέχων καὶ οὐκ ἀνιείς.

[e] κώδιον dim. of κῶας, *a skin, a fleece*. How little could Aristophanes dream, when thus dressing up *his* priest and diviner, of the original rite from which these official perquisites Cf. Thes. 758.) had descended to him! Whether the creation, temptation, and fall of man comprehended little more than a space of six hours,

ἀλάμβαν' αὐτὸς ἐξαπατῶν, [f] ἐκβολβιῶ.
οὐ καταβαλεῖς τὰ κῴδι', ὦ [g] θυηπόλε;
[h] ἤκουσας; ὁ κόραξ οἷος ἦλθ' ἐξ 'Ωρεοῦ.
οὐκ ἀποπετήσει θᾶττον εἰς [i] 'Ελύμνιον.

Pac. 1043—1126.

Note B. p. 32.

Scene: Peisthetærus, Priest, Chorus.

(To them a Chresmologist, or collector of oracles, a large volume of which he carries beneath his arm. In an authoritative tone he forbids the ministering priest to proceed. He has an oracle,—it comes from Bacis—and it speaks of Nephelococcygia. "Why was I not informed of this before I built the town," asks Peisthetærus. "The Divine will did not allow of it," is the convenient reply. The collector is desired

and the sabbatical rest of the Deity was consequent not so much upon the completion of the material world, as of that higher scheme of Providence by which the marring of His highest piece of workmanship was to be repaired, are matters which must necessarily involve in them more of speculation and curiosity, than of certainty or importance. Of one thing there can be little doubt, that the rite of sacrifice was almost coincident with the fall, and that the † coats of skin, in which our first parents were clothed, were the skins of the animals slain for that sacrifice, at which the guilty pair necessarily officiated as the first priest and priestess. See Parkhurst's Hebrew Lexicon in v. עָרָה §. 5: also Lightfoot's Observations on the book of Genesis. II. 336.

[f] *ἐκβολβίζω (βολβὸς, a bulb), to unbulb, to strip off the various coats of a bulbous root.* As the servant utters this word, he proceeds to uncase the seer of his fleeces, who, as the next verse indicates, makes a proper dramatic resistance. The size of the seer gradually diminishes with this uncasing, till the stripping of the last fleece leaves him little more than master Shallow's man cut out of a radish.

[g] *θυηπόλος* (*πολέω*), a person occupied with sacrifices, or divination; a priest, or seer. Eurip. Herac. 401. *θυηπολεῖται δ' ἄστυ μάντεων ὕπο.*

[h] *ἤκουσας = δέδορκας.* Cf. Schol. Æsch. S. c. Th. 103. The servant appears to address his master, laughing heartily at the slender state to which his Orean bird of prey had been reduced by the successive strippings in the text.

[i] Elymnium, a town in Eubœa, according to one Scholiast; a temple near Eubœa, according to another:—in either case, a place ill-disposed to pacific measures. The seer is here driven from the stage; the poet anticipating the treatment which his class would ultimately receive from his audience, when the falsehood and mischief of their magnificent promises had become too fatally clear. (Cf. Thucyd. VIII. 1.)

† Gen. iii. 21. כָּתְנוֹת עוֹר. Of these two words pertaining to the sacerdotal perquisite attendant on the rite of sacrifice, etymology shews that one (*χιτὼν*) has evidently passed into the Greek language. "The lord and lady of all the world clad in leather! Which our silks and satins would now scorn to think of: but, from so mean a garb comes all our gallantry, though now we scorn it. But whence came those skins? Most probably, they were the skins of beasts that were sacrificed: for that sacrifice was from the beginning, &c. &c." Lightfoot VII. 382.

to proceed with his oracle; this he does with great gravity, reading from his book.)

Collector (*reads*).

"*When the days come, as come they will, I tell,*
When howling wolves, and aged crows shall dwell,
And habitation make within that town,
Which lies 'tween Corinth and fair Sicyon"—

Peis. Corinth and crows?—your meaning, friend, declare.
Coll. 'Twas Bacis spoke it, and he meant the air.
(*reads*) "*Then see to Earth a white-haired ram you pay,*
And mark with grateful gifts the happy day.
Whoso our sense prophetic first divines,
New coat to him our gracious will assigns,
And sandals yet untrodden—"
Peis. This to me
Of coat and sandals?
Coll. Take the book and see (*offers his book of oracles*).
(*reads*) *With the rich entrails feed his hands, and look*
A cup be his.
Peis. Say'st true?
Behold the book (*again offering it*).
(*reads*) *Be this our will fulfill'd, O youth divine,*
And heaven's high tow'ring bird shalt thou outshine;
Neglect our sentence, and no eagle you,
Nor pecking wood-bird, nor the [k] *coo-coo-coo.*
Peis. Bacis thus spoke, and thus the fates decreed?
Coll. So say my pages; take them, friend, and read.
Peis. Far different things my oracle commands,
And yet th' injunction came from Phœbus' hands.
"*When one unask'd at rites and sacred feast*
Disturbs the sacrifice, molests the priest,
Proud, hungry, greedy, him, so charge the fates,
A cudgel stout, with good rib-roasting waits."
Coll. Friend, friend, you trifle.—
Peis. Yet from book I speak.
"*Spare not the eagle, but due vengeance wreak.*

[k] Imitates (ridiculously) the tones of the turtle-dove (τρυγὼν a τρύζω). The satire is directed at the Lampons, and other great augurs of the day, whose promises to their dupes were contingent on the presents made to themselves. Peisthetærus evidently addressed as a personification of *young Athens!*

What tho' he rise and tower above the crowd.
As Lampon great, as Diopithes proud—"

Coll. Your words I doubt, nor may such language brook,

Peis. Yet so my pages say, and see—the book. (*Exhibits a whip, and beats him out.*)

Note C. p. 50.

The Characters of Theophrastus, it has been more than once observed in the course of this publication, occasionally run in trilogies. We shall here bring together three descriptions, by which he pourtrays a man utterly lost to all sense of shame and the decorums of life. The first two of his epithets Aristophanes more than once couples together (Ach. 289. Ran. 465.); and all three belong to that school in Athens, from which the poet's Cleon and sausage-seller are derived.

Βδελυρία.

Οὐ χαλεπὸν δέ ἐστι τὴν βδελυρίαν διορίσασθαι· ἔστι γὰρ [k] *παιδιὰ ἐπιφανὴς καὶ ἐπονείδιστος. Ὁ δὲ βδελυρὸς τοιοῦτος, οἷος ἐν θεάτρῳ κροτεῖν, ὅταν οἱ ἄλλοι παύωνται· καὶ συρίττειν οὓς ἡδέως θεωροῦσιν οἱ λοιποί· καὶ ὅταν σιωπήσῃ τὸ θέατρον,* [l] *ἀνακύψας ἐρυγεῖν, ἵνα τοὺς καθημένους ποιήσῃ μεταστραφῆναι. Καὶ πληθούσης τῆς ἀγορᾶς προσελθὼν πρὸς τὰ* [m] *κάρυα ἢ τὰ μῆλα, ἢ τὰ ἀκρόδρυα, ἑστηκὼς* [n] *τραγηματίζεσθαι ἅμα τῷ πωλοῦντι προσλαλῶν. Καὶ καλέσαι δὲ τῶν παριόντων ὀνομαστί τινα, ᾧ μὴ συνήθης*

[k] Παιδιὰ ἐπιφανὴς καὶ ἐπονείδιστος. *Jocus ludusve evidens nimis ac flagitiosus.* Cas. *C'est une profession ouverte d'une plaisanterie outrée, comme de ce qu'il y a de plus contraire à la bienséance.* Bruyere. *Die Schamlosigkeit besteht in einer plumpen und ungezognen Spassmacherey.* Hottinger. None of these translations appear to suit the original. The essence of the shamelessness here described consists in its being practised before a number of spectators * (*ἐπιφανής*); in being of a bantering and insulting kind (*ἐπονείδιστος*), and yet in its psychological tendencies, calculated rather to excite the mirth than the disgust of those who witness it; whence the term *παιδιά*. An opening trait in the character, which it would have required a long explanation to reconcile with this definition, and which no explanation could have left otherwise than loathsome to a modern reader, has been purposely omitted. A partial explanation of it will be found in note [q].

[l] *ἀνακύψας, resupinato corpore.* Cas. *Couché sur le dos.* Bruyere. This is surely to mistake the nature of the character. The shameless man here described, waits till there is a profound silence in the theatre; he then rears his head aloft (*ἀνακύπτειν*), and performs, to his own prodigious satisfaction, the feat in the text: the very openness and designed impudence of which excite a laugh.

[m] *κάρυα, nut-shops in the agora. ἀκρόδρυα, shops for chestnuts.*

[n] *τραγηματίζεσθαι.* Menander ap. Athen. 172, b. *ἔπειθ' ὁ δειπνῶν μὲν τραγηματίζεται* (*bellariis vescitur*).

* Margutte's notions of shamelessness evidently go upon a similar principle.

Dove il capo non va, metto la coda;
Et quel che più mi piace è ch' ognun l' oda.

Morgante Magg. C. 18. st. 129.

ἐστί. Καὶ σπεύδοντα δέ που ὁρῶν, περιμεῖναι κελεῦσαι. Καὶ ἡττημένῳ μεγάλην [o] δίκην ἀπιόντι ἀπὸ τοῦ δικαστηρίου προσελθεῖν, καὶ συνησθῆναι. Καὶ ὀψωνεῖν αὐτὸς, καὶ αὐλητρίδας μισθοῦσθαι, καὶ δεικνύειν δὲ τοῖς ἀπαντῶσι τὰ ὀψωνημένα, καὶ [p] παρακαλεῖν ἐπὶ ταῦτα· καὶ διηγεῖσθαι προστὰς πρὸς [q] κουρεῖον, ἢ μυροπώλιον, ὅτι μεθύσκεσθαι μέλλει.

Ἀναισχυντία.

Ἡ δὲ ἀναισχυντία ἐστὶ μὲν, ὡς ὅρῳ λαβεῖν, καταφρόνησις δόξης αἰσχροῦ ἕνεκα κέρδους· ὁ δὲ ἀναίσχυντος τοιοῦτος, οἷος πρῶτον μὲν, ὃν ἀποστερεῖ, πρὸς τοῦτον ἀπελθὼν [r] δανείζεσθαι. Εἶτα θύσας τοῖς θεοῖς, αὐτὸς μὲν δειπνεῖν παρ' ἑτέρῳ, τὰ δὲ κρέα ἀποτιθέναι ἁλσὶ πάσας· καὶ προσκαλεσάμενος τὸν ἀκόλουθον, δοῦναι ἀπὸ τῆς τραπέζης ἄρας κρέας καὶ ἄρτον, καὶ εἰπεῖν, ἀκουόντων πάντων, εὐωχοῦ [s] τίμιε! Καὶ ὀψωνῶν δὲ ὑπομιμνήσκειν τὸν κρεωπώλην, εἴτι χρήσιμος αὐτῷ γέγονε· καὶ ἑστηκὼς πρὸς τῷ σταθμῷ, μάλιστα μὲν κρέας, εἰ δὲ μὴ, ὀστοῦν εἰς τὸν ζυγὸν ἐμβάλλειν· καὶ ἐὰν μὲν λάβῃ, εὖ ἔχει· εἰ δὲ μὴ, ἁρπάσας ἀπὸ τῆς τραπέζης χολίκιον, ἅμα γελῶν ἀπαλλάττεσθαι. Καὶ [t] ξένοις δὲ αὐτοῦ θέαν ἀγοράσας, μὴ δοὺς τὸ μέρος, θεωρεῖν· ἄγειν δὲ καὶ τοὺς υἱεῖς εἰς τὴν ὑστεραίαν καὶ τὸν παιδαγωγόν. Καὶ ὅσα ἐωνημένος ἄξιά τις φέρει, μεταδοῦναι κελεῦσαι καὶ αὐτῷ. Καὶ ἐπὶ τὴν ἀλλοτρίαν οἰκίαν ἐλθὼν δανείζεσθαι κριθὰς, ποτὲ δὲ ἄχυρα, καὶ ταῦτα χρήσαντας ἀναγκάσαι

o *ἡττημένῳ μεγάλην δίκην, who has lost a suit of great importance.—συνησθῆναι, to offer his congratulations.*

p *παρακαλεῖν.* In the *bantering* tone of invitation, and the laugh excited by it among the bystanders, consists, I imagine, the humour of the trait, rather than in the *βδελυρὸς* being his own caterer.

q The barber's and the perfumer's shops were the resort of Athenian idlers and loungers, and most probably also of that class of men, who among our own ancestors, were said to take their dinner with duke Humphrey. The announcement therefore of the *βδελυρὸς*, of his intentions to carry his potations to excess, though shameless in itself, was calculated to raise a laugh at the expense of those who heard him, and whose mouths had no chance of regaling them but with their own water.

r To borrow money (*δανείζεσθαι*) of a man, whom the would-be borrower had already defrauded (*ἀποστερεῖν*), marks that degree of shamelessness, which in our own language is called *brazening a thing out;* and in this front of brass seems partly to consist the humour of the present character. So again in the next trait. The *ἀναίσχυντος* has just offered a sacrifice to some deity, and by the rules of society, ought to have invited his friends to partake of the sacrificial meat. But no: he takes his repast with a neighbour, and not satisfied with feasting himself (to the scandal perhaps of his host and company, who knew what he had been doing), he must needs regale his lackey. *There*, says he, giving him a portion of the table's contents, "*feast yourself with that, my fine fellow!*"

s For *τίμιε*, the reading of the best MSS., Saumaise ingeniously proposed to read *Τίβιε*, a name not unfrequently given to slaves (See Steph. Byzant. and Lucian in Timone).

t Hottinger translates; "When he has to bespeak a place in the theatre for some strangers who are his guests, he knows how to contrive matters, so that he himself shall be a spectator without paying, and that his sons and their superintendant shall be admitted to the second representation." Instead of a theatrical representation, nothing more perhaps is meant than one of those spectacles described in note c: such a spectacle would seem more adapted to the friends of the *ἀναίσχυντος*, and the whole sense comes out better with such an explanation.

ἀποφέρειν πρὸς αὐτόν. Δεινὸς δὲ καὶ πρὸς τὰ χαλκεῖα τὰ ἐν τῷ βαλανείῳ προσελθὼν, καὶ βάψας ἀρύταιναν, βοῶντος τοῦ βαλανέως, αὐτὸς ἑαυτοῦ καταχέασθαι, καὶ εἰπεῖν, "ὅτι λέλουται," ἀπιών· [u] *κἀκεῖ, "οὐδεμία σοι χάρις."*

Ἀπόνοια.

Ἡ δὲ ἀπόνοιά ἐστιν [x] *ὑπομονὴ αἰσχρῶν ἔργων καὶ λόγων· ὁ δὲ* [y] *ἀπονενοημένος τοιοῦτός τις, οἷος ὀμόσαι ταχὺ,* [z] *κακῶς ἀκοῦσαι καὶ λοιδορηθῆναι δυνάμενος, τῷ ἤθει ἀγόραιός τις καὶ* [a] *ἀνασεσυρμένος καὶ παντοποιός. Ἀμέλει δυνατὸς καὶ ὀρχεῖσθαι νήφων τὸν* [b] *κόρδακα καὶ προσωπεῖον μὴ ἔχων ἐν κωμικῷ χορῷ. Καὶ ἐν* [c] *θαύμασι δὲ τοὺς* [d] *χαλκοὺς ἐκλέγειν, καθ' ἕκαστον παριών· καὶ μάχεσθαι τοῖς τὸ* [e] *σύμβολον (οὐ) φέρουσι καὶ προῖκα θεωρεῖν ἀξιοῦσι. Δεινὸς δὲ καὶ πανδοκεῦσαι, καὶ πορνοβοσκῆσαι, καὶ τελωνῆσαι, καὶ μηδεμίαν αἰσχρὰν ἐργασίαν ἀποδοκιμάσαι, ἀλλὰ* [f] *κηρύττειν, μαγειρεύειν, κυβεύειν,* [g] *μητραγυρτεῖν,* [h] *ἀπάγεσθαι κλοπῆς, τὸ δεσμωτήριον πλείω χρόνον οἰκεῖν, ἢ τὴν αὑτοῦ οἰκίαν.* [i] *Καὶ τοῦτο δ' ἂν εἶναι δόξειε τῶν περιϊσταμένων*

[u] *κἀκεῖ.* *And then* (he adds). Hottinger, after adverting to a reading of Pauw, *ὅτε λέλουται*, for *ὅτι λέλουται*, seems disposed to consider the word *κἀκεῖ* as a false reading, and that the true word is to be traced in the *ἀνὴρ κόπρειος* of Aristophanes, and in the *stercoreus miles* and *sterquilinium* of Plautus. There is no term of opprobrium applied to a bath-man, to which a person, acquainted with Athenian manners, could reasonably object; but the present reading has something much more *naïf* and amusing, I think, than the substitute proposed.

Ib. *οὐδεμία σοι χάρις, no thanks to* YOU.

[x] *ὑπομονὴ, a determined perseverance in any thing.*

[y] The words *ἀπόνοια* and *ἀπονενοημένος* thus occur in a political sketch by the author of the first speech against Aristogeiton. *Τίς δ' ἂν ἄλλος μᾶλλον, ὃ μὴ γένοιτο, ἀνατρέψειε τὴν πόλιν, εἰ λάβοιτ' ἐξουσίας; οὐχ ὁρᾶτε ὅτι τῆς φύσεως αὐτοῦ καὶ τῆς πολιτείας οὐ λογισμὸς οὐδ' αἰδὼς οὐδεμία, ἀλλ' ἀπόνοια ἡγεῖται; μᾶλλον δ' ὅλον ἐστὶν ἀπόνοια ἡ τούτου πολιτεία; ἢ μέγιστον μέν ἐστιν αὐτῷ τῷ ἔχοντι κακὸν, δεινὸν δὲ καὶ χαλεπὸν πᾶσι, πόλει δ' οὐκ ἀνεκτόν. ὁ γὰρ ἀπονενοημένος ἅπας αὑτὸν μὲν προεῖται καὶ τὴν ἐκ λογισμοῦ σωτηρίαν, ἐκ δὲ τοῦ παραδόξου καὶ παραλόγου, ἐὰν ἄρα σωθῇ, σώζεται.* Dem. 779, 26.

[z] *κακῶς ἀκοῦσαι, malam de se famam audire.* Duport.

[a] *ἀνασύρεσθαι, to pull up the clothes;* apparently for purposes, which the author of the Sentimental Journey has not scrupled to express by the mouth of a French lady.

[b] *κόρδαξ*, a dance of that nature, that no person when sober would endure to perform it, nor even in a comic chorus without a mask. It will occur for notice in a future drama of Aristophanes.

[c] *θαύματα*, spectacles of any kind tending to excite astonishment, such as those exhibited by jugglers of every description. See some ingenious exhibitions of the kind in Xenophon's Banquet.

[d] *χαλκὸς* a small copper-coin, the eighth part of an obol.

[e] *σύμβολον*, a ticket.

[f] *κηρύττειν, to act as a common crier; μαγειρεύειν, to act as a cook.* (Cicero Off. l. 1. 42. *Minime artes hæ probandæ, quæ ministræ sunt voluptatum, cetarii, lanii, coqui, fartores, piscatores*).

[g] *μητραγυρτεῖν*, to act as a *μητραγύρτης* (*ἀγύρτης, ἀγείρω*), a collector of alms for Cybele, mother of the gods; a sort of mendicant friar. This ingenious substitute for the old reading, *τὴν μητέρα μὴ τρέφειν*, which was utterly misplaced where it stood, was suggested by Hottinger.

[h] *ἀπάγεσθαι, ad mortem duci* (*ἕνεκα*) *κλοπῆς.*

[i] Our hero, according to Hottinger, is now acting the patriot and politician.

τοὺς ὄχλους καὶ προσκαλούντων, μεγάλῃ τῇ φωνῇ καὶ παρερρωγυίᾳ διαλεγομένων πρὸς αὐτοὺς καὶ λοιδορουμένων· καὶ μεταξὺ οἱ μὲν προσίασιν, οἱ δ' ἀπίασι, πρὶν ἀκοῦσαι αὐτοῦ· ἀλλὰ τοῖς μὲν ἀρχὴν, τοῖς δὲ συλλαβὴν, τοῖς δὲ μέρος τοῦ πράγματος λέγει, οὐκ ἄλλως θεωρεῖσθαι ἀξιῶν τὴν ἀπόνοιαν αὐτοῦ, ἢ ὅταν ᾖ πανήγυρις. Ἱκανὸς δὲ καὶ δίκας τὰς μὲν φεύγειν, τὰς δὲ διώκειν, τὰς δὲ [k] *ἐξόμνυσθαι, ταῖς δὲ παρεῖναι ἔχων ἐχῖνον ἐν τῷ προκολπίῳ καὶ ὁρμαθοὺς γραμματιδίων ἐν ταῖς χερσίν· οὐκ* [l] *ἀποδοκιμάζων δὲ πολλῶν ἀγοραίων στρατηγεῖν, καὶ εὐθὺς τούτοις δανείζειν, καὶ τῆς δραχμῆς τόκον* [m] *τρία ἡμιωβόλια τῆς ἡμέρας πράττεσθαι, καὶ ἐφοδεύειν τὰ μαγειρεῖα, τὰ ἰχθυοπωλεῖα, καὶ τοὺς τόκους [ἀπὸ τοῦ ἐμπολήματος] εἰς τὴν γνάθον ἐκλέγειν. [Ἐργώδεις δ' εἰσὶ τὸ στόμα εὔλυτον ἔχοντες πρὸς λοιδορίαν, καὶ φθεγγόμενοι μεγάλῃ τῇ φωνῇ, ὡς συνηχεῖν αὐτοῖς τὴν ἀγορὰν καὶ τὰ ἐργαστήρια.]*

Note E. p. 52.

Of those *ῥήματα μαγειρικὰ*, by which the ear of the Attic Demus was so much gained, and his temper softened, the simpler forms were necessarily those confined to the common operations of boiling, roasting, frying, stewing, such as may be seen in the following *peremptory* piece of dialogue.

A. *οὐκοῦν τὸ μὲν* [n] *γλαυκίδιον ὥσπερ ἄλλοτε*
ἕψειν ἐν ἅλμῃ φημί. A. *τὸ δὲ λαβράκιον;*
B. *ὀπτᾶν ὅλον.* A. *τὸν* [o] *γαλεόν;* B. *ἐν ὑποτρίμματι*
ζέσαι. A. *τὸ δ' ἐγχέλειον;* B. *ἅλες, ὀρίγανον,*
ὕδωρ. A. *ὁ γόγγρος;* B. *ταὐτόν.* A. *ἡ* [p] *βατίς;* B. *χλόη.*

Translate generally: "He is also one of those factious instigators (Aufwiegler, *Hot.*) who draw the people to them in crowds, and harangue with a loud, screaming voice, uttering every species of obloquy and defamation. Some advance to hear him, others retire, before they well know what he would be at. These hear the beginning of the matter, others catch only a syllable of it, while others carry off a portion of his oratory: his great passion is to display this reckless impudence, when some religious festival (*πανήγυρις*) draws the people together in crowds."

[k] *ἐξόμνυσθαι δίκην, abjurare et detrectare jus;* h. e. absentiam suam in foro, interposito juramento, excusare. Simpson.

[l] *οὐκ ἀποδ. π. α. σ.* "thinking it no disparagement to be at the head of a gang of good-for-nothing fellows.

[m] *τρία ἡμιωβόλια*, three half-obols, i. e. one fourth of a drachma: therefore equivalent to 25 per cent. An enormous interest, to which however his dupes of the shambles and the fish-markets, fresh or salt, submit. The sums received he puts, after the Attic fashion, into his mouth. The words between brackets appear to be superfluous.

[n] *γλαυκίδιον* dim. of *γλαῦκος, blue-fish.*

[o] *γαλεὸς*, a spotted fish, of the shark-kind, and resembling a weasel.

[p] *βατὶς*, a sort of *prickly ray.*

A. πρόσεστι θύννου τέμαχος. B. ὀπτήσεις. A. κρέας
ἐρίφειον; B. ὀπτόν. A. θάτερον; B. τἀναντία.
A. ὁ σπλήν; B. [s] σεσάχθω. A. [t] νῆστις; B. ἀπολεῖ μ' οὑτοσί.

Antiph. ap. Athen. XIV. 662, b. VII. 295, d.

The following fragment is also of the same unambitious form.

[u] καρῖδας ἔλαβον πρῶτον, ἀπεταγήνισα
ταύτας ἁπάσας. γαλεὸς εἴληπται μέγας
ὤπτησα τὰ μέσα, τὴν δὲ λοιπὴν γρυμέαν
ἕψω, ποιήσας τρίμμα συκαμίνινον.
γλαύκου φέρω κεφάλαια παμμεγέθη δύο,
ἐν λοπάδι μεγάλῃ ταῦτα, λιτῶς προσαγαγὼν
χλόην, κύμινον, ἅλας, ὕδωρ, ἐλάδιον.
λάβρακα μετὰ ταῦτ' ἐπριάμην καλὸν σφόδρα·
ἔσται δι' ἅλμης λιπαρὸς ἑφθὸς ἐν χλόῃ.
[x] ἀποδοὺς ὅσ' ἐστὶν ἀπ' ὀβελίσκων ὀπτανὰ,
τρίγλας καλὰς ἠγόρασα καὶ κίχλας καλὰς,
ἔρριψα ταύτας ἐπὶ τὸν ἄνθραχ' ὡς ἔχει,
ἅλμῃ τε λιπαρᾷ παρατίθημ' ὀρίγανον.
ταύταις προσέλαβον σηπίας καὶ τευθίδας·
ἀστεῖον [y] ἑφθὴ τευθὶς ὠνθυλευμένη,
καὶ πτερύγι' [z] ἁπαλῶς σηπίας ὠπτημένα.
τριμμάτιον ὠκείωσα τούτοις ἀνθινὸν
παντοδαπόν. [a] ἑψητὸν δὲ μετὰ ταῦτ' ἐστὶ τί.
ὀξυλίπαρον τούτοις ἔδωκα χυμίον.
γόγγρον ἐπὶ τούτοις ἐπριάμην παχὺν σφόδρα,
κατέπνιξ' ἐν ἅλμῃ τοῦτον εὐανθεστέρᾳ.
[b] κωβίδι' ἅττα καὶ πετραῖα δή τινα
ἰχθύδια, τούτων ἀποκνίσας τὰ κρανία,
ἐμόλυν' ἀλεύρῳ * * τοιούτῳ τινὶ,
πέμπω τε ταῖς καρῖσι τὴν αὐτὴν ὁδόν.
[c] ἀμίαν τε χήραν, θηρίον καλὸν σφόδρα,

s σάττειν. *to stuff.*
t νῆστις, *intestinum jejunum*, so called because it is always found empty. Hippoc. carn. c. 5. Aristot. part. anim. 3. 14.
u καρὶς, *a small, long sea-crab.*
x ἀποδοὺς, *omittens*. Schw.
y ἑφθὴ, Dobree. ὤφθη, Schw. Dind.
z ἁπαλῶς, Dob. Dind. ἁπλῶς Schw.
a ἑψητὸν κ. τ. λ. Pors. ἑψητὰ δὲ μετὰ ταῦτ' ἐστίν τινα, Schw. ἑψητὸν δὲ μετὰ ταῦτ' αστινα, Dind.
b κωβίδιον dim. of κωβιὸς, *a gudgeon.*
c ἀμία and ἀμίας, a sort of tunny-fish.

θρίοισι τούτην [d] ἅλις ἐλαδίῳ διεὶς
ἐσπαργάνωσα περιπάσας ὀρίγανον,
ἐνέκρυψα θ' ὥσπερ δαλὸν εἰς πολλὴν τέφραν.
ἀφύαν θ' ἅμ' αὐτῇ παρέλαβον Φαληρικήν.
εἷς κύαθος ἐνταῦθ' ὕδατος ἐπιχυθεὶς πολύ·
τεμὼν δὲ λεπτὴν τῆς χλόης καὶ πλείονα,
κἂν ᾖ δικότυλος λήκυθος, καταστρέφω.
τί λοιπόν; οὐδὲν ἄλλο. τοῦτ' ἔσθ' ἡ τέχνη,
οὐκ ἐξ ἀπογραφῆς οὐδὲ δι' ὑπομνημάτων.

Sotades ap. Athen. VII. 293, a.

But it was not to be expected that men of so high a school should not at times soar into a more complex vocabulary.

τί, ὦ πόνηρ', ἕστηκας ἐν πύλαις ἔτι,
ἀλλ' οὐ βαδίζεις; τοῖσδε γενναίως πάλαι
διεσπάρακται θερμὰ χηνίσκων μέλη,
διερράχισται σεμνὰ δελφάκων κρέα,
[e] κατηλόηται γαστρὸς ἐν μέσῳ κύκλος,
[f] κατησίμωται πάντα τἀκροκώλια,
[g] ἐνωγάλισται σεμνὸς ἀλλᾶντος τόμος,
παρεντέτρωκται τευθὶς ἐξωπτημένη,
παρεγκέκαπται [h] τ' ἀρνί' ἐννέ' ἢ δέκα.

Eubulus ap. Athen. XIV. 622, e.

The artist in the following fragment carries his professional language to a cruel extent.

Σφίγγ' ἄρρεν', οὐ μάγειρον, εἰς τὴν οἰκίαν
εἴληφ'· ἁπλῶς γὰρ οὐδὲ ἕν, μὰ τοὺς θεούς,
ὅσ' ἂν λέγῃ συνίημι. καινὰ ῥήματα
πεπορισμένος πάρεστιν. ὡς εἰσῆλθε γάρ,
εὐθύς μ' ἐπηρώτησε, προσβλέψας μέγα·
"πόσους κέκληκας μέροπας ἐπὶ δεῖπνον; λέγε."
"ἐγὼ κέκληκα μέροπας ἐπὶ δεῖπνον;" "χολᾶς."
"τοὺς δὲ μέροπας τούτους με γιγνώσκειν δοκεῖς;
οὐδεὶς πάρεσται. τοῦτο γάρ, νὴ τὸν Δία,
ἔστι καταλοιπὸν, μέροπας ἐπὶ δεῖπνον καλεῖν."

[d] ἅλις, Pors. εἵλυσ', Schw. ταύτην, ἅλας ἐλ. διεὶς, 'Εσπ. *Salem oleo maceravi, et piscem, oleo salso perunctum, involvi,* &c. Dob.

[e] καταλοάω (ἀλοάω), *to break in pieces.*

[f] καταισιμόω (αἶσα, the simp. verb αἰσιμόω, not in use), *to consume.*

[g] Eustathius, p. 1163, 24. *abliguritum est.* Schw.

[h] τ' ἀονί', Cas. σταμνί', Schw.

"οὐδ' ἄρα παρέσται δαιτυμὼν οὐδεὶς ὅλως;"
"οὔκ, οἴομαί γε, Δαιτυμών." ἐλογιζόμην,
ἥξει Φιλῖνος, Μοσχίων, Νικήρατος,
ὁ δεῖν', ὁ δεῖνα· κατ' ὄνομ' ἀνελογιζόμην·
οὐκ ἦν ἐν αὐτοῖς οὐδὲ εἷς μοι Δαιτυμών.
"οὐδεὶς πάρεσται· φημί." "τί λέγεις; οὐδὲ εἷς;"
σφόδρ' ἠγανάκτησ', ὥσπερ ἠδικημένος,
εἰ μὴ κέκληκα [i] Δαιτυμόνα. "σκαιὸν πάνυ.
οὐδ' ἄρα θύεις ἐρυσίχθον';" "οὔκ, ἔφην ἐγώ."
"βοῦν δ' εὐρυμέτωπον;" "οὐ θύω βοῦν, ἄθλιε."
"μῆλα θυσιάζεις ἄρα;" "μὰ Δί', ἐγὼ μὲν οὔ
οὐδέτερον αὐτῶν, προβάτιον δ'" *
οὐκοῦν, ἔφη, τὰ μῆλα πρόβατ'. "οὐ μανθάνω
ἔγωγε τούτων οὐδὲν, οὐδὲ βούλομαι.
ἀγροικότερός εἰμ'· ὥσθ' ἁπλῶς μοι διαλέγου."
"Ὅμηρον οὐκ οἶδας λέγοντα;" "καὶ μάλα
ἐξῆν [k] ὃ βούλοιτ', ὦ μάγειρ', αὐτῷ λέγειν.
ἀλλὰ τί πρὸς ἡμᾶς τοῦτο, πρὸς τῆς Ἑστίας;"
"κατ' ἐκεῖνον ἤδη πρόσεχε καὶ τὰ λοιπά μοι."
"Ὁμηρικῶς γὰρ διανοεῖ μ' ἀπολλύναι;"
"οὕτω λαλεῖν εἴωθα." "μὴ τοίνυν λάλει
[l] οὕτω παρ' ἔμοιγ' ὤν." "ἀλλὰ διὰ τὰς τέτταρας
δραχμὰς ἀποβαλῶ, φησὶ, τὴν προαίρεσιν;
τὰς οὐλοχύτας φέρε δεῦρο." "τοῦτο δ' ἐστί τι;"
"κριθαί." "τί οὖν, ἀπόπληκτε, περιπλοκὰς λέγεις;"
"πηγὸς πάρεστι;" "πηγός; οὐχὶ λευκὰ σὺ
ἐρεῖς, σαφέστερον θ' ὃ βούλει μοι λέγειν;"
"ἀτασθαλός γ' εἶ, πρέσβυ· φησίν· ἅλας φέρε.
τοῦτ' ἔστι πηγός. ἀλλὰ δεῖξον χέρνιβα."
παρῆν. ἔθυεν, ἔλεγεν ἄλλα ῥήματα,
τοιαῦθ' ἃ, μὰ τὴν Γῆν, οὐδ' εἷς ἤκουσεν ἄν·
μίστυλλα, μοίρας, δίπτυχ', ὀβελοὺς, ὥστ' ἐμὲ
τῶν τοῦ Φιλητᾶ λαμβάνοντα βιβλίων
σκοπεῖν ἕκαστα τί δύναται τῶν ῥημάτων.
πλὴν [m] ἱκέτευον αὐτὸν ἤθη μεταβαλεῖν,
ἀνθρωπίνως λαλεῖν τε. τὸν δ' οὐκ ἂν ταχὺ
ἔπεισεν ἡ Πειθὼ, μὰ τὴν Γῆν, οἶδ' ὅτι.

Straton, or Strattis ap. Athen. IX. 382, b.

[i] Dind. δαιτυμόνας. καινὸν πάνυ! Schw.
[k] ὃ βούλοιτ', Dind. ὃ ἐβούλετ' Schw. [l] Dind. οὕτως, παρ' ἐμοί γ' ὤν. Schw.
[m] Pors. ἱκετεύω γ' αὐτὸν ἤδη μεταβαλεῖν. Schw.

It must surely have been one of this tribe, to whom we are indebted for the following *griph*, in which a flesh-pot, a broad-cake, together with wine and water, are involved in such magnificent phraseology.

A. πότερ', ὅταν μέλλω λέγειν σοι τὴν χύτραν, χύτραν λέγω,
ἢ τροχοῦ ῥύμαισι τευκτὸν κοιλοσώματον κύτος
πλαστὸν ἐκ γαίης, ἐν ἄλλῃ μητρὸς ὀπτηθὲν στέγῃ,
νεογενοῦς ποίμνης δ' ἐν αὐτῇ πνικτὰ γαλακτοθρέμμονα
[n] τακεροχρῶτ' εἴδη κύουσαν; B. Ἡράκλεις, ἀποκτενεῖς
ἆρά μ', εἰ μὴ γνωρίμως μοι πάνυ φράσεις, κρεῶν χύτραν.
A. εὖ λέγεις. ξουθῆς μελίσσης νάμασιν δὲ συμμιγῆ
μηκάδων αἰγῶν ἀπόρρουν θρόμβον, ἐγκαθήμενον
εἰς πλατὺ στέγαστρον ἁγνῆς παρθένου Δηοῦς κόρης
λεπτοσυνθέτοις τρυφῶντα μυρίοις καλύμμασιν;
ἢ σαφῶς πλακοῦντα φράζω σοι; B. πλακοῦντα βούλομαι.
A. Βρομιάδος δ' ἱδρῶτα πηγῆς; B. οἶνον εἰπὲ συντεμών.
A. λιβάδα νῦν φαιὰν δροσώδη; B. παραλιπὼν, ὕδωρ φαθί.
A. κασιόπνουν δ' αὖραν δι' αἴθρας; B. σμύρναν εἰπὲ, μὴ μακρὰν
μηδὲ τοιοῦτ' ἄλλο μηδέν.

Antiph. ap. Athen. X. 449, b.

But once more. As all this science was not to be acquired by mere converse, books, solitude, and study were as necessary to the cook, as to the poet or the philosopher.

ἐγὼ δ' ὢν ἐνθάδ' ἐν τῇ 'ρημίᾳ
τουτὶ διελθεῖν βούλομαι τὸ βιβλίον
πρὸς ἐμαυτόν. B. ἔστι δ' ἀντιβολῶ σε, τοῦτο τί;
A. Φιλοξένου καινή τις ὀψαρτυσία.
B. ἐπίδειξον αὐτὴν ἥτις ἐστίν. A. ἄκουε δή.
"Ἄρξομαι ἐκ βολβοῖο, τελευτήσω δ' ἐπὶ θύννον."
B. ἐπὶ θύννον; οὐκοῦν τῆς τελευταίας πολὺ
κράτιστον ἐνταυθὶ τετάχθαι τάξεως.
A. "Βολβοὺς μὲν σποδιᾷ δαμάσας καταχύσματι δεύσας
ὡς πλείστους διάτρωγε· τὸ γὰρ δέμας [o] ἀνέρος ὀρθοῖ.
καὶ τάδε μὲν δὴ ταῦτα· θαλάσσης δ' ἐς τέκν' ἄνειμι."

Plato ap. Athen. I. 5, b.

[n] Pors. τακεροχρῶτα δικτυοῦσαν. Schw.
[o] Dind. ἀνδρὸς ἀνορθοῖ. Schw.

Note F. p. 64.

The following list, taken from Brunck's edition of Aristophanes, exhibits forms of words, which do not admit the particle γε immediately after them; but require the interposition of one or more words between[p].

ἀλλὰ ... γε. Ach. 774. Pl. 571. 592. 1202. Nub. 33. 401. † 676. 784. Eq. 965. Vesp. 1129. Ecc. 184. Ran. 258. † 525.

ἀτὰρ ... γε Ach. 782. Pl. 572. Nub. 801. 1220. Vesp. 150. 1141. 1514. Av. 144. Th. 207.

ἐπεὶ ... γε. Pl. 897. Vesp. 6. 319. Th. 78. Pac. 628.

ἦ μὴν ... γε. Pl. 608. Vesp. 277. Ran. 104.

καὶ ... γε. Pl. 99. 103. 153. 473. 574. 771. 838. 1018. 1168. Nub. 293. 854. † 869. 1068. Eq. 54. 298. 423. 1088–9. Vesp. † 23. 522. 811. † 1092. 1139. 1150. Ran. 513. 800. κἂν ... γε. Pl. 217. Nub. 1235. Vesp. 581. Ran. 623. κἄν γε. Eq. 963. Ach. 317.

καὶ μὴ ... γε. Pl. 622. Vesp. 1003. (μηδέν.)

καὶ μὴν ... γε. Ach. 247. Pl. 93. 380. 1006. 1072. Vesp. 538. 548. 736. 1173. Nub. 4. 1036. 1184. 1353. 1414. 1441. Eq. 624. Eccl. 523. Lys. 131. 355. Pac. 368. Ran. 106. 907. 1249.

μὴ ... γε. Th. 208. Lys. 938. Nub. 84. 433. Vesp. 922. 1400. μηδὲ ... γε. Pac. 457. μὴ δῆτα ... γε. Pl. 651. Eq. 960. Ran. 65. 1462.

ὁπότε ... γε. Pl. 1019.

οὐ δῆτα ... γε. Nub. 913. Ran. 1456.

οὐ μὴν ... γε. Nub. 53. Vesp. 268. Pac. 41.

οὔ τοι ... γε. Eccl. 522.

οὐδὲ .. γε. Eq. 1309. † 1373. Vesp. 917. Pac. 350. 475. Ran. † 264.

οὐκοῦν ... γε. Pl. 309. Vesp. 823. Ran. 1065. (Dindorf's edition classes these two last examples under (οὔκουν).

οὔκουν ... γε. Eccl. 343. 350. 926. Pac. (Dindorf) 261.

Forms of words, which are sometimes found with one or more words between themselves and the particle γε, and are sometimes followed immediately by it.

[p] These forms have been given freely, the student being left to discriminate where the γε, apparently belonging to the general form, serves rather to qualify a word immediately preceding.

† ἂν . . . γε. Pac. 939.

† ἄν γε. Pl. 462.

δε . . . γε. Ach. 623. † 748. 1104. Pl. 164. 165. 166. 167. 168. 302. 770. Nub. 1505. Ran. 934. Eq. 363. 364. 432. 443. 667. 713. 744. 908. 1105. 1154. 1156. 1171. 1178. 1191. 1204.

δέ γε. Pl. 166. 167. 296. 540. 1090. 1091. Nub. 169. 175. 211. 914. 915. 1417. Eq. 356. 365. 967. 1257. Ach. † 307. 1216. Vesp. 605. † 678. 926. 941. 1230. 1486.

εἰ . . . γε. Pl. 924. 1037. 1135. Nub. 108. 1339. 1382. † 1492. Ach. 137. 966. Vesp. 297. 467. Av. 1571. Ecc. 422. Lys. 943. Ran. 1196.

εἴ γε. Pl. 566. (this verse is considered spurious by Porson and Dindorf). Eq. 1158. (corrected by Elmsley). Pac. 630. (corrected by Porson). Ecc. 945. (corrected by Tyrwhitt). Ran. 585. (κἂν εἴ με τύπτοις, Dind.). The relation between εἰ and γε should seem, therefore, in the opinion of these eminent scholars, to belong to the class of words considered in the former list. In the Oxford edition, however, of the Greek orators, we find the following sentences, on which no doubt seems to have been thrown by the numerous MSS. which Bekker examined. *Πῶς ἂν οὖν ἐγὼ προενεδεικνύμην Ἀλεξάνδρῳ, εἴ γε μὴ ταὐτὸ ἐνύπνιον ἐγὼ καὶ Δημοσθένης εἴδομεν.* Æsch. 85, 15. *εἴ γέ τι τῶν προσηκόντων ἐγίγνετο, ἐν εἰσαγγελίᾳ πάλαι ἂν ἦν.* Dem. 374, 7. to which add 2 Cor. v. 3. *εἴ γε καὶ ἐνδυσάμενοι.*

ἆρα . . . γε. Pac. 114. (ἦ ῥ᾽ ἔτυμός γε Dind.) Av. 308. † 821.

ἆρα γε Av. 668. 1221.

ἐὰν . . . γε. Pl. 74. Ach. 619. Ran. 1134. 1229.

ἐάν γε Pl. 126. (ἐὰν ἀναβλέψῃς, Dind.) 481. (ἐὰν ἁλῷς, Dind.) 483. (as corrected by Elms. and Porson), (ἐὰν ἡττᾶσθε, Dind.)

εἴπερ . . . γε. Nub. 341. Eq. 1310. Ach. 307.

εἴπερ γε Nub. 930. Av. 1359. Vesp. 1153. 1263. Lys. 992. Ran. 1368.

ἢν . . . γε Eq. † 700. Av. 342. 439. Ecc. 668. 1078. Lys. 650. 1036.

ἤν γε Pl. 221. Ecc. 669. 856. † 1084.

ἵνα . . . γε Ecc. 728. Lys. 1243.

να γε Eq. 797. V sp. 816.

καίτοι . . . γε Pl. 337. Nub. 400. Ach. 356. Av. 264. Lys. 905. Ran. 1072.

καίτοι γε Ach. 611. Lys. † 1035.

μέντοι . . . γε Nub. 126.

μέντοι γε Thes. 709. (Dem. 263, 26. *ὧν μέντοι γε ἐκ τῆς ἰδίας οὐσίας ἐπαγγειλάμενος ἔδωκα τῷ δήμῳ*).

ὅμως . . . γε Dem. 664, 26. *ὅμως προνοηθείη γ' ἂν μὴ τὰ τηλικαῦτα ἀδικῆσαι Χαρίδημον.*

ὅμως γε Vesp. 1345. Lys. 144. Ran. 61.

ὅτε . . . γε Vesp. 1029. Pac. 1251.

ὅτε γε Lys. 421.

οὐδέποτε . . . γε Ach. † 127. Pac. [q] 109.

οὐδέποτέ γε Nub. 1215. Vesp. 163. 486. Lys. 252.

πλὴν . . . γε Pl. 1184. Lys. 5.

πλήν γε Eq. 27. Vesp. 857. 1314. Pac. 675. 917. Th. 240. Ran. 5. 11.

πρὶν . . . γε Eq. 961. Vesp. 920. Eccl. 770. Ran. 955.

πρίν γε Eccl. 857.

ὥστε . . . γε Nub. 431. Vesp. † 446. Th. 132.

ὥστε γε Nub. 1342. Pac. † 836. 963. Ran. 1047.

ὡς . . . γε Ach. 327. 346. Vesp. † 673. Lys. 1033. 1246. Av. 540. 798.

ὥς γε Pl. 390. 1035. Nub. 1271. Ecc. 1130.

From these examples, Dindorf's edition of Aristophanes (generally from emendations of the text previously made by Bentley, Porson, Elmsley, and Tyrwhitt) excludes all passages to which the mark † has been affixed. In this he has been followed by the Oxford editor of Aristophanes.

Note G. p. 100.

" The Chorus, considering their new friend as one of the combatants who were going to wrestle in the wrestling-school, anoint his body with the fat of his own sausages, that he " may slip from his adversary's calumnies :" they feed him like a fighting-cock with pungent garlic; they remind him (in allusion to the combats of the same kind) to peck at his adversary, —to tread him down,—to gnaw his crest,—to swallow his gills; and they finally recommend him to the protection of that divniity, which, in modern times, would, under the same

q As the insertion of *γε* in this verse may be referred to another formula, *οὐδέποτέ γε* seems rather to fall under our first class.

mythology, have presided over the Palais Royal of Paris, and the Piazza di Marco of Venice.

May the spirit that's in me direct thee;
And Jove of the market protect thee;
May the pride of my blessing erect thee
To efforts and enterprise glorious;
And when next you're descried,
May it be in the pride
Of conquest and valour victorious. (*Exit sausage-seller.*)
To a much harder task (*turning to the audience*)
I am bent while I ask
A hearing from those,
Who in verse and in prose
For their tact and their skill are notorious.

Parabasis.

Were it one of that old school, learned sirs, who long the rule
and the tone to your drama have given,
Who his lessons and his verse having taught us to rehearse,
would before this high presence have driven;
Tis great chance that his request, however warmly prest,
might have met with no easy compliance:—
But indulgent we have heard the petitions of a bard
of high mettle and noblest appliance.
And well may he command aid and service at our hand;
for his hatreds and ours closely blending
Into one concurring point leap, and hand, and heart, and joint,
to the same noble object are tending.
He no shade nor shelter seeks;—what he thinks he boldly speaks;—
neither skirmish nor conflict declining,
He marches all elate 'gainst that [p] Typhon of the state,
Storm and hurricane, and tempest combining.
Marvel much we hear has grown, and inquiries through the town
of the poet have been most unsparing,
(With submission be it known that these words are not our own,
but his own proper speech and declaring,)

[p] For a poetical typhon of extraordinary power and magnificence, see Tassoni's Secchia Rapita, c. 10.

Why his dramas hitherto came not forward as was due,
their own proper Choregus obtaining;
Take us with you, sirs, awhile, and a moment's easy toil
will in brief be the reason explaining.
'Twas no folly bred, we say, this distrust and cold delay,
but a sense of th' extreme application
And the toil which he who woos in our town the Comic Muse
must encounter in such his vocation.
Suitors many (and brisk sparks), as our poet oft remarks,
pay her court and profoundest attention;
But of all that love and burn, very few meet due return,—
this observance first bred apprehension.
Then your tempers quick—severe—ever changing with the year—
to this thought added fears more appalling,
And a sense of those disasters, which through you their fickle masters,
old age on your poets sees falling.
Could it 'scape observing sight what was Magnes' wretched plight,
when his hairs and his temples were hoary:
Yet who battled with more zeal, or more trophies left to tell
of his former achievements and glory?
He came piping, dancing, tapping,—fig-gnatting and wing-clapping,—
frog-besmear'd, and with Lydian grimaces;
Yet he, too, had his date, nor could wit nor merit great
preserve him, unchang'd, in your graces.
Youth pass'd brilliantly and bright;—when his head was old and white,
strange reverse and hard fortune confronted;
What boots taste or tact, forsooth, if they've lost their nicest truth,
or a wit where the edge has grown blunted!
Who Cratinus may forget, or the storm of whim and wit
which shook theatres under his guiding?
When Panegyric's song pour'd its flood of praise along,
who but he on the top wave was riding?
For no rival might him meet; plane and oak ta'en by the feet
did him instant and humble prostration;
For his step was as the tread of a flood that leaves its bed,
and his march it was rude desolation.
Who but he the foremost guest then on a gala-day and feast?
What strain fell from harp or musicians,

But "Doro, Doro sweet, nymph with fig-beslipper'd feet"—
or—"Ye verse-smiths and bard-mechanicians."
Thus in glory was he seen, while his years as yet were green;
But now that his dotage is on him,
God help him! for no eye, of all those who pass him by,
throws a look of compassion upon him.
'Tis a lyre, but with the loss of its garnish and its gloss;—
'tis a lute that hath lost all its cunning,—
'Tis a pipe where deftest hand may the stops no more command,
nor divisions upon it be running.
Connas-like, he's chaplet-crown'd, and he paces round and round
in a circle which never is ended;—
On his head a chaplet hangs, but the curses and the pangs
of a drought on his lips are suspended.
O, if ever yet on bard waited, page-like, high Reward,
former exploits and just reputation,
By an emphasis of right, sure had earn'd this noble wight
in the Hall a most constant—potation;
And in theatres high station; there a mark for Admiration
to anchor her aspect and face on,
In his honour he should sit, nor serve triflers in the pit
as an object their rude jests to pass on.
I spare myself the toil to record the buffets vile,
the affronts and the contumelies hateful,
Which on Crates frequent fell, yet I dare you, sirs, to tell
where was caterer more pleasing or grateful?
Who knew better how to lay soup piquantand entremets,
dainty patties and little side-dishes?
Where with all your bards a Muse cook'd more delicate ragouts,
or hash'd sentiment so to your wishes?
Princely cost nor revenue ask'd his banquets, it is true;
yet he is only the stage-master,
Through all changes and all chances, who undaunted still advances,
alike master of success and disaster.
Sirs, ye need no more to hear—ye know whence the hue of fear
o'er our bard's cheek of enterprise stealing,
And why like wiser men, who look forward in their ken,
in proverbs he's wont to be dealing;
Saying—better first explore what the powers of scull and oar,
ere the helm and the rudder you're trying;

At the prow next take your turn, there the mysteries to learn
    of the scud and the winds that are flying.
This mastery attain'd, time it is a skiff were gain'd,
    and your pilotage put to the trial :—
Thus with caution and due heed, step by step would he proceed
    in a course that should challenge denial.
Nor let it breed offence, if for such befitting sense
    and so modest a carriage and bearing,
We ask some mark of state on its author here to wait ;—
    guard of honour, procession, or chàiring :—
    With a shout of such cheering
    As Bacchus is hearing,
    When vats overflowing
    Set Mirth all a-crowing,
    And Joy and Wine meet
    Hand in hand in each street :
    So his purpose attained
    And the victory gain'd,
    Your bard shall depart
    With a rapture-touch'd heart,
    While Triumph shall throw
    O'er his cheeks such a glow,
    That Pleasure might trace
    Her own self in his face.

Mitchell's Aristoph.

ADDITIONS AND CORRECTIONS.

The following readings from Dindorf's Athenæus, the results in general of better MSS. will enable the student to correct some metrical errors in Schweighæuser's edition, to which Porson and Dobree had not directed their attention, and also to improve the sense in some of the fragments which had come under the notice of those two learned professors.

Page fr. l.

16. 2. 2. τοιουτοσί τίς εἰμι.

17. 3. 7. ἢ πότ' ἢ πῶς σκευάσαι
δεῖ, μὴ προειδῇ τοῦτο μηδὲ φροντίσῃ,
οὐκ ἔστι μάγειρος, ὀψοποιός ἐστι δέ.

18. 2. 2. ἐν ᾧ l. ἐν οἷ.

— – 7. ἠφάνισα. βούλομαι δέ γ', ὦ βέλτιστε σὺ,
ἐκεῖνο καὶ τοῦτ', ἀλλ' ἀδύνατα βούλομαι.

— – 13. τί οὖν ἔχεις; B. ὄστρεια πολλά. A. πίνακά μοι.

37. 1. 1. ἀκρατοπώλαις l. ἀχραδοπώλαις.

38. 1. 3. οὕτω τ' ἐμισθώσω με; B. μὰ Δί', ἐγὼ μὲν οὔ.
A. ἦ μὴν ἴσως ὅσον μαγείρου διαφέρει
μάγειρος οὐκ οἶσθ'; B. εἴσομαι δέ γ', ἢν λέγῃς·
τὸ γὰρ παραλαβόντ' ὄψον ἠγορασμένον
πότερ' ἀποδοῦναι σκευάσαντα μουσικῶς
διακόνου 'στ' οὐ τοῦ τυχόντος; A. Ἡράκλεις·
ὁ μάγειρος κ. τ. λ.

39. 1. 4. οὐδ' ἔστιν εἰπεῖν περὶ μαγειρικῆς, ἐπεὶ
εἶπ' ἀρτίως * * *
ὅρον γὰρ οὐκ ἔσχηκεν, οὐδ' ὁ κύριος,
αὐτὴ δ' ἑαυτῆς ἐστι δεσπότης. ἐὰν δ'
εὖ μὲν σὺ χρήσῃ τῇ τέχνῃ, κ. τ. λ.

43. 2. 6. εὐμαρῆ γε καὐτομάτην.

73. 1. 2. τραγήμασιν χαίρω δὲ μᾶλλον.

77. 2. 1. τῷ νῦν l. τῶν νῦν.

80. 2. 4. σὲ κἀμέ.

84. 2. 2. καὶ τῷ γα μὴ λιῶντι, κὠὐδὲν δεῖ καλεῖν.

— – 6. καὶ ποτέχθομαι l. κἀπωνηχθόμαν.

89. 1. 9. ἀπόλωλας. εἴσω πάραγε· καὶ γὰρ οὑτοσί.

— 2. 12. λαφύρων πυλωρῷ l. λαφυροπώλῃ. (see also Maltby in v.)

P.	fr.	lin.	
89.	3.	9.	τότε κρεῶν l. κρεῶν τότ’.
—	—	16.	πάνυ l. πάλιν.
110.	1.	24.	ῥαφανίδα καὶ σαπρὸν, l. ῥαφανῖδας ἢ σαπρόν.
129.	1.	3.	καταπιεῖν ἐσπούδακεν,
			ἕτεραι διώκουσιν δὲ ταύτην.
132.	1.	3.	ὧν ἂν ἐπερωτᾷ.
—	—	9.	ὡσεὶ δὲ προσέχων οὐδέν
—	—	12.	κέστρα κτω βολῶν·
—	3.	4.	φόρους * * * μονονουχὶ δεκατεύουσι γάρ.
137.	1.	2.	ἀλλ’ ἄγε λέγ’ οὗ δεῖ.
138.	2.	9.	ἕψων ποιῶ
			μυελὸν, ἀφειλόν τ’ ἐπιγανώσας σιλφίῳ.
160.	1.	8.	ἠρέμα δὲ χλιαρὸν κοίλοις ἐξαίνυσο μύστροις.
182.	1.	12.	ἐφέστηκε ῥανῶν.
—	—	16.	μασωμένους.
193.	2.	3.	ἐγῷδα· θαυμάστ’.
194.	1.	2.	ἀλλά τι θεωρῶ πλησίον καθήμενος,
			πονοῦσι δ’ ἑτέροισιν λέγω τὰς αἰτίας.
—	—	5.	ἐπίτεινον τὸ πῦρ.
			ὁμαλιζέτω τις ὡς τάχος.
—	2.	5.	ὑπὸ τῆς γὰρ ὀσμῆς.
205.	1.	7.	ἄλφιτ’ ἐκεῖθεν, l. ἄλφιτ’, ἐκεῖθεν.

Introduction, p. 14, 15. A specimen of this taunting kind of language, which must have been familiar to those in Athens, whose object it was to rise on the democratic interest, is here given from the speech of Demosthenes against Midias, though there are many grounds for believing that that speech was never delivered in public.

" But the defendant, I am told, is to have the protection of a body of opulent and influential persons, such as Philippides, Mnesarchides, Diotimus, and more besides: all their powers of solicitation and entreaty are to be expended upon you, and the acquittal of Midias is to be made a matter of personal favour to them. Of these intercessors I wish to say nothing derogatory: no one who is in possession of his senses would be so imprudent as to do it. But when their prayers and intercessions are made, allow me to mention one reflection which ought to be uppermost in your minds. Were it to happen (and Heaven forbid that it should be other than

an imaginary case), but were it to happen, that these men, with Midias and his compeers, had become the masters of the state, and one of you, the many, had offended them, not as Midias has offended me, but on some trifling matter, and were such offender brought into a court of law, composed of men like them, what allowance or compassion think you would be meted to him? Doubtless, his judges would be found all courtesy and kindness. Would they indeed? No: not a moment's attention would be paid to his entreaties, but every tongue would instantly exclaim—"The villain! the hang-dog! and he forsooth to play the insolent! he whose breath is but for purposes of respiration, and who ought to be content that he is allowed to live!" Dem. v. Mid. 581, 15—582, 2.

Ver. 20. *ἀπόκινον*. Athen. XIV. 629, c. *τὴν δ' ἀπόκινον καλουμένην ὄρχησιν, ἧς μνημονεύει Κρατῖνος ἐν Νεμέσει καὶ Κηφισόδωρος ἐν Ἀμαζόσιν Ἀριστοφάνης τ' ἐν Κενταύρῳ καὶ ἄλλοι πλείονες, ὕστερον μακτρισμὸν ὠνόμασαν.*

30. *βρέτας.* "This word, as applied to the *ancient* statue of Minerva Polias, and in the time of Æschylus, acquired the character of a proper name: it did not require to be distinguished by the definite article. Eumen. 80. *ἵζου παλαιὸν ἄγκαθεν λαβὼν βρέτας.*" Wordsworth.

40. *ἀκράχολος.* Aristoph. ap. Eustath. p. 1467, 35. *καὶ κύων ἀκράχολος | Ἑκάτης ἄγαλμα φωσφόρου γενήσομαι.* Theoc. Id. XXIV. 60. *ἀκράχολον Ἰφικλῆα.*

243. *ὁμοῦ.* Aristoph. in Triphal. fr. 458. *λάβεσθε· καὶ γάρ ἐσθ' ὁμοῦ.*

359. *περίκομμα.* Arist. fr. 180. *ὀξωτὰ, σιλφιωτὰ, βολβὸς, τεύτλιον, | περίκομμα, θρῖον, ἐγκέφαλος, ὀρίγανον.*

387. *ἔνθεσιν.* Hermipp. ap. Athen. X. 418, d. *Ὁ Ζεὺς δὲ τούτων οὐδὲν ἐνθυμούμενος | μύων ξυνέπλαττε Θετταλικὴν τὴν ἔνθεσιν.*

407. *κοχώνα.* Schol.: *μέμνηται δὲ τῆς κοχώνης καὶ ἐν Σκηνὰς καταλαμβανούσαις "ἀλλὰ συσπᾶσθαι δεῖ τὰς κοχώνας."*

519. *Κράτης.*

Ἦ μέγα τι βρῶμ' ἐστιν ἡ τρυγῳδοποιομουσική,
ἡνίκα Κράτητί τε τάριχος ἐλεφάντινον
λαμπρὸν ἐκόμιζεν ἀπόνως παραβεβλημένον,
ἄλλα τε τοιαῦθ' ἕτερα μυρί' ἐκιχλίζετο.

Aristoph. in Thes. sec. fr. 14.

562. *ἀπεστλεγγισμένοις.* Arist. in Dæt. fr. 14. *οὐδ' ἐστὶν αὐτῇ*

στλεγγὶς οὐδὲ λήκυθος. in Γήρᾳ fr. 12. εἰ παιδαρίοις ἀκολουθεῖν δεῖ σφαῖραν καὶ στλεγγίδ' ἔχοντα.

Ver. 595. σῶς. Eustath. p. 959, 41. Τὸ δὲ σῶς εὕρηται, φασὶ, καὶ θηλυκῶς. 'Αριστοφάνης

Οὕτω παρ' ἡμῖν ἡ πόλις μάλιστα σῶς ἂν εἴη.

λέγουσι δὲ καὶ σᾶ τὰ σῶα οἱ παλαιοὶ, παρ' οἷς καὶ σᾶ ἡ σώα.—'Αριστοφάνης

Ἡ μᾶζα γὰρ σᾶ καὶ τὰ κρέα χὠ κάραβος.

796. μικροπολίτας. Pollux IX. 25. ὁ μὲν μεγάλης πόλεως πολίτης μεγαλοπολίτης ἂν λέγοιτο, ὁ δὲ μικρᾶς μικροπολίτης. ὅθεν καὶ 'Αριστοφάνει εἴρηται τὸ μικροπολιτικόν.

839. τοῦ λέγοντος εἶναι. See on this subject Isæus 78, 26—30. Din. 97, 7. 103, 28–30. Æsch. 24, 19. 25, 23–32. Dem. 604, 26. 622, 20. 937, 22–938, 16.

873. κυλίχνιον. It should seem as if this species of vessel was used for the purpose of carrying solids as well as liquids. Pollux X. 88. καὶ κυλίχνας δὲ ἀγγεῖον ὀψοφόρον ἐν Ταγηνίσταις δόξειεν ἂν 'Αριστοφάνης λέγειν εἰπὼν

Τὸ δ' ἔτνος ἐν (fortasse τοὖν Dind.) ταῖς κυλίχναις τουτὶ θερμὸν καὶ τοῦτο παφλάζον.

κυλίχνιον καὶ φάρμακον may consequently (by the figure ἓν διὰ δυοῖν) imply merely *a box of ointment*. Cf. Nub. 381. Pl. 334.

964. ξυνοικία. Pollux IX. 39. καὶ τὸ μὲν πλῆθος τῶν οἰκοδομημάτων οἰκίαι καὶ συνοικίαι καὶ οἰκίας περίδρομος, ὡς ἐν τῷ Γήρᾳ 'Αριστοφάνης

'Επὶ τοῦ περιδρόμου στάσα τῆς συνοικίας.

1080. ἐξαπατώμενος. Cf. Dem. 522, 16. 1328, 27. Isæus 62, 27. 86, 8. Æsch. 13, 23. 16, 30–4. 24, 37–25, 12.

1249. σιπύα. Harpoc. σιτηρὸν ἀγγεῖόν ἐστιν ἡ σιπύα. ἔστι δὲ πολλάκις παρὰ τοῖς ἀρχαίοις κωμικοῖς. Εὔπολις χρυσῷ γένει, 'Αριστοφάνης Τελμισεῦσιν.

Page	fr.	l.	
17.	2.	4.	ἥδομαι, l. ἥδομαι.
38.	2.	13.	αὐτοὺς l. αὐτούς
39.	1.	3.	ἠγνόησεν l. ἠγνόηκε
43.	1.	1.	οὖξ l. οὐξ
61.	1.	4.	συκῶν l. σύκων
73.	1.	1.	'Ασκλήπιον l. 'Ασκληπιὸν
75.	1.	2.	παρ' αὐτοῦ l. παρ' αὐτὸν
76.	1.	7.	ὕεια l. ὕει'
84.	2.	12.	παίειν l. παίων

Page	fr.	l.	
110.	2.	4.	λοιδοῖ l. λορδοῖ
120.	1.	2.	ἥκιστα l. ἥκιστά γ'
128.	1.	7.	κόπτος l. κωπτὸς
133.	1.	4.	ἀγκῶσι l. ἀγκῶσιν
184.	1.	3.	κακεῖσε l. κἀκεῖσε
205.	1.	7.	ἑπταπύλαις l. ἑπταπύλοις
—	—	—	τοὔψον generally, read τοὔψον
49.	—	—	read *Constitutionnel.*